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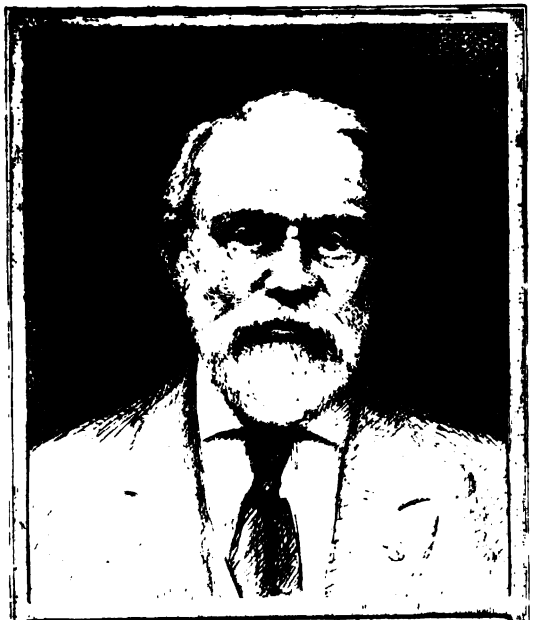

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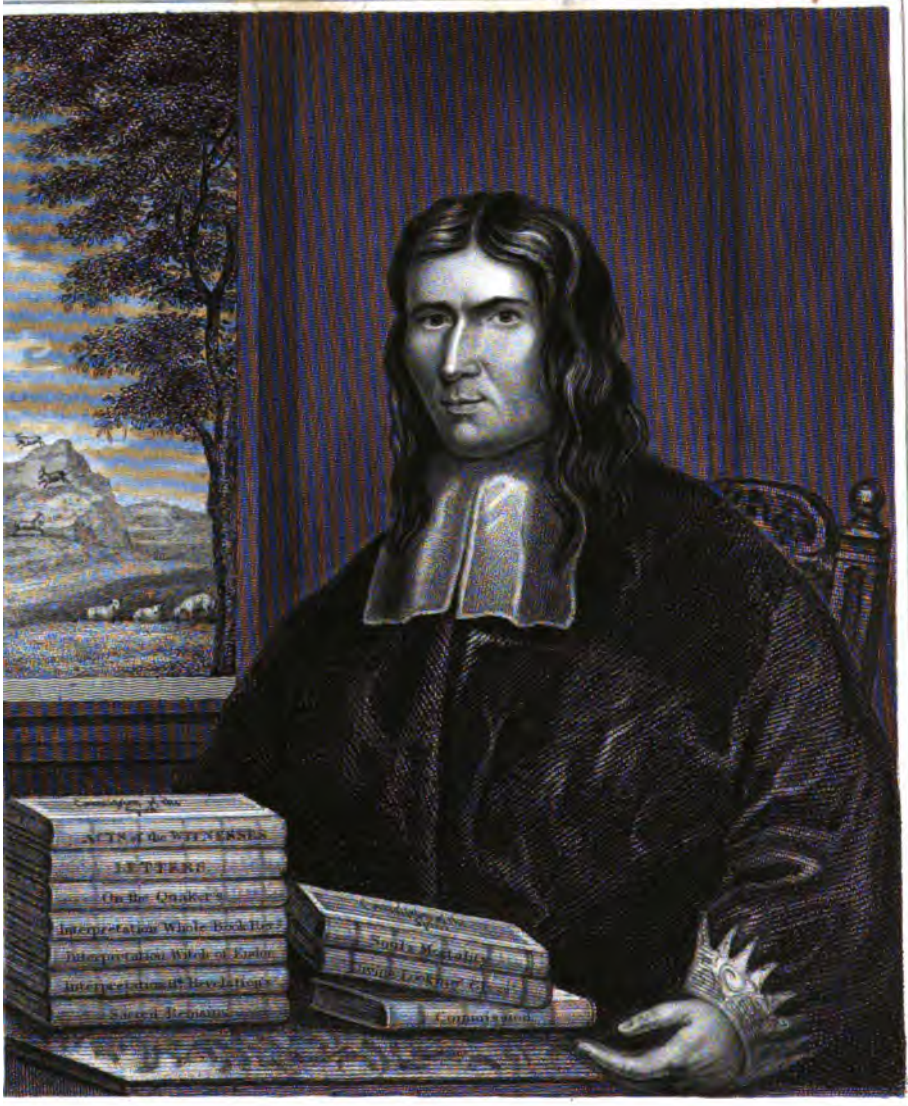

Engraved by J. Kennerley

LODOWICKE MUGGLETON,

THE LORD'S LAST HIGH PRIEST UNDER JOHN REEVE, IN THE

COMMISSION OF THE SPIRIT;

Died 14th March 1697 Aged 82 Years, 1 Months & 14 Days.

The above taken from the original, Painted from Life, by his Friend William Wood, Braintree, Essex:

The former Plate was taken from his Bust after Death

Joseph & Isaac Frost 1829

THE

WORKS

OF

JOHN REEVE AND LODOWICKE MUGGLETON,

THE TWO LAST PROPHETS

OF THE

Only true God, our Lord Jesus Christ.

IN THREE VOLUMES.

[Joseph and Isaac Frost, eds]

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TO

JOHN REEVE & LODOWICKE MUGGLETON'S

WORKS.

INTENDED FOR THREE VOLUMES.

BELOVED BRETHREN,

The following Books may be considered the whole of the Writings of the Lord's last Prophets, JOHN REEVE and LODOWICKE MUGGLETON as far as the Church is in possession of.

We have given the contents of each Book to render reference more easy to those that would willingly be instructed in the knowledge of the true God and their own eternal salvation.

JOSEPH and ISAAC FROST.

SAINT JOHN'S SQUARE.
London, A.D. 1831.

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Upon several heavenly doctrines from the Holy Spirit of the Man Jesus, the only true God, sent unto all his elect.

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SHEWING,

I. How she and all other Witches do beget or produce that familiar Spirit they deal with, and what a familiar Spirit is, and how those voices are procured, and shapes appear unto them, whereby the ignorant and unbelieving people are deceived by them.

2. It is clearly made appear in this Treatise, that no spirit can be raised without its body, neither can any spirit assume any body after death; for if the spirit doth walk, the body must walk also.

3. An interpretation of all those Scriptures, that doth seem as if Spirits might go out of men's bodies when they die, and subsist in some place or other without bodies.

Lastly, Several other things needful for the mind of man to know, which whoever doth understand, it will be great satisfaction.

THE NECK OF THE QUAKERS BROKEN, or cut in sunder by the two-edged sword of the Spirit which is put into my mouth.

LODOWICKE MUGGLETON.

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A LETTER sent to THOMAS TAYLOR, Quaker, in the year 1664, in Answer to many blasphemous sayings of his in several pieces of paper, and in the margin of a Book. Amongst many of his wicked ignorant sayings, I have given an answer to some of the chief and main things of concernment for the reader to know: The particular heads are seven.

I. That Christ could not make all things of nothing.

II. That earth and Waters were eternal, and out of that matter God created all living creatures.

III. That there was a place of residence for God to be in, when he created this world.

IV. How all children are saved, though the seed of the serpent, if they die in their childhood.

V. Of the difference between the fruit of the womb, and the fruits of the flesh; and how they are two several trees, and two several fruits.

VI. How the seed of faith, the elect seed, did all fall in Adam, and therefore made alive in Christ; and how the reprobate seed did not fall in Adam, so not made alive in Christ; and what it is that purifies the Quaker's hearts.

VII. How Adam and Eve were not capable of any kind of death before their fall: and how their fall did procure but a temporal death to all the seed of Adam; but the fall of the serpent did procure an eternal death to all his seed, who live to men and women's estates, and more especially to those that doth deny the person and body of Christ to be now living in heaven, above the stars, without a man, as all the speakers of the Quakers do.

A LOOKING-GLASS for GEORGE FOX the Quaker, and other Quakers; wherein they may see themselves to be right Devils. In answer to GEORGE FOX, his Book, called *Something in Answer to Lodowicke Muggleton's Book*, which he calls, *The Qua-*

ker's Neck Broken. Wherein is set forth the ignorance and blindness of the Quaker's doctrine of Christ within them ; and that they cannot, nor doth not know the true meaning of the Scriptures, neither have they the gift of interpretation of Scripture, as will appear in those several heads set down in the next page following.

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THE ANSWER to WILLIAM PENN, Quaker, his Book, entitled, "*The New Witnesses proved old Hereticks.*" Wherein he is proved to be an ignorant spatter-brained Quaker, who knows no more what the true God is, nor his secret Decrees, than one of his coach-horses doth, nor so much; *for the Ox knoweth his owner & the Ass his master's crib,* but *Penn* doth not know his Maker, as is manifest by the scriptures, which may inform the reader, if he mind the interpretation of scripture in the Discourse following.

I. That God was in the form, image and likeness of man's bodily shape, as well as his soul, from eternity.

II. That the substance of earth and matter was an eternal, dark, senseless chaos, and that earth and matter was eternal in the original.

III. That the soul of man is generated and begot by man and woman with the body, and are inseparable.

IV. That the soul and body of man are both mortal, and doth die and go to dust until the resurrection.

V. That to fulfil the prophecy of Esaias, God descended from heaven into the virgin's womb, and transmuted his spiritual body into a pure natural body, and become a man child, even the child Jesus, Emanuel, God with us.

VI. That God by his prerogative power, hath elected the seed of Adam to be saved, and hath pre-ordained the seed of the serpent, such as Penn the Quaker is, to be damned, without any other inducement, but his own prerogative will and pleasure.

VII. A reply to the discourse between Penn and me.

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AN ANSWER to ISAAC PENNINGTON, Esq. his Book entitled, 'Observations on some passages of Lodowicke Muggleton's Interpretation of the 11th chapter of the Revelation"; also some passages of that Book of his, entitled, 'The Neck of the Quakers Broken;" and in his Letter to Thomas Taylor.—Whereby it might appear what spirit the said Lodowicke Muggleton is of, and from what God his commission is; as by what authority his spirit is moved to write against the people called Quakers. Written to inform those that do not know the antichristian spirit of false teachers, in these our days.

BY LODOWICKE MUGGLETON.

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A True Account of the Trial and Sufferings of Lodowicke Muggleton, one of the two last Prophets and Witnesses of the Spirit, left by our friend POWEL, who witnessed his trial and all his sufferings, therefore he gives a more full and particular account of the whole proceedings than the Prophet has left on record. [*See the end of Vol. III.*

FINIS.

R. BROWN, PRINTER, 26, ST. JOHN STREET, CLERKENWELL.

A

TRANSCENDENT
SPIRITUAL TREATISE

UPON

SEVERAL HEAVENLY DOCTRINES,

FROM

The Holy Spirit of the Man Jesus, the only true God,

SENT UNTO ALL HIS ELECT,

AS

A Token of his eternal Love unto them, by the Hand of his own Prophet, being his last Messenger, and Witness, and Forerunner of the visible Appearing of the distinct Personal God in Power and great Glory, in the Clouds of Heaven, with his ten Thousands of personal Saints, to separate between the Elect World, and Reprobate World, to all Eternity:

CONTAINING

Those several Heads set down in the next Page following.

JOHN REEVE AND LODOWICKE MUGGLETON;

The two last Witnesses and true Prophets

OF

The Man Jesus, the only Lord of Life and Glory, sent by his Holy Spirit to seal the Foreheads of the Elect, and the Foreheads of the Reprobate, with the eternal Seals of Life and Death; and suddenly after we have delivered this dreadful Message, this God, the Man Jesus, will visibly appear to bear Witness whether he sent us or not. Ye that are the Blessed shall patiently wait for the Truth of this Thing.

RE-PRINTED, IN THE YEAR 1756:

AND RE-PRINTED, BY SUBSCRIPTION, IN THE YEAR 1822,

BY W. SMITH, KING STREET, LONG ACRE.

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AN EPISTLE

FROM

THE Holy Spirit of the Lord Jesus Christ, the eternal Father, written by the Lord's two last Witnesses and Prophets, that ever shall declare the mind of God the Man Jesus, that was crucified without the gates of Jerusalem: the Lord Jesus by us, his poor despised Messengers, hath sent this writing unto the Christian world so called. Wherefore we declare, by Virtue of our Commission given unto us by voice of words from the Holy Spirit of the Lord Jesus, from the Throne of his Glory, to make known his perogative will and pleasure, both to the elect world, and reprobate world, a little before his glorious coming to separate between the two worlds, that whosover despiseth this writing, whether he be a king or a beggar, by calling it blasphemy, or heresy, or delusion, or a lie, or speaking evil of it in any kind

whatsoever; in so doing they have committed that unpardonable sin against the Holy Ghost, or Spirit that sent us. Wherefore, in obedience to our Commission from the Lord Jesus Christ, whom they have despised, and not us, we pronounce them cursed, both soul and body, from the presence of the Lord Jesus, elect Men, and Angels to eternity.

JOHN REEVE and LODOWICKE MUGGLETON, the Lord's two last true Witnesses and Prophets, spoken of in the Eleventh of the Revelation, a little before the coming of him that sent us, who is the Judge of both quick and dead.

A

TRANSCENDENT

SPIRITUAL TREATISE,

&c. &c. &c.

CHAP. I.

Of my Commission received by Voice of Words from the Spirit of the Man Jesus in Glory.

FEBRUARY the 3d, 4th, and 5th, 1651, three mornings together, much about an hour, the Lord Jesus, the only wise God, whose glorious person is resident above or beyond the stars, I declare from the spirit of truth, that this Jesus, from the throne of his glory, by voice of words, spake unto me John Reeve, saying, I have given thee understanding of my mind in the Scriptures, above all men in the world. The next words the Lord spake unto me, were these, saying, look into thy own body, there thou shalt see the kingdom of heaven, and the kingdom of hell: the Lord spake these words unto me twice together. Again, the Lord spake unto me these words, saying; I have chosen thee my last messenger for a great work, unto this bloody unbelieving world. And I have given thee Lodowicke Muggleton to be thy mouth: at that very moment

the Holy Spirit brought into my mind that scripture of Aaron given unto Moses. Again, the Lord spake unto me these words, saying, I have put the two-edged sword of my spirit into thy mouth, that whoever I pronounce blessed through thy mouth, is blessed to eternity; and whoever I pronounce cursed through thy mouth, is cursed to eternity. When I heard these words, my spirit desired the Lord, that I might not be his dreadful messenger. For indeed I thought upon the delivering of so sad an unexpected message unto men, I should immediately have been torn in pieces. Again the Lord spake unto me these words, saying, if thou dost not obey my voice, and go wherever I send thee to deliver my message, thy body shall be thy hell, and thy spirit shall be the devil that shall torment thee to eternity. Then for a moment I saw this hell within me, which caused me to answer the Lord these words, saying, Lord, I will go whereever thou sendest me, only be with me. These were the Lord's words, spoken unto me the first morning, and my answer unto my God; I being as perfectly awaked when he spoke unto me, the Lord is my witness, as I was at the writing hereof. Again the next morning the Lord spake unto me, saying, Go thou unto Lodowicke Muggleton, and with him go unto Thomas Turner, and he shall bring you to one John Tane, and do thou deliver my message when thou comest there; and if Lodowicke Muggleton deny to go with thee, then do thou from me pronounce him cursed to eternity. These words the Lord spake unto me the second morning, and no more. The third and last morning, the Lord spake unto me these words, saying, Go thou unto Lodowicke Muggleton, and take such a woman along

with thee; and then go thou unto one John Robins, a prisoner in New Bridewell, and do thou deliver my message to him when thou comest there. These were the Lord's words the third and last morning, and all the words in the commission of the Lord spoken unto me; only this message of the Lord extends in general to the whole world, because the elect Jews and Gentiles are mixed in marriages through all parts of this earth, for whose sakes only we are sent. But as for those natural unbelieving Jews, that deny that God is come in flesh, those Jews shall never come to the faith of Jesus; we are not sent unto these. The Holy Spirit beareth witness in my spirit of the truth of that which I shall write unto you, that the first words that the Lord spake unto me, the words speaking came into my spirit and body, with such an exceeding bright burning glory of God-like Majesty, that I did not well know whether I was a mortal man, or an immortal God; so glorious are the words of the immortal God, that the tongues of men nor angels can never express it; my body also was changed at that time for a season in a most dreadful manner to behold, of the which there be many that can bear witness at this time. Again, for your information that are spiritual, the Lord opened the understanding of my fellow-witness, and made him obedient with me in the messages of the Lord, as Aaron's understanding was opened, to make him obedient with Moses in the messages of the Lord at that time; and the Lord hath given him as glorious testimonies by revelation from his Holy Spirit, many a time, of the full assurance of this commission to be from the Lord, as ever the Lord gave to Aaron, to assure him that Moses's commission was from the Lord; only Moses's commis-

sion (he being the Lord's first commissioner unto men) was manifested by natural signs, visible upon the bodies of men and women: and, on the contrary, we being the Lord's last commissioners, our commission is manifested by spiritual signs, upon the invisible spirits of men and women, because our message is all spiritual, concerning men and women's eternal weal or woe in the life to come.

CHAP. II.

Of the last great deceiving Antichrist, and Man of Sin, that ever shall be.

AGAIN, that you that are elected unto eternal glory, may understand something of this John Robins aforesaid; I declare from the Holy Spirit, that this John Robins was that last great Antichrist, or man of sin, or son of perdition, spoken of by Paul the Apostle in the Thessalonians, who (as it is written) opposeth and exalteth himself above all that is called God; so that he, as God, sitteth in the temple of God, shewing himself that he is God: This is he that was to appear in this last age, a little before the personal visible coming of the Lord Jesus in the clouds, with his ten thousands of saints, in power and great glory, to separate between the persons of the true christians, whose weapons are spiritual faith, that work by love and patience, with all other such like heavenly virtues, from the persons of all lying hypocrites, who call themselves christians, but

they are indeed far worse than heathens, by killing their neighbours with the sword of steel; therefore their damnation will be far greater than the heathen's in theday of the Lord's vengeance. Again, it would be too tedious to write unto you, wherein this John Robins did appear to be the man of sin as beforesaid; so that the Pope is not the man of sin, as men blindly imagine, for want of the spirit of the scriptures: but, on the contrary, I declare from the spirit of the Lord Jesus, that all men that call themselves christians, and yet make use of the sword of steel, in any case whatsoever, the Pope and those men are both christians alike; therefore, to be an Antichrist, or a man of sin, to oppose God, as beforesaid, I declare from the Holy Spirit, that is when a man doth exalt himself in the place or person of God, and doth set up a worship seemingly far more pure than the simple, plain worship of God, and to manage his design, he doth shew many great lying signs and wonders, as thisJohn Robins did, to the great amazement of many deceived by him. It was a spiritual opposing of Jesus, which is the only God, by shewing of seeming spiritual lying signs and wonders, as this John Robins did; yea he shewed such signs as the Popes could never shew, nor never shall shew: wherefore, that you that are the elect may no longer remain in the dark, concerning the last great spiritual Antichrist, I declare from the Lord Jesus, that this John Robins did attribute to himself the titles of the only God: first, he called himself Adam Melchisedeck: again, he called himself the God and Father of the Lord Jesus Christ: also he held forth a trinity of persons; as namely, Adam, Abel, and Cain: again, he called himself the first Adam, saying, after he had been five thousand six hundred

and odd years in the dust, he was risen from the dead, to deliver his people; then he said that Abel was his son Jesus, the second person of his trinity: then he called Cain the Holy Ghost, and this was his third person of his trinity. This Cain, that was the seed of the serpent, or son of the devil, this was his Holy Ghost. I could write very much of his trinity concerning his wife Eve, so called by him, and of a Jesus he said should be born of her, of his begetting, and of a disciple of his that he called Cain, to make up his counterfeit trinity, but that it would hinder things of more value: again, he declared, that he knew all angels, their names, and their natures; also he said, that he had power over all voices; also he said, that he knew what the spirits of men spake that were in the dust: again, he said, that he was judge both of quick and dead: again he said, that the Lord Jesus was a weak and imperfect Saviour, and afraid of death; but he said, that he had no fear of death in him at all; but this Cain had proved himself an old liar, since his great blasphemy against the Lord Jesus: again, this John Robins did declare, that he was to gather the Jews in all nations, and to lead them into their own land, unto Jerusalem; with many more such like things declared by him.

As for his lying spiritual signs and wonders, they were these and such like; unto some that were deceived by him he did present the form of his person riding upon the wings of the wind, like unto a flame of fire; also he did present unto some in their beds a great light like unto a flame of fire over all the room, that they have been compelled to hide their faces in their beds, fearing they should be burned; but when they hid their faces in their bed, the light did appear more brighter than before; also he would

present unto them half moons and stars, and sometimes thick darkness, darker than any natural darkness whatsoever; also he did present his head only in the day time, without a body, to a gentlewoman that I know, in her chamber; also presenting unto her, to deceive her, the forms of strange beasts, as namely, dragons and such like. Again, I declare from the Lord, that this John Robins did present the form of his face, looking me in the face in my bed the most part of a night, insomuch that I cried in my spirit unto the Lord, and the Lord, by his Spirit, revealed this great Antichrist unto me, to my exceeding joy and his everlasting praise. Much more might be spoken of his deceits in this kind; but now I shall declare the manner of his being worshipped as a God by those deceived by him. They prayed unto him, and they fell flat on their faces and worshipped him, calling him their Lord and their God: also he gave commandment to some of them, that they should not make mention of any other God, but him only: also he gave authority to some of his disciples, both men and women, to change their wives and their husbands, telling them that they were not united to their own bone. This cursed Cain changed his own wife first, for an example, and called her name Eve, telling his disciples that she should bring forth his Son Jesus, and it should be caught up into Heaven: many of his disciples following his cursed example, to their utter ruin in this life, and that to come. Also he commanded his disciples to abstain from meats and drinks, promising them that they should in a short time be fed with manna from Heaven, until many a poor soul was almost starved under his diet, yea, and some were absolutely starved to death, whose bodies could not bear his diet; for those

that believed on him indeed, they brought in their whole estates unto him, so that then he had full power over their souls, and bodies, and estates, and he did plague their spirits and bodies at his pleasure in a most dreadful manner, if they were not obedient to his commands, of the which I myself was an eye-witness. I could speak more of this prince of devils in this last age, but I know I have written enough for a spiritual Christian to discern something of this great deceiver in what I have written. When his wickedness was at the full, the Lord Jesus sent me, as beforesaid, unto this John Robins, to declare his wickedness unto him, and immediately to pronounce him cursed in soul and body, from the presence of the Lord Jesus, to all eternity, unto the which I, with my fellow-witness, were made obedient. Then about two months after this sentence of the Lord Jesus, this John Robins wrote a recantation of all his seeming great matters declared by him, and sent the writing to General Cromwell, and so obtained his liberty; and when he was out of prison, he gave all his disciples about London the slip, and with what silver he had left, that he had cheated from them, Cain-like, instead of building of cities, he went into his own country and re-purchased his land; but it was re-bought with the innocent blood of many poor innocent souls, in the highest nature, that ever any man gained such a sum of silver as he did.

CHAP. III.

Of the Unlawfulness for a Spiritual Christian to war with a Sword of Steel.

AGAIN, I declare from the Lord Jesus, that all those that bear the name of Christians, and yet make use of the sword of steel to slay men, who are the image of God, they are utterly ignorant of the true God, the Man Jesus, and enemies to his gospel, that commands them to love their enemies; therefore their fleshly reasoning causeth them to forsake the gospel of suffering the cross of Christ, and they apply themselves to the law of Moses, to prove it lawful to kill the gospel of Jesus, instead of yielding obedience unto it. Unto you that are chosen to work righteousness, I declare, by revelation from the Holy Spirit, that no spiritual Christian hath any thing to do to meddle with any Scripture from the law given by the hand of Moses, to prove it lawful to war with the sword of steel, because it was lawful for the nation of the Jews only, by commission from the Lord, to war against all the heathen Gentiles that rose up against the Jews, because they worshipped the God of Israel, who was contrary to the heathens' Idol-Gods; and this war of the Jews was lawful until God the Father became flesh, to reconcile both Jew and Gentile into that one faith in the body of his flesh, and no longer. Therefore, since God became flesh of our flesh, and bone of our bone, sin only excepted, I declare from the Lord Jesus, that they that are Christians indeed, they are not under the law of Moses, that is, a sword of steel, but they

are under grace, or the gospel of Jesus, that is, the sword of the Holy Spirit, that makes all true Christians to understand, that in this world their portions is to suffer all kind of wrong from all men, and to return mercy and forgiveness unto all men, yea, and to forgive those that would kill them, because they know that all vengeance is the Lord's, and he will repay it; therefore they dare not rob God of his glory. Again, when the Lord Jesus gave that new law of love unto all his elect believers, where he saith, *It was said of old, an eye for an eye, and a tooth for a tooth; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you.* These be those Christians indeed that may be called perfect, as their Heavenly Father was perfect; the Lord Jesus, who did all good, and suffered all wrong, yea, and laid down his life for that whole world of his elect, when they were all become his enemies. Again, I declare from the Lord Jesus, that they that are new born by the Holy Spirit, they are so farfrom killing, or consenting to the killing of any man, offensively or defensively, in their own behalf, or in the behalf of any other man, that they are afraid of their own evil thoughts, and much more of evil words or deeds, against God or men, because they know nothing but pure righteousness, pure love without envy, and pure innocence, shall reign in eternal glory with the only eternal Father, the Lord Jesus. And, on the contrary, they know all man-slayers, under what pretence soever, and all covetous, idolaters, drunkards, swearers, liars, sorcerers, whoremongers, and all those that vindicate unrighteousness, through the love of silver, in opposing of that pure law of love, that commands all Christians not to do as they are done unto—that is the hypocrite's righteousness: but, on

the contrary, to do unto all men as you would they should do unto you: this is the righteousness of pure faith, which is the righteousness of God, which makes men to fulfil all righteousness. For want of this, those unrighteous persons beforesaid must all perish to eternity. Again, I declare from the Lord Jesus, that all those that hate to yield obedience to this pure peaceable law of love, proceeding from the pure spirit of the Lord Jesus; I say, in the great and notable day of the Lord, by his decree, or by a word speaking from his mouth, they shall every one of them rise out of the dust together, not with the same bodies they died, or fell asleep in, because there was somewhat of God in those bodies, whilst they lived, which perisheth with them in death; but the bodies which they shall have shall be in form of their former bodies, but they shall be fiery bodies, of spiritual darkness, yea, bodies of all unrighteousness, having all their wicked deeds of their former bodies conveyed into these bodies, as fuel to kindle the fire of new sorrows in these bodies of hell and utter darkness, and their spirits in their bodies shall be all fiery devils; so their bodies shall be their kingdom of hell, and their proud spirits, that had pleasure in unrighteousness, shall be the devils, that shall be barred in close prisoners within their bodies, from all motioning or thinking of any former comforts, either spiritual or natural, to give them any ease at all, because all time is past; then, as beforesaid, shall their spirits and bodies burn together like a flame of fire, that is, all as dark as pitch, they never stirring from the place of their resurrection, nor never seeing one another's faces more, much less shall they see the faceof God, just men, or angels, to all eternity; and the place of their eternal torment shall be

upon this earth, where they acted all their bloodshed, and all other unrighteousness. Then shall the sun, moon, and stars, and all other natural lights in this lower creation, or world, vanish, or go out, like the snuff of a candle, giving no more light to eternity: then shall this fruitful pleasant earth be like unto dry burning sand, the seas and all rivers, or springs of water, being dried up for evermore, as if they never had any being: this whole creation being turned into a chaos of confusion, without form, and void of all light or sap, either natural or spiritual, to all eternity, as beforesaid.

Again, I declare by revelation from the Holy Spirit, what was from eternity, before any creature was formed, that had any sensible life, either in heaven above, or in this earth beneath; there were these two uncreated substances of earth and water, with the uncreated spiritual person of God the Creator, in whose glorious presence these senseless substances of earth and water were eternally resident, that the Creator might create or form by his infinite wisdom, out of those dead substances, all variety of sensible living creatures in his own time, for the setting forth of his visible glory to eternity. Again, I declare by revelation from the Holy Spirit, that the earth and the water were both dark substances, having no light or sensible life at all in them; but the person of the Creator was infinitely full of all glorious light, and sensible life to himself, both within and without. Thus it is clear there was death from eternity, only it was not in a sensible form, as well as there was sensible life, light, and glory, in form from eternity. Again, eternal life, or God, was a substantial form from eternity; but eternal death, or darkness of earth and water, was substance without form, void of all

spirit or life; so that life or spirit only, is all substantial form, and death or darkness only, is all substance without form; so that life and death from eternity are not bare words, as blind hypocrites imagine, but the invisible creator of all life or spirits, was a God of a glorious substance, a spiritual body, in the form or likeness of a man from all eternity. Again, I declare from the Lord Jesus, that the glorious sensible life or light, in the person of the creator, could not possibly be known by men or angels, but by his creating or forming of some creatures, to live sensibly in death and darkness, shame and misery, and by his creating other creatures, in opposition, sensibly to live in life and light, joy and glory. Again, the infinite glorious prerogative power of the creator could not possibly be known to any of his creatures, to make a distinction between the glory of eternal life and the misery of eternal death, but by his forming of creatures of the same lump, to be vessels of honour and vessels of dishonour, to eternity: but, on the contrary, if the Creator, without distinction, had formed his creatures to be all eternally glorious, like himself, then the glory of his prerogative power of infinite love or mercy, and infinite justice or wrath, and all his infinite new wisdom, increasing or flowing in his glorious person, as a fountain of living waters, must, in a manner, have been shut prisoner in his own person, and the creatures must have been all as Gods instead of creatures, and so the Creator would have had no glory in his creation at all of the prerogative power of his Godhead. Wherefore I declare, by virtue of my commission from the only wise God and everlasting Father, the Man Jesus in Glory, that all those that are made to yield obedience in love to the prerogative power of God, are his elect ones, ap-

pointed for blessedness to all eternity; but, on the contrary, all those that are offended at the prerogative power of the Creator, and love to dispute against it, all are reprobates and appointed to be cursed to all eternity.

CHAP. IV.

Of the Creation beyond the Stars, or of the other Side of the visible created Heavens, where Sun, Moon, and Stars, that shall all vanish like Smoke together to Eternity.

AGAIN, for your information, I declare from the Holy Spirit, that the creation, above or beyond the stars of the holy angels, who are spiritual bodies, in their persons formed like men, and all other creatures that God hath made in the heavens above, of that substance of earth and water aforesaid, that was from all eternity, in the presence of his eternal spiritual person; I declare from the Lord Jesus, that God the Creator hath made that creation in the heavens above as visible to be seen as this creation is seen in this earth beneath. Again, I declare from the Holy Spirit, that the glorious person of the only wise God and eternal Father, the Lord Jesus, is as visibly seen of the creatures, where his person is resident, as man is visibly seen of the creatures of this earth beneath, where his person resides: as for this creation in the heavens above, it is to set forth the glory of his immortal person, that all the creatures in his presence, visibly beholding

the glorious person of their Creator, both holy angels and other creatures, according to their wisdom or understanding, might give him the glory of their eternal happiness of this their creation: and, on the contrary, if the Creator were not visibly seen by the eyes of his creatures, then no creature could possibly know him, to return any praise or glory unto him at all, for the happiness of their condition. Therefore it is a cursed lying imagination, for any man to think that the glorious person of God is not as visibly seen of his creatures in the heavens above, as the person of man, who is the image of God, is vissibly seen of the creatures in this beneath. Again, you must not think after a fleshly manner, that the creatures above the stars are male and female for natural generation, as they are in this creation beneath the stars, for a woman had never been made but for generation, that the immortal God might have a woman's womb in this world, to clothe himself, with flesh, and the reprobate angel, which is the devil, might have the womb of a woman to clothe himself with flesh also, to bring forth God's glorious design, between the seed of the woman, and the seed of the serpent; wherefore I declare from the Holy Spirit, that the holy angels, and all other creatures that are in the presence of God, in the creation beyond the stars, are all spiritual male creatures, never increasing in their numbers, not being fleshly, desiring generation, but their spirits or natures, instead of fleshly pleasures in generation, are full of spiritual and heavenly joys, of a more transcendent glorious content within themselves, and visible glorious contents, in their beholding of the glorious face of God, and the faces of one another, and the glory of that place they enjoy, the which exceeding glory shineth forth through

that heavenly Kingdom, from the bright burning, glorious person of God the Creator, the Lord Jesus Christ, who alone hath all the glory of his creation in the heavens above, wherein dwelleth nothing but righteousness in glory. Again, I declare from the Lord Jesus, that no man can understand, or know any thing of these things, that are invisible unto our natural eyes, but by the spirit of revelation; therefore it is written, that *faith is the substance of things hoped for, the evidence of things not seen.* Again, it is written, *through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear;* so that in the letter of the Scripture, it is clear to you that see by the eye of faith, that God hath made or framed two worlds or two creations, which is all one; for you know, to frame a thing, or to make a thing, is all one. Again, unto you it is clear there are spiritual visible things in that world above, or beyond the stars, as well as here are natural visible things in this world, beneath the stars, because you may understand that this world, and the things that are visible therein, were made or created out of that world which is invisible to us, who are in mortality, but visible to those who are above in glory; so that now you that are appointed to enter with spiritual bodies, into that glorious creation, or world beyond the stars, may understand a little clearer of your inheritance in that kingdom made without hands, or city eternally in the heavens, where you shall visibly see with your eyes the face of God, men, and angels, and all creatures, in that creation above the stars, as you see the face of man, and all other creatures in this creation beneath the stars, with glorious new songs of spiritual and heavenly praises, unto a glorious God to all

eternity. This proves the truth of these Scriptures, where it is written, *My kingdom is not of this world*; and of this saying, *Lord, remember me when thou comest into thy kingdom*; and of that saying, in my Father's house, or kingdom, are many mansions; and of that saying, for thine is the kingdom, the power and the glory, for ever; and of that saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ: this world was the heavens above: and of that saying, *nevertheless we look for a new heaven and a new earth, wherein dwelleth righteousness*; and of that saying, he hath made us kings and priests unto God, and we shall reign with him upon the earth. This is that glorious new heaven and new earth, in the presence of God, above or beyond the stars: but blind carnal hypocrites imagine that God's reigning with his elect ones will be upon this bloody earth, because they have no spiritual eyes, to see or know that new heaven or new earth, above or beyond the stars, where nothing but pure righteousness reigneth in glory for everlasting, or world without end. *Amen.*

CHAP. V.

Of the creating that reprobate Angel Serpent that beguiled Eve, and became a Man.

AGAIN, concerning that serpent beforesaid, so called of the Lord for his subtilty; I declare by revelation from the Holy Spirit, that God created his spiritual person more glorious than the persons of all the holy angels that are in the presence of God in hea-

ven, because this mighty angel, by the wisdom and secret counsel of God, was to be as a God, to bring forth his seed, or generation of wise, and prudent, subtil serpent-men and women, to oppose the Creator, and his innocent seed or generation, of simple, plain-hearted men and women, that are of the spirit of faith and pure love, with all other heavenly virtues; for the nature or spirit of God is faith and love, and all other divine virtues, infinitely living in his glorious person; the which faith is all power of righteous actings, naturally flowing from his pure spirit, as from a pure overflowing fountain of living waters: but on the contrary, the nature or spirit of this God-like angel, and all the rest of the holy angels in their creation, were pure reason, from whence naturally flows no good at all, but what comes into them continually by revelation from that pure spirit of faith, in the person of God their Creator; and this is that spiritual manna that keeps the holy angels, natures, or spirits, pure in the presence of God; for it is the nature of that pure reason in the holy angels continually to desire the knowledge of that spirit of wisdom in the Creator that made them, and the overflowings of that new wisdom in the spirit of the Creator by the decree of God; it is that spiritual food that keeps the holy angels pure in their glory, or else not one of them could stand upright in the presence of God, not one moment, but they would all become serpent-devils, and fall down into this earth, as that great angel did presently after the Lord withheld the revelation of his glorious wisdom from him; then this angel, for want of his spiritual food of revelation, that kept his spirit in obedience to his Creator, presently his spirit began proudly to imagine and think high and lofty thoughts concerning his own person, and great wisdom of spirit

within him ; wherefore secretly he was lifted up in his spirit to disdain the persons and wisdom of all the holy angels, in comparison of the glory both of his person and wisdom ; pride being began in him, Lucifer-like he soared higher in his pride, for he thought both his person and wisdom to be as glorious, if not more glorious, than the person and wisdom of the Creator ; wherefore, he being very proud of his own wisdom, he imagined that if he had been the Creator, he would by a word speaking have created angels, and all other creatures, without earth or water, as God made all things of, for his proud spirit thought he could by a word speaking have created all creatures of nothing at all; therefore he counted his wisdom rather greater, and of a more higher nature, to have formed all things for a greater glory to himself, if he had been the Creator, than the Creator's wisdom in the things or creatures formed by him : so imagining his wisdom above the Creator's, he thought himself more fit to reign over the holy angels, and all other creatures, than the Creator, he being wise in his own conceit, became an absolute fool ; for out of nothing comes nothing, and out of nothing comes no form, or nothing can be formed ; for to create or make a living form or creature out of senseless matter or substance, of earth or water, by a word speaking, of what nature or form the creator pleaseth, whether contrary to his own nature and form, or of his own nature and form, this is the power and wisdom of my Creator, the Lord Jesus ; for he, by his infinite glorious wisdom, by a word speaking, did create all living creatures in the two creations, or worlds, of unsensible earth and water, that was without his person, from all eternity, in his presence with him, because his eternal glorious person, you know, must

have a place of residence; therefore reason itself cannot deny the eternity of earth and waters, and the person of the Creator; let it imagine never so much, nor never so long: Again, as beforesaid, when the time of this proud and lofty angel's glory was, by the decree of the Creator, expired in the heavens above, to the exceeding joy of all the holy angels, unto whom the Lord revealed his exceeding pride, the Lord then cast down this angelical wise serpent into the earth; therefore it is written, Woe be to the inhabiters of earth, for the devil is come down amongst you. This angel that was cast into the earth, is that devil beforesaid, and his nature or spirit of pride and envy, and all other wickedness, being changed, his names or titles are changed, according to the uncleanness of his nature, and now, instead of the name of an angel of light, he is called an angel of darkness, as in Jude; yea, he is called a serpent, a dragon, a devil, Satan, or an unclean spirit, or that wicked one, suitable to his cursed nature; but the Lord changed not the form or person of this reprobate lost angel at all, but his names or titles only, as beforesaid, according to his nature.

Again, I declare by revelation from the holy spirit, that serpent spoken of in the scripture, that tempted the virgin-wife Eve, he was a spiritual body, in the form of his person like unto a man; yea, I say from the Lord, that this angel-serpent was more amiable or glorious in the form of his person, to the outward appearence of Eve's eyes, than the person of the man Adam was; wherefore, by the prerogative power, and secret wisdom and counsel of God, to bring forth his glorious design, it was the outward comeliness of the serpent's person, and his seeming wise and glorious God-like counsel, by the decree of God,

became a snare, to deceive and overcome the innocent Virgin-wife Eve, as many poor innocent virgins in these days are deceived and overcome by the outward comeliness of men's persons, through their serpent counsels and cursed temptations; wherefore it is written, the woman was deceived, and not the man. Again, I declare by revelation from the Holy Spirit, that when this angel-serpent, by his seeming wise God-like counsel, had overcome innocent Eve, as beforesaid, the very person of this spiritual serpent reprobate angel entered into the body or womb of innocent Eve, and there he died, or was changed from his spirituality, and immediately he quickened in her pure undefiled seed, or nature, all serpentine lust of all natural uncleanness; wherefore, she being now naked from her former pure created virginity, presently she is full of natural lust after her innocent husband, that had no desire to a woman at all; therefore it is written, *and she gave also unto her husband with her, and he did eat*; then were they both naked, from that pure spiritual life of their virgin creation of God-like content within their own spirits, and in the room thereof they are both full of all natural lusts whatsoever, they being both defiled with the spirit of the serpent-angel of unclean reason and wicked imagination; and this was that cursed effect of their becoming as Gods, knowing both good and evil, until they were both born again by the spirit of faith, to the full assurance of a more glorious inheritance than that which was lost through the eternal love of God to his lost image. Again, I declare from the Lord Jesus, that that Cain that was the first-born of Eve, he was the very seed or spirit of that reprobate serpent-angel in the body of Eve, and the first-born child or son of the devil, and so he became,

and none but he alone, that Belzebub, the prince of devils, and the only father of all those angels of darkness, spoken of in the epistle of Jude, that are kept or reserved, in chains of darkness, of unbelief, unto the judgment of the great day.

Therefore, where it is written of the warfare between Michael and his angels, and the dragon and his angels, that Michael is the spirit of the Lord Jesus, in his angelical believers, whose spiritual weapons are faith and love, and patience, and such like, unto the death, because they see a crown of life, in yielding obedience to the cross of Christ, the dragon, that is, the spirit of cursed Cain, in his persecuting believers, whose carnal weapons are swords and guns, and all kind of murdering weapons whatsoever, flowing from ignorance, cursed covetousness, and vain-glorious envy, selling their eternal birthright for a mess of pottage, because the Lord Jesus hath no delight in their persons; again it is written, *and the great dragon was cast out, that old serpent, called the Devil and Satan, he was cast out into the earth, and his angels were cast out with him*; that Cain beforesaid was that serpent-dragon angel, and his angels are that fleshly seed of his, or offspring, or generation of serpent-wise prudent men and women, that mind earthly things. These are those serpent reprobate angels, that go upon the bellies of their spirits, and lick up the dust of the earth all the days of their lives; that is, their spirits lick up the gold and the silver, and put it into a bag, for their generations; and this is the food of their souls, and such like, all their days. This is that spirit of unclean reason and wicked imagination, that was in Cain, and now is in all his angels, who are the lords of this world, whose spirits wholly thirst after things that perish, and they are never in their

proper centre, but when the thoughts of their spirits are feeding upon riches, or honours, or friends, or fleshly delights, or long life, and such like. This was the food of that sperpent Cain that slew his brother Abel, because he was more righteous than he; and this is the food, and no other, of all those serpent angelical men and women, both great and small, that are the very sons and daughters of cursed Cain, hating all spiritual righteousnesses, in all spiritual Abels, as he did; therefore, as beforesaid, cursed together with that serpent reprobate devil, their father Cain, from the presence of the Lord, just men and angels, to all eternity.

CHAP. VI.

Of the eternal Creator clothing himself with Flesh, and so became a pure Man.

AGAIN, for your information, in whose persons the Lord by his Holy Spirit delights to dwell, I declare by revelation from the Holy Spirit of the Lord Jesus, a little of that wonderful unspeakable mystery of God the Father, clothing himself, or manifesting himself in flesh, it is written, *she was found with child of the Holy Ghost.* Again, it is written, *for that which is conceived in her is of the Holy Ghost: and the word became flesh; and behold a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted, is God with us.* Again it is written, *for unto us a child is born, unto usa son is given, and the government shall be on his shoulders, and his name shall be called Wonder-*

ful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end. From these scriptures, it is very clear in the bare letter, unto you that see God by the eye of faith, that that holy child Jesus, that was born of the Virgin-Wife Mary, he is the only God, and alone eternal father, unto you that have faith in a personal God, or a God of one distinct person, and no more, unto you alone, for whom is prepared a crown of immortal glory, I declare by revelation from the Holy Spirit of the Lord Jesus, that the Holy Ghost beforesaid was the glorious person of that one only wise God, and everlasting Father, and Creator of all things, that entered into the Virgin's womb, and died, or changed his immortality or spirituality, in the body or womb of the Virgin; and immediately quickened or conceived himself of the very nature or seed of the Virgin; a pure natural child or son, in whom, as it is written, the fullness of the godhead lived bodily; so, that as the serpent-angel beforesaid entered into the womb of the Virgin-Wife Eve, and defiled her pure nature, or seed throughout, and died in her womb from his spirituality, and quickened in mortality, and brought forth himself the first-born child or son of the devil, and so he became the father of an innumerable company of serpent reprobate devils, of men and women; so in opposition of that reprobate angel, and prince of devils beforesaid, the glorious person of the eternal God entered into the womb of the Virgin-Wife Mary, and died in her womb from his immortality, and purified her nature or seed throughout, that was unclean before, and quickened himself in pure mortality, and brought forth himself the first-born son of God, and the only eternal Father of an

innumerable company of elect sons and daughters, purchased by his own precious blood: thus immortality died and quickened in mortality, and this pure mortality died and quickened in immortality and glory again, in that very same flesh or person that died, and now reigneth in glory in the highest heavens, and the lowest hearts, God alone, blessed to all eternity. Thus eternity became time, and time is become eternity again; for there is nothing but an eternal, immortal God, that is the Creator of all life, that can by his own power live and die, and live again: but, on the contrary, no creature hath any power at all, neither to live, nor to die, but by the decree of the Creator alone, the Lord Jesus Christ. Thus you that see by that single eye of faith, may understand in some measure the difference between the seed of the woman and the seed of the serpent; for ever since the angel-serpent, by his wise cursed counsel, took possession of the garden of God, the bodies of our first parents; I declare from the Holy Spirit, that there is no devil at all without the body of man or woman, but what dwells within the bodies of men and women; so that that devil, so frequently spoken of in the letter of the Scripture, that tempts men and women to all unrighteousness, it is man's spirit of unclean reason, and cursed imagination, that unsatiably lusteth after things that perish, until the Holy Spirit of faith enters into the man, and purifies his unclean spirit, and reveals unto his dark understanding spiritual and glorious durable things, and that makes a man trample this perishing world, and all its vain-glory, under the feet of his spirit, as dung, as it is, in comparison of the glory that is to come, in that world above the stars, that remains to all eternity.

CHAP. VII.

Of the creating of Man, and the Nature of Holy Angels in their Creation.

AGAIN, it is written, *a woman shall compass a man;* that woman was the Virgin Mary, and that man was God the Father. Again, it is written, *a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars*: this woman was the Virgin Mary beforesaid, and the sun that she was clothed withal, was the only begotten Son of God, the Eternal Father, in the Virgin's womb; and the moon under her feet, that was the worship of the law of Moses; for she being clothed with the sun, she was filled with the revelation of the everlasting gospel of that Son within her, which was of a more transcendent glory, than that of the law; and that crown of twelve stars upon her head, that was the twelve apostles, that sprang from her head Jesus, to preach the everlasting gospel of truth and peace unto his elect; thus that saying, that every seed shall have his own body, is a little more clear unto you that have faith in a personal God, than it was before; you may understand that God the Father was a spiritual man from eternity, and that in time his righteous spiritual body brought forth a righteous natural body; that the Father, to shew forth his infinite love and humility, and to bring forth a new transcendent glory to himself might become a son, yea, and a servant unto his creatures, in the very condition of a creature for a season, that he might exalt his elect creatures into the same condition of the Creator, in his glory in the highest heavens to all eternity, when the curtains of this

lower heavens are drawn and vanished like smoke, never more to be, time being past. Again, it is written, *he that hath seen me, hath seen the Father, and the Father liveth in me, and I live in him, and I and the Father are one;* the only meaning or mind of the Lord Jesus in those words is this; his spirit living within his body, that was the Father, and his visible body, that was the Son, both God and Man in one person, and so but one personal God, the Man Christ Jesus, he perfectly knowing himself to be the only God, he said unto the Jews, *except ye eat my flesh, and drink my blood, you have no life in you:* again, he said, *except ye believe that I am he, ye shall die in your sins;* his very mind in those words was this, except they did believe, that that very person of his, of flesh, blood, and bone, that spake unto them, was the only God and eternal Father, and alone Saviour of all that were to be saved; and that there was no salvation to man kind, but thus spiritually eating of his flesh, and drinking of his blood, except they did thus own his person, to be their Lord and only Saviour, they must all die in their sins, and perish to all eternity, because there is nothing but the precious blood of a God can possibly cleanse the spirit of man from the power of sin; therefore, if the very Godhead had not died, that is, if the very soul of Christ (which is the eternal Father) had not died in the body, or with the body, to quiet or satisfy the cry of the guilt of sin in men's spirits, all men would have perished to eternity; because the spirit of unclean reason, the Devil in man, whose nature is all sin, did reign in the very bodies of the elect, as their lord and king, and they were free from the power of righteousness, until the precious blood of a God, by the Holy Spirit of faith, was sprinkled in their consciences, that by the pure

life of spiritual love to God and man, they might break the serpent's head of sin, of reigning any longer in them; but on the contrary, they that have no faith given them, in the precious blood of God, to cleanse their spirits from the power of that devil sin in them, their sins will be their lord and king, and they must perish together eternally, as beforesaid. Again, by this time it is very clear to you that have the faith of Jesus, that the serpent angel beforesaid was a spiritual body or person in the form of a man, before he entered into the womb of Eve, by that seed or son of his, called Cain: thus every seed or spirit, by the decree of God, brings forth his own body according to his nature or kind. God the father being a spiritual man from all eternity, in time begot and brought forth himself a man-child in mortality, of all pure righteousness, therefore he was called the express image of the Father, because he was indeed the very Father; and that made him say, he thought it no robbery to be equal with God; and that was the cause that made him say, that all power was given unto him, both in heaven and in earth, because he knew perfectly, that there was no other God but himself to possess all power; and this made the Prophet Isaiah to attribute the chief titles of the everlasting Father unto the Son, that was to be made of a woman, or of a virgin; because the Prophet knew very well, that the Father and the Son was but one unseparable person in immortal glory from all eternity; and so he knew they were to become in time, one unseparable person of all purity, in mortality: and I with him know from the same spirit that revealed it to the Prophet long before God became flesh, that that pure mortality, both spirit and body, that died together, they did both immediately quicken together a new

life in death, or out of death, and they unseparably, both Father and Son, in one person, did ascend together into that immortal glory that they possessed together from all eternity; and so they now enjoy it again, in one transcendent glorious person, both God and man, to all eternity.

This proves the truth of these sayings, *Glorify me with the same glory I had with thee before the world was;* and of that saying, *My glory I will not give to another;* and of that saying, *Before Abraham was I am;* according to that saying of God to Moses, when he bid Moses tell Pharoh *that I am sent him;* and of that saying, *He thought it no robbery to be equal with God;* and of that saying, *I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever;* and of that saying, *This is the bread which cometh down from heaven, that a man may eat thereof and not die;* and of that saying, *For the bread of God is he which cometh down from heaven, and giveth life unto the world;* and of that saying, *I am that bread of life;* again, *Not that any man hath seen the Father, save he which is of God, he hath seen the Father;* and of that saying, *What, and if ye shall see the Son of Man ascend up where he was before!* and of that full saying, that proves Jesus to be the Father; *He was in the world, and the world was made by him, and the world knew him not;* and of that saying, *In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God, all things were made by him, and without him was not any thing made that was made:* Whosoever is not stark blind by this scripture must needs understand that there is no Creator nor Father, but the man Jesus only, the Lord of life and glory; and where it is said, *Through faith we understand that the worlds were framed*

by the word of God, so that things that are (visible or) *seen, were not made of things that do appear;* and of that saying, *I am Alpha and Omega, I am the First and the Last; and behold I create all things new;* and of that saying, *I am he that was dead and am alive, and behold I live for evermore.* This was the Man Jesus, that sat upon the throne of the Father, with many other scriptures too tedious to relate, that prove clearly, to all that are appointed to eternal glory, that the Lord Jesus Christ, that died without the gates of Jerusalem, is the only God, and everlasting Father, and alone Creator of all things that were made, both in heaven and in earth. Therefore I declare from the Holy Spirit of the Lord Jesus that sent us, that whosoever prays in his spirit or tongue unto any other God or spirit, but unto my God, the Man Jesus, that sent me, he prays unto a Devil of his own imagination, instead of a God; for that Man Jesus then to come, was David's only God and Saviour: therefore he said, *The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool.* And this Jesus was all the true Prophets' God in the time of the law, and this Jesus was the Holy Apostles' God, and all the Christians' God, in the time of the Apostles' commission, or dispensation, or administration, that lasted about three hundred years; and this glorious Man Jesus is my God alone, and the God of all spiritual Christians in this last age, until he comes in his glory.

CHAP. VIII.

Of the creating of Man, and the Nature of holy Angels in their Creation.

AGAIN, but some say, if Jesus Christ be the only God and eternal Father, who was that Father that he spake so much of when he was in mortality, where he said, *my God, my God, why hast thou forsaken me? and, Father, into thy hands I commend my spirit*, and such like: to this I answer, by revelation from the Holy Spirit, that Eliah, spoken of in the law, that was taken up bodily by a whirlwind into heaven; where the likeness of a chariot and horses of fire appeared to Elisha at his departure: I say from the Lord, that the body or person of that Eliah was taken up and glorified in the heavens by the Creator, for that very purpose, that he might represent the person of God the Father for that time or season, whilst God the Father went that journey in flesh, as aforesaid; again it is written, *he shall give his angels charge over thee*; those angels were Moses and Eliah; who being both glorified, they did both represent the person of the Father, in the heavens above the stars, as they did represent the person of the Son and of the Father, when they were in earth beneath the stars. When Moses was upon this earth he represented the person of God the Son, that lamb Jesus, that was then to come in flesh; in these things, first Moses was called the meekest man upon the face of the earth. Again, he was a great type of Christ in this, in offering up himself to be blotted out of the book of life for the salvation of Israel; as the Lord Jesus became

a curse for his elect Israel; likewise Moses was a great sufferer at the hands of Israel with much patience; as the Lord Jesus suffered with all patience at the hands of his own people or nation. Again, Moses was made an angel of the covenant of the law unto all Israel, as the Lord Jesus was made, or became an angel of the covenant of grace, or the gospel, unto all the elect Israel; so that whosoever despised the law of Moses, was to die a natural death without mercy; as a type of the eternal death of all those that despise the grace or gospel of Jesus; and in this he was a great type of the Lord Jesus, when he said, *God should raise up a prophet unto you like unto me, him shall you hear*. Much more might be spoken of Moses representing of the person of God the Son, but I suppose it is sufficient for any moderate man: again, when Elias was in this world, he did represent the person of God the Father, in these things; first, in a God-like manner, by commanding fire to come down from heaven to destroy his enemies; and it was so again by his commanding, like unto a God, all the priests of Baal, that were the national false priests, to be put to death, for drawing the hearts of Israel from worshipping of the true God, and that was a type of the eternal perishing of all the national priests of Baal in the world at this time, who are ministers of the letter only, but call themselves ministers of the spirit, and yet the Lord Jesus sent them not: these are those croaking frogs, that keep the people in darkness, unto whom the people gave their silver for nought: Again, Elias, by his asking of Elisha, in a God-like manner, what he should do for him before he was taken up from him, with his granting of Elisha a double portion of his spirit, if Elisha saw his departure from him. Again, Eliah spake in the

authority of the Father, when he told King Ahab to his face, that it was he, and his Father's house, that were the troubles of Israel, by their departing from the living God, with more such like actings of his, after a God-like manner, shewing clearly his representing the person of God the Father, when he was upon this earth; which was but a type of his representing the person of God the Father in the heavens afterwards; but some may say, it seems very strange, the Lord having so many glorious angels in his presence, that he should pass them by, and take up a mortal man, or a sinner, into that exceeding glory, of the representing of the person of God the Father, as beforesaid: to this I answer from the Holy Spirit; all the councils of my God, the Man Jesus, are quite contrary to man's unclean reason; yea, and contrary to the pure reason of the holy angels also, that God alone may have all the glory of the revelation of his unsearchable councils of wisdom, from his elect men and angels. Again, I declare by revelation from the Holy Spirit, that the man Adam, in his creation, was of the very nature or spirit of faith, with all divine virtues of pure love, patience, meekness, and such like spiritual virtues, in his spirit or person, which were the very same divine virtues that lived in the spirit or person of God his Creator; only in the person of God, every spiritual virtue in him was infinite above all measure, but in the person of the man Adam, although they were the very same heavenly virtues, yet in him they were in measure: thus man in his spirit was created like unto the Creator, of the very same divine nature; only they differed in this, for the body or person of God was all spiritual, or heavenly, not subject to mortality; but the body or person of the man Adam was naturally, or earthly,

subject to mortality at the pleasure of the Creator; for if the body or person of the man Adam had been spiritual in his creation, as his spirit was, then there would have been no difference between the person of the Creator, and the person of the creature: thus the man Adam was made like unto God, a pure natural person, of all righteousness in mortality, like unto the spiritual person of God, which is all righteousness in glory.

Again, it is written, the first Adam of the earth, earthly; the second Adam, the Lord from heaven, heavenly. Thus you that see by that single eye of faith, you may know, that God became flesh, or a man, as well as Adam, who was called the image of God, because God was a spiritual man from eternity, as abundantly beforesaid: now you must understand the reason why Jesus, the only God, was called the second Adam, was this; because the body or person of the Lord Jesus was a pure natural body, of all righteousness in mortality, just like unto the body or person of the first Adam before his fall; only Christ, the second Adam, had the spirit of faith in him above measure, and the first Adam had the spirit of faith in him by measure, as beforesaid: again, the second Adam differed from the first Adam in this, he being made a man of sorrows, but the first Adam knew no sorrows before his fall. And why did he become a man of sorrows? It was to redeem the elect seed of the spirit of faith, overcome in his image, the first Adam, by the reprobate angel-serpent, as beforesaid. Again, as for the natures or spirits of the holy Angels in their creation, they were pure reason, quite contrary to the nature or spirit of faith in God the Creator; only in their bodies or persons they were spiritual, or swift of motion, like unto the spiritual person

of God their Creator: but if the nature or spirit of the holy Angels had been of the spirit of pure faith, as they were of pure reason, then there would have been no difference between the person of God their Creator, and the persons of the holy angels in their creation, who are but creatures as well as men; wherefore not the holy angels, for they are not of the nature of God; as it is written, *he took not upon him the nature of angels, but the seed of Abraham*; but Elias, as beforesaid, by the secret wisdom and council, and love of God unto man, above angels, was exalted upon the throne of glory for a moment, to represent the person of God the Father, and he was made the Protector of my God, when God became a child; and it was Elias, by virtue of his commission, as a faithful spiritual steward upon the Throne of Glory, that filled the Lord Jesus with those great revelations of his former glory, that he possessed in the heavens, when he was the immortal father; and it was Elias that spake those words from heaven, saying, *This is my beloved Son, in whom I am well pleased.* Hear him again, when Christ was transfigured upon the mount, that his garment glittered with the glory of his transfiguration: it was the visible glorious appearance of the persons of Moses and Elias talking with him, that were the instrumental commissioners of that visible glory of the Lord Jesus unto his disciples, who said, *Master, it is good for us to be here;* for that glory was so great, that they would have been building tabernacles for a continuance in it. Again, I declare from the Lord, that Elias, by virtue of his commission, did fill elect men and angels also with revelation, to keep them in obedience, until the Lord Jesus was upon the throne of his Glory again; so that when the Lord Jesus (who was an absolute

creature) cried in his agony unto his Father, and when he prayed unto his Father, that that cup might pass from him, if it were possible; it being a dreadful cup for his innocent flesh and blood to drink, he being as sensible of pain in his body, as we are in our bodies; and when he cried out, saying, *My God, my God, why hast thou forsaken me?* and, *Father, into thy hands I commend my spirit:* I say again, from the Lord, that Elias, by commission from this man Jesus, was that father that he thus cried unto in his mortality, Elias being then in glory; and the chief ground of all those actions, and sufferings, and cryings out of the Lord Jesus, in the condition of a creature, unto a Father, or a Creator, was to fulfil the Scriptures foretold by his Prophets in the time of the law; therefore he said, *Heaven and earth shall pass away, but my word shall not pass away.* Again, but you may say unto me, did God the third day rise from the dead by his own power, or by the power of his deputy Elias? To which I answer, he, by his own decree, and spiritual compact with Elias, and by that spirit of faith in his innocent body, the which faith died in his pure body, and quickened immediately, and brought forth, at the appointed time, that natural innocent body out of the grave, a pure spiritual body, which naturally (at the time appointed) ascended into glory; for it was impossible for God by death to be held in the grave; because his person being pure, his pure spirit and death could not remain together, because there was no sympathy, or agreement, or union between them; yea, they were so contrary, it was impossible for them to be together, except one of them were absolutely extinguished; wherefore death being too weak, the Lord Jesus, who is the only God of all created life, brake through death, and hell, and

the grave, and through all the sins of his elect, by the shedding of his most precious blood, and so entered into eternal glory, that all those that have faith in his glorious person may be delivered at the appointed time, from sin, death, and the grave, and enter into eternal glory with him, when he comes in the clouds of heaven.

Again, the reason why men's bodies in death, or after death, do rot or stink in the grave, and come to dust, is because there was sin in their bodies whilst they lived, the which sin and death had a sympathy, and, as it were, a sweet communion together, whereby death had full power, as lord and king, to keep the spirits and bodies in the dust, until the time appointed of the Lord of Life: but, on the contrary, if men had no sin in their natures or bodies, they might live and die, and naturally rise again, by their own power, in their own time, as the Lord of Life did, whose body was too pure to see corruption.

Thus unto you that have faith in the Lord Jesus, it is not strange that Elias should represent the person of God the Father, until the Lord Jesus ascended into the right hand of all power and glory of his father Elias again. Then, when Jesus was set down in the throne of the glory of the Father again, Elias then, as a glorified creature, did return all praise and glory unto the Lord Jesus his Creator; so that now it is the Lord Jesus alone, by his Holy Spirit, that revealeth all spiritual and heavenly wisdom to elect men and angels; Elias having now, with exceeding joy, surrendered up his spiritual and glorious stewardship, of representing the person of God the Father, unto the right owner, and sole heir of heaven and earth, and all therein is, the Lord Jesus Christ, the

eternal Father, God alone, blessed to all eternity: I know I have spoken enough to the spiritual Christian of this truth.

CHAP. IX.

Of Eliah the Prophet ascending bodily in Heaven, to represent the Person of God the Father.

AGAIN, I declare, by revelation from the Holy Spirit, that above these fourteen hundred years there has not been one true prophet, nor minister, sent with a commission from the Lord Jesus, to declare, or write, or preach the everlasting gospel of truth and peace unto his elect. Wherefore I declare (by virtue of my commission, received by voice of words from the Lord Jesus) that all the ministry in this world, whether prophetical or ministerial, with all the worship taught by them, whether invisible or visible to the people, it is all a lie, and an abomination unto the Lord; both the ministry and their worship are as acceptable unto my God, the man Jesus, that sent me, as the cutting off of a dog's neck. Now unto you that discern truth from the Lord, I shall give you light into this truth. First, I declare, that all the true commissionated prophets of the Lord, in the time of the Law, from Moses unto John the Baptist, with all the true commissionated apostles and ministers of the Lord Jesus, in the gospel, they had every one of them in their commission a power given them, to set life and death before men, or to declare blessing or cursing unto men, which is all one, accord-

ing to their administrations received from the Lord. Again, I declare from the Holy Spirit, that the Lord Jesus did purpose within himself to send his messengers three times to the world, and but three times to this bloody unbelieving world, and no more, for a witness or testimony unto them, and to make known unto his elect, that he alone is the only God and everlasting Father; wherefore you shall find it written, *There are three that bear record in heaven, the Father, the Word, and the Spirit, and these three are one.* Again, it is written, *There are three bear witness in earth, the water, the blood, and the spirit; and these three agree in one.* Again, I declare, from the Holy Spirit, that those three in earth are the Lord's three dispensations given to his prophets or messengers beforesaid; the water was the commission of Moses and the prophets under the law; the blood was the commission of the apostles, and those ministers of the gospel chosen by appointment from the Lord; the spirit, which is the third and last witness, by commission from the Lord, are those two witnesses spoken of in the Revelation, prophesied of by John, the beloved disciple of Jesus, that were to come in the last age, whose message, or ministry, or prophesy, is all invisible and spiritual, cutting off or condemning all fleshly formal worshipping of an invisible spiritual personal God, taken up by vain-glorious men from the letter of the Scripture, which were the prophets' and apostles' commissions, because they want a commission from the Lord.

Again, I declare from the Holy Spirit, the Lord spake by voice of word, unto his three commissioners that he hath sent unto the world; yea, I know God the Father spake unto Moses as a man speaks unto his friend, as it is written; and I know that God spake

unto the apostles in the person of the Son, as it is written; because I know the Lord Jesus spake unto me in the person of the Holy Ghost, or Spirit, as beforesaid; only, the two former witnesses saw the person of God in part visible, but I saw the glory of his person invisible, or within me; because I am the messenger of the Holy invisible Spirit. Again, concerning those three bearing record in heaven beforesaid; the meaning of those words is this: God from heaven, in a threefold name or title, bare witness by signs and wonders, unto his three commissioners, according to their several administrations given unto them, unto Moses and the Prophets; this personal God bare witness, in the name or title of the Father; unto the holy apostles, God bare witness, in the name or title of the Son; and unto us, his third last messengers, God beareth witness, in the name or title of the Holy Spirit, because our commission is all spiritual, we having to do only with the invisible spirits of men, concerning the eternal estates of men and women persons, in the great and notable eternal day of the Lord's account; therefore, instead of natural signs upon the bodies or persons of men and women, as in the two former commissions of the prophets and the apostles; the Lord Jesus beareth witness that he hath sent us, by spiritual signs or wonders, upon the spirits of those that are sealed up, through our mouths, unto eternal life, and unto eternal death, as many do bear witness, whose eyes are opened at this day in England, in this great city of London. Again, this is a true testimony unto you that have faith in the Lord Jesus, that he hath sent us by his Holy Spirit, because there is none upon this earth that beareth witness unto that man Jesus that was crucified at Jerusalem, to be the only God and everlasting

Father, but we only; as Moses, the prophets, and the apostles bare witness in their times unto this Jesus, to be the only God, and alone eternal Father: but on the contrary, there is hardly a minister in the world that confesseth an invisible God; but they preach unto the people, either a God of two persons, or a God of three persons, that is a monster, instead of one true personal God; or else they teach the people to worship an infinite spirit, that is every where, without a body or person; but he is fain to borrow his creatures' bodies to live in; that is, a God of words only, without any form or substance, or an infinite nothing, that never can be comprehended nor apprehended in the least by any formed creature, a cursed, lying, imaginary God, from man's own unclean blind reason, which occasioneth all kind of blood and cruelty to be committed in this wicked world between man and man; for if men understood indeed, that there is but one only wise God, and that this God is a distinct body or person, as a man is a distinct body or person, then would men understand, that all those that are led by the voice of the Holy Spirit of God, the man Jesus, to work righteousness in their bodies they lived in, they only shall appear with bodies of all righteousness, like unto their God the man Jesus, visibly to behold face to face, the glorious body of the God of all righteousness for everlasting, world without end.

Thus it is clear to the understanding of all those that are appointed to know the true God, the Man Jesus, unto life eternal, that there is no true ministry in the world, because they teach not the true God unto the people; therefore as it is written, they are blind leaders of the blind, therefore they must needs both fall into the ditch. Oh! it is an eternal ditch.

These are those merchants of the letter of the Scripture, that make the blind nations their prey; these are those ravening wolves that come in sheep's clothing; these are those dumb dogs in spiritual things, that bark at true prophecy and heavenly revelation, that a man declares by commission from the Lord Jesus; these are those that the apostle Paul complained on in his time, that bewitched the people to turn from the spiritual gospel to the legal form, who began by the apostle in the spirit, but were deluded by false hypocrites to be made perfect in the flesh; these are of those hypocrites that were in Christ's time, who, under pretence of long prayers, devour widows' houses; these are those hyprocrites that are always teaching of God what he should do for his own glory, when indeed it is their own glory, in lusting after things that perish, they desire when they thus pray, or preach, or prate; these are those bloody hypocrites, and workers of iniquity, that the Lord Jesus will never own because he never sent them.

CHAP. X.

Of all Prophets, or Priests, or Ministers in this World, being false, not knowing the true God; therefore not sent by the God of all Truth, the Man Jesus.

AGAIN, I declare by revelation from the Holy Spirit, that there is no magistrate in this world, that bears the name of a Christian, that hath any authority or commission from the Lord Jesus to set up any visible form of worship whatsoever, to compel the spirits or consciences of men to bow down to his image, that he hath set up for his own glory, because

ever since the Lord Jesus ascended into his glory, he alone is the teacher of all his elect by his holy spirit. It is truth, in the time of the law, before God became flesh, there were many magistrates and priests commissionated from the Lord to set up and to declare the true worship of God unto all Israel, and it was death by the command of the Lord, if the people despised to yield obedience unto it, because it was the Lord's worship, and not man's worship, set up from his own lying imagination, that would be a God, but he is a devil, for his creating of a worship to deceive the people without a commission from the Lord, and by taking the prerogative power and glory of God to himself, who will not give his glory to another, as it is written; therefore in the Revelation, the dragon there spoken of is the imagination of the beast, and the beast is the body of the magistrate, wherein that dragon Imagination liveth; and the false prophet there spoken of is the magistrate's priest, and the image of the beast is that false worship set up by the imagination of the magistrate, and the serpent counsel of his false prophet or priest, to deceive themselves, and the people with them; therefore it is written; *And all that dwell upon the earth shall worship him whose names are not written in the book of life, of the Lamb slain from the foundation of the world*; that is, all reprobates, both rich and poor, shall bow down unto that false, idolatrous worship set up by heathen magistrates and their heathen false prophets, the national priests, who call themselves christian magistrates and christian ministers, and are blindly called so by the people also; and yet both of these devils together persecute with the sword of steel all spiritual christians, under the name or title of blasphemers, seducers, heresy, deceivers of the people, and such like, be-

cause the spiritual christian cannot bow down unto that carnal, anti-christian, formal worship, set up by those carnal magistrates, and their carnal ministers beforesaid, who, being both lovers of the glory of this world, loving to be honoured as Gods, for that cursed heathenish idol-worship from their own invention, set up to deceive themselves, and those appointed to damnation with them; wherefore the dragon magistrate, and the false prophets, his serpent ministers, that committed spiritual fornication together, and all those of their own spirits, shall every one of them, in the day of the Lord's vengeance, burn in their spirits and bodies together as a lake of fire: those spirits and bodies that they shall appear with in the resurrection, shall be that lake of spiritual fire and brimstone, that, by the decree of the Lord Jesus, shall burn together to all eternity; this is that giving her own blood to drink, who eat up the innocent as bread, and thought they did God good service in shedding of the blood of the Lambs of Jesus, as their forefathers did; then will these scriptures be fulfilled, and those mine enemies, that would not that I should reign over them, bring them and slay them before my face; and go ye cursed into everlasting fire; and the carcases of the rebels shall be cast out, where the worm never dies, and the fire never goes out; and *tophet* is ordained of old for the king; that *tophet* is the body of man, and that king is the spirit of unclean reason in man; for behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, and ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this,

saith the Lord of Hosts; fill ye up the measures of your fathers, ye serpents, ye generation of vipers; how can ye escape the damnation of hell? for he shall have judgment without mercy that hath shewed no mercy; but the fearful and unbelieving, and the abominable, and murderers, whoremongers, and sorcerers, or astrologers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. Again, the bloody persecutors beforesaid, instead of feeding and clothing the hungry saint, quite contrary, they do not only take away the food and raiment of the Lord Jesus, in his elect innocent lambs, but they crucify the Lord of Life afresh, in the shedding of the blood of his believers, because they yield obedience to the spiritual law of faith and love, or command of the Lord Jesus, either by prophesying or writing, or speaking the truth by command from the man Jesus, who is the only spiritual magistrate and minister unto all that are appointed unto eternal glory with him, in that glorious creation of that new Heaven and new Earth above the stars, when this creation beneath the stars is utterly destroyed, and fitted only for persecuting dragon-serpent devils to lament, howl, and weep to all eternity upon this earth, where the saints by them were put to grief for a moment.

CHAP. XI.

Of all Heathen Magistrates, and their Heathen Prophets, false Worship or Image.

BUT some may say unto me, do you not allow of the civil magistrate to govern the rude people? To this I answer, the magistrate is very needful in every inhabited land, for the government of the people in all civil things, to do equal justice between man and man. If such a magistrate could be found, it would be a rare thing. Again, I declare from the Holy Spirit, although the magistrate be but a heathen ruler, as he is; wherefore Christ said of this magistrate unto his apostles, the kings or princes of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors, but ye shall not be so; but he that is greatest among you, let him be as the younger: yet I say from the Lord, the magistrate beareth not the sword in vain, but he is a type of the true spiritual magistrate, that can do nothing but equal justice between the just and unjust, the Lord Jesus Christ. Wherefore all men ought to yield obedience to the civil laws of the magistrate, either by executing of his laws, or by patiently bearing the curse of the law upon their own persons, leaving all vengeance unto God, or else they rebel against God, and they are in danger of an eternal curse, because the government of this world, and the glory thereof, belongs only unto the wise and prudent heathen magistrates in this earth, who are the very sons of Cain, that old serpent dragon Devil, that

slew his righteous brother Abel, that he and his seed, that are of his own spirit, might be the lords and rulers of this world for ever; because Cain thought, and his dark angels think, that there is no world at all, but this only: they have purchased the lordship of this perishing world at a dear rate, for it was the price of the innocent blood of righteous Abel, it is their only heaven. Therefore let us, that have received faith to believe in the glorious person of the Lord Jesus, by his power, patiently suffer the cursed spirit of Cain in his heathen magistrates, to shed all our innocent blood, if our God will have it so, that they may fill up the measure of their fathers' sins, from the blood of righteous Abel and the holy prophets, to the precious blood of the Lord Jesus, and the holy apostles, that our blood, that are the two last witnesses and prophets of the Lord Jesus, may make the last persecutors of christians complete devils, with their father Cain, who was the first bloody persecutor of the first suffering christian; therefore it is written, that Christ was a lamb slain from the beginning of the world, he being slain in believing Abel. I say from the Lord, by the power of his Holy Spirit, patiently let us yield up our lives with our God unto those perishing gods beforesaid; because we that suffer with him, are appointed to enter into an eternal kingdom of glory in another world, hid from the wise and prudent rulers of this vanishing world; therefore it is written, which of the rulers have believed in him? again, it is written, why do the heathen so furiously rage together, the kings of the earth stand up, and the rulers take counsel together, against the Lord, and against his anointed, or against his Christ? Again, as it is written by Paul, howbeit we speak wisdom amongst them that are perfect, yet not the wisdom

of this world, nor of the princes of this world, that come to nought, Again, it is written, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory. Again, that world that we are to reign in, after we have suffered, it was purchased also by blood, but it was the price of the precious, unvaluable, undefiled blood of God, the man Jesus, who, by his Holy Spirit that sent us only, maketh us willing to taste a little of his cup that he so deeply drank of: the servant is not greater than the master, because we are to sit down with him, upon his eternal throne of glory, to behold his face, in the presence of all his holy angels; then these scriptures will be fulfilled, *blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of Heaven.* Again, *blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.* Again, *then shall the righteous shine forth as the sun in the Kingdom of their father.* Again, *for the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.* Again, *then shall the King say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.* Again, *then shall he say unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.*

CHAP. XII.

Of the Mortality of the Soul, and how and when it became mortal.

AGAIN, I declare, by revelation from the Holy Spirit, that since the fall of our first parents, the spirit and body of man are both mortal, and that, by the decree of the Creator, the Soul and body of man are both procreated or begot together, and they are both of one nature, and so both but one creature; for it is the invisible Spirit that liveth in the seed and nature of man, that by the decree of God creates or begets that form of flesh in the person of a man or woman, according to their kind: And thus it is with this whole creation, every seed or spirit naturally, by the wisdom of the Creator, brings forth their own bodies or kind, whether man, beast, fish, or fowl, and all things else that grows, naturally brings forth in their season according to their natures; because the Creator, by his secret council and wisdom, decreed within his glorious person, before any thing was created or formed by him, that all things or creatures, that should be created or formed by his infinite wisdom, should bring forth their own bodies or kind only, and no other for ever; therefore, when men's and beasts' seeds are unnaturally mixed together, contrary to their kind, the Lord discovers them both to their destruction, and his glory. Wherefore, I declare from the Lord Jesus, that it is a cursed imagination in any man to think when men die, their spirits may go in other forms and bodies, contrary to

their own natures or kind, as many a cursed lying Atheist prates, that denies the resurrection of men's bodies, through the love of some dark fleshly lust they live in; they are in spiritual darkness, understanding nothing of the power of God, and so erring, not knowing the scripture as it is written, nor the power of God; therefore it is a common thing for these blind atheists in their discourse to say, when men die, their spirits may or do go into a horse, or into a root, or into a flower, with many more such like cursed expressions, they being more ignorant, if it be possible, of the Lord Jesus, through the love of fleshly pleasures, than the brute beasts; therefore they reason against their own reason, and say this creation or world had never any beginning, nor never shall have any ending, two cursed lies. Again, they call perishing nature God or Creator, saying, God is all things, and all things is God: Thus these blaspheming devils liken the incorruptible Spirit of God, the man Jesus, not only unto the unclean spirit and cursed imagination living in the body of corrupt man, but unto the spirits of unclean beasts, and creeping things, as those atheists in the time of Paul: These are those who received the truth to prate of it only, but not in the love of it, having pleasure in unrighteousness, therefore given up to strong delusions to believe a lie, that they might all be damned; then these scriptures will be fulfilled, he made all things for his own glory, and the wicked for the day of wrath. Again, he shall come in flaming fire, to render vengeance upon them that know not God, and obey not the gospel of Jesus Christ. Again, but these, as natural brute beasts made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption. Again,

having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, an heart they have, exercised with covetous practices; cursed children, which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness. Again, raging waves of the sea, foaming out their own shame wandering stars, to who is reserved the blackness of darkness for ever. Again, and also Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.

CHAP. XIII.

With what Bodies the Elect and the Reprobate shall appear after Death.

AGAIN, unto you that see by the eye of faith from the Lord, I shall shew you that general error amongst men, concerning the spirit of man in death: Some say the spirit dieth not at all, but immediately goeth into heaven, or into hell, and the body goes to the dust only; others say, the spirit dieth not, but goeth into another form, either of man, or some other creature, as beforesaid; others say, or think, all men's spirits go into hell or purgatory, when they die, for a season; others blasphemously say, that the

spirit of man is God, and that the body only dies and turns to dust: These say also, God is an infinite Spirit, and all spirits came from his Spirit, and so return into his Spirit again; others say, the spirit and body, or think it turns to dust for ever. Indeed almost all men are in darkness, because they walk by thinking only about things of eternity; but about things that perish, they think them hardly ever sure enough unto them: Wherefore unto you, whose bodies are the temples of the Holy Ghost, from the Lord Jesus, I shall declare unto you the truth of this secret; you may know, that the spirit is nothing at all without a body, and a body is nothing at all without a spirit; neither of them can live, or have a being, without the other: You may know it is the spirit only in the body of man that lives, and speaks, and walks, and works, and eats, and drinks, and dies; for the spirit is a natural fire of reason, which is that life of life, heat, or motion, that as a fire kindleth life and strength through all the flesh or body of man, only the principal part of the understanding of this natural fire of the spirit of reason liveth in the head of man, because that is the glory of the man; so that the spirit or soul is the man, although it cannot possibly be without the form or body; wherefore when man dies, and turns to his dust, it is that natural spirit of the fire of reason, that was the life or spirit of the body that dieth, or is quenched, and goeth out within the body, as fire goeth out in an oven that is closed; so doth the spirit of man die within his body from all sensible life, heat, or motion, until the visible coming of the Lord of life in the clouds of heaven at the last day: Therefore it is written, *Dust thou art, and unto dust thou shalt return.* When the Lord spake those words, he did not speak to the flesh, or out-

ward form or body of the man, but he spake to the inward spirit or soul, that understands the words of a spirit. Again, it is written, *In the day thou eatest thereof thou shalt die the death*; that is, if thou, through disobedience to my command, dost forfeit the image of thy creation, then thou shalt see mortality or death within thy own body, both spiritually and naturally, and the fear of eternal death also. Thus it is clear to you that believe in the Lord Jesus, that the spirit of man dies, and turns to dust within the body; because nothing can possibly die, but it must live; so likewise nothing can possibly quicken or live again, but that which is absolutely dead, or dust, or asleep, void of all motion, heat, life, light, or sense, being utterly annihilated to itself, and all other creatures, only being alive in the memory of God, that God alone, the man Jesus, might have all the glory in the new creating of mankind at the last out of dust, as he had in creating of man at the first out of dust, according to that saying in the Revelation; *Behold, I create all things new*, in answer to that creation in Genesis. Thus it is with the grain or body of wheat, except it dies, it never comes to perfection, but abides alone in the dust for ever; but, on the contrary, if the spirit of life, which is in the body of wheat, doth absolutely die within its body, then, by the decree of God, it quickens out of death unto a new life immediately, and brings forth a glorious resurrection in due season, of many bodies in the same form, like unto that which died, of the very same nature. Thus it is, by the decree of the Lord Jesus, with the natural spirits of all the elect; first they are dead in sins and trespasses, before they are capable, by the spirit of truth, to live in righteousness; so likewise the spirits of men and women must be absolutely dead,

when they fall asleep in the dust, or else they were never capable to rise again, neither in glory, nor in shame; so that, by the decree of God, all life, both spiritual and natural, must first enter into death, that through death, or in death, they may quicken a new life of a glorious increase, both spiritual and natural; so that death in its place is as useful for the Creator's raising of glory to himself as life is in its place: this proves the truth of these scriptures, *he poured out his soul unto death.* Again, *the soul that sins shall die.* Again, *he cried with a loud voice, and gave up the ghost.* Again, *in the day thou eatest thereof, thou shalt die the death.* Again, *his soul was made an offering for sin.* Again, *he was put to death in the flesh, and quickened in the spirit.* I know I have written enough to satisfy (in the proof of this truth) all spiritual christians.

CHAP. XIV.

How the Bodies and Spirits of the World of the elect Believers shall be like unto the glorious Body of God their Redeemer, in his Glory to Eternity.

AGAIN, it is written, *and those that sleep in Jesus shall rise first*: that is, those that fell asleep in the believing of the visible coming of the glorious person of the Lord Jesus in the clouds of heaven, in power and great glory, their bodies shall be raised first out of the sleep of death, because they were united by faith unto the person of their Lord Jesus, who was the first that ever rose from the dead by his own power, who

raised life in death, or out of death; therefore he was called the first fruits of their resurrection, or of life from death. Again, you that see by faith may understand, that not the same bodies that died or fell asleep, shall appear any more at all than the body of wheat doth as beforesaid, which Paul fitly compareth together in their resurrection, where it is written, *but God giveth it a body as it pleaseth him, and to every seed his own body*: that is, as beforesaid, that grain or body of wheat that died, quickened a new life out of death, and brought forth in a glorious manner, in due season, many bodies of the same form of that that died, and yet that body that died appeared no more; so likewise it shall be with all that died in the faith of Jesus, not the same bodies or persons they lived in and died in, shall appear again any more, but that spirit of faith mixed with pure love, and all other spiritual virtues, that were in their former bodies, by the which they died unto the power of sin, and lived unto the power of righteousness; that divine seed of faith, sowed in the former body, died with the first body, and immediately quickened a new life out of death, by the decree of the Lord Jesus; for you know there is no time now unto God, nor unto them that are dead, and so brought forth a spiritual body, in its form, like unto that in the dust; yea, a body of pure righteousness, of the same nature of that Holy Spirit of faith, that raised it out of death; yea, a glorious body, brighter than the sun in its strength, and as swift as thought; yea, bodies of such a bright burning glory, that no persecuting Canaanites can behold and live, because our spirits and bodies, according to our faith, shall be made like unto the glorious body of God, the man Jesus, the which no man in mortality, with his natural eye, can behold and live; then shall all the

elect, in the twinkling of an eye, both those that slept in the dust, and those that are alive at that time, whose bodies also shall be changed like unto those that slept; then, I say, they shall all ascend together as one body, to meet their head, the Lord Jesus, in the air; and with their king they shall enter into his kingdom of eternal glory, where that new heaven and new earth are, beforesaid, there with holy angels to behold the glorious face of the only wise God, and everlasting Father, the Lord Jesus Christ, with new glorious songs and praises unto their Redeemer, that was dead, as it is written, to redeem us by his precious blood from eternal death; and now behold he liveth for evermore; therefore we eternally live with him.

CHAP. XV.

Of some Difference between the Glory of Men and Angels in Glory in Heaven above.

AGAIN, I declare by revelation from the Holy Spirit, that when the elect are thus glorified, they are absolutely of the very same glorious nature, both in spirit and body, as God is; as God and they were both of one nature in mortality, sin only excepted; wherefore, as the spirit of faith and love, infinitely in the glorious person of God, overfloweth as a fountain, continually with revelation of new heavenly wisdom, from whence flows new joys and glory to himself, and the holy angels; so shall every believer, according to his degree in glory, be a as a well springing up

unto everlasting life, of revelation of new wisdom, from whence flows new joys and glory within his own person, like unto his God; only they shall naturally return the glory and praise unto their fountain, the Lord Jesus, for this their exaltation upon the glorious throne of his own likeness; for it is the righteous actings and sufferings that was in the innocent body of the Lord Jesus, when he was in mortality, that by his infinite wisdom is made naturally that glorious fire, to kindle new revelation of heavenly wisdom within his body, for the increase of his glory to all eternity, as beforesaid; so likewise all those righteous actings and sufferings for truth's sake, that were acted and suffered in our former bodies, by the appointment of our God, shall be conveyed into our new spiritual bodies, that are like unto our God, and shall be that glorious fire, naturally to kindle revelation of new wisdom, from whence flows glorious new songs and praises unto our Redeemer, the fountain of all our glory, for everlasting, world without end, as abundantly beforesaid; then shall these scriptures be fulfilled, *to him that overcometh will I grant to set with me in my throne, even as I also overcame, and am set down with my Father in his throne.* Again, *and he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father; and I will give him the morning star*: again, *him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is* New Jerusalem, *which cometh down out of heaven from my God, and I will write upon him my own name.* Again, *he that overcometh shall in-*

herit all things, and I will be his God, and he shall be my son. Again, *henceforth I will not drink of this fruit of the vine, until that day I drink it new with you in my Father's kingdom.* Again, *and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.* Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion, for ever and ever. Amen.

CHAP. XVI.

AGAIN, from the holy spirit, I shall shew you the difference between elect men and angels in glory. The angels' natures or spirits being pure reason, they must always be supplied by revelation from the spirit of faith in the person of God, to keep their spirits in pure obedience unto their Creator. But, on the contrary, the believers' spirits being of the very same divine nature of God, they are but one voice or spirit, speaking all pure obedience within themselves unto their Redeemer, to whom alone be all glory and praise from my spirit, with his elect men and angels, to all eternity.

FINIS.

Printed by W. Smith, King Street, Long Acre.

A

GENERAL EPISTLE

FROM THE

HOLY SPIRIT,

UNTO ALL

PROPHETS, MINISTERS, OR SPEAKERS
IN THE WORLD:

Wherefore, if any Man in the World, shall be left to despise this writing, from the greatest to the least, by calling of it blasphemy, a devil, delusion, or a lie; in so doing they have committed that unpardonable sin against the holy Spirit that sent us: wherefore, from the presence of the Lord Jesus, elect men and angels, we pronounce them cursed and damned soul and body, to all eternity.

JOHN REEVE AND LODOWICKE MUGGLETON, the two last Spiritual Witnesses, and alone true Prophets of the Holy Spirit, by Commission from the true God, that ever shall write or speak unto unbelieving Magistrates, Ministers, and People, until the only Lord of Life and Glory, the Man JESUS, personally appeareth in the air, with his mighty Angels, to bear witness to this testimony: even so come Lord JESUS.

From Great Trinity Lane, at a Chandler's Shop, against one Mr. Millis a Brown Baker, near Bow Lane End, London, 1653, *in the Second Year of our Commission by voice from heaven.*

SIR,

BY virtue of my Commission received by voice of words from the holy Spirit of the only wise God, and

everlasting Father, the man Jesus in glory, present I this epistle as an eternal witness between us. Friend, in the account of many, you have appeared as a true minister or preacher of the everlasting Gospel or God, the man Jesus, and you have lived in glory for a season, through your ministry, taken up by your natural wit from the letter of the Scripture, which were other men's words, received by voice aud inspiration from the Lord, you having no commission nor revelation from the glorious mouth of the Lord Jesus to preach unto his elect; wherefore, because my God, the man Jesus sent you not, you preach unto the people out of the bottomless pit of your own lying imagination, which is the Devil, a God of words only, without substantial form, a bodyless God which you call an eternal Spirit, which you imagine was in heaven when the Lord Jesus was personally on this earth, unto whom you suppose the man Jesus prayed unto; but I declare by revelation from the Holy Spirit, that you are utterly ignorant of that Father that the Lord Jesus cried unto, in the body of his flesh.

For it is hid from the wise and prudent men of this world, that the eternal Creator of all Spiritual forms came down from the throne of his glory personally in a Spiritual form or likeness of a man, and with his Spiritual body or form personally entered into the body or womb of the Virgin Wife Mary, and in her womb uncreated himself, from his eternal immortal glory, and in the same moment created or conceived himself of the seed of the Virgin in pure mortality, and in his appointed time became a child, a Son, yea, a perfect creature: thus the immortal eternal Creator, for a season became an absolute mortal man or creature, sin only excepted.

Again, I declare from the Holy Spirit, that in that heaven and earth above or beyond the stars, where the

persons of the holy Angels are resident, the personal presence of God was wholly absent from them for that season, the second man the Lord from heaven, was resident on earth.

Again, it is hid from your eyes, that there is no Spirit without a body or form, hath any living being, nor never had, neither of God the Creator from eternity, nor Angels or man created in time. Again, it is hid from your eyes, that from eternity the Creator was a spiritual body or person in the form of a man, having all parts in immortality, as man hath in mortality, who was created in his Spirit within like unto God, and in his form without like unto God also; only his fleshly form was natural and earthly, and God's form was spiritual and heavenly. Again, because you preach without a commission you understand not that the eternal spiritual form, both Father and Son, was a spiritual God and man in one person or form from all eternity; and so it being impossible to divide them, unseparably the immortal God, Father and Son, did as beforesaid, lay down their eternal immortal glory in the Virgin's womb together, and did transmute their spiritual glory both together into pure mortality, of flesh, blood, and bone, and in that body of flesh they did raise unto themselves new transcendant glory from elect men and angels, in revealing unto them the wonderful spiritual mystery of the whole Godhead, clothing itself with flesh, in the person of a man; therefore it is written, 'For in him dwelleth all the fulness of the Godhead bodily:' again, 'From his fulness we all receive grace for grace.' Again, 'He that hath seen me hath seen the Father, and the Father and I are one.' Again, 'He thought it no robbery to be equal with God.' Again 'He is called the Creator of the worlds.' Again, it is written, 'Hereby perceive we the love of God, because he laid down his life for us.' Again, 'I am he that liveth and was dead, and behold I am alive for evermore, Amen.' And, 'I

have the keys of hell and of death.' Again, 'These things saith the first and the last, which was dead and is alive.' Again, To the only wise God our Saviour, be glory and majesty, dominion, and power now and ever, Amen.' Thus it is clear unto all, that are instructed by revelation from the Holy Spirit, that there is no Creator nor God nor never was, but the man Jesus, that died without the gate, and rose again out of death by his own power, and in that body of flesh and bone he ascended far above all heavens, angels and men: therefore it is written, 'When he ascended on high, he gave gifts unto men.'

Again, because you have no commission to preach, you understand not, that before the eternal Creator became a pure mortal creature, he glorified the body of his creature, the prophet Eliah in that heaven and earth without the globe, and gave him a commission to represent the glorious person of God the Creator, whilst God the Father went that sore journey in flesh to redeem his elect ones by faith in his blood. Thus the creature by the unsearchable wisdom of the Creator, by commission from the Creator, for a season was representatively in the very glory of the Creator, and the Lord Jesus the only Creator was in the lowest abasement of a creature, to show forth his infinite prerogative power, wisdom, and glory, love and humility unto his elect, that they only may understand by inspiration from the holy Spirit, that the immortal Creator became an absolute Creature, except sin as before said, that we that are his elect creatures, believing in the body or person of God, the Lord Jesus our Creator, may in the resurrection possess glorious bodies of the same divine nature of our God the Father, and alone Creator, the man Jesus to all eternity; so that it is not so strange as true, that it was the prophet Eliah that my God, the man Jesus in mortality cried unto in all his extremities, and Eliah as a faithful, spiritual steward, with Moses from the throne

of glory did minister consolation unto his Lord and Savior in mortality, as an immortal God and Father in glory until the Creator of all life passed through hell by intolerable sufferings for his elect, the whole Godhead being dead and buried for a moment, and by his own power in his decreed time, in that body of flesh wherein his soul died, in death or out of death he quickened a new glorious life, wherein naturally as fire he ascended personally into that place of glory from whence he came, and now it is he alone sitteth on the right hand in the midst of the throne of the Father's immortal majesty, wisdom, power, and glory again; so that the man Jesus being upon the throne, it is he alone by his Holy Spirit reveals unto elect men and angels in measure that unutterable wonderful mystery of the eternal majesty, clothing himself with a garment of flesh to all eternity. Wherefore I declare by revelation from the Holy Spirit, that whoever in his spirit or tongue offers up prayers or praises unto any eternal Spirit or God, or Father, but unto that man Jesus that was put to death in the flesh, and quickened in the spirit, he prays unto his own lying imagination, which is the Devil, instead of the true God, the man Jesus.

Again unto us that are the Lord's Spiritual Ambassadors is the infallible Spirit given, whereby we are enabled to discern between the elect and the reprobate, and to seal them up unto eternal life, and eternal death; and it is really so as sure as there is a Creator. Again, the Holy Spirit that sent us, enables us to answer all needful Spiritual questions, of the deep things of God for the consolation of the elect, and the condemnation of the reprobate: but of the contrary, because you have no commission to preach, you wanting the infallible Spirit, you know not whether any shall be saved or damned, because you have no assurance of your own salvation, neither do you know when men commit that unpardonable sin against the Holy Spirit; therefore

all men may repent first or last, and find mercy for ought you know; but the Lord hath given us to know our own salvation, and of the salvation of some of his chosen ones, his holy name be eternally praised. Again, we know by that infallible Spirit of the Lord Jesus within us, when men fall under that unpardonable sin against the Holy Spirit; yea, we know of hundreds that are under that unpardonable sin at this time, who must all perish to eternity. Again, you understand not that God hath a mouth to speak unto men as a man hath, and that he speaks to all his commissionated prophets and apostles, as a man speaks unto his friend. Thus the Lord spake unto Moses and the holy prophets in the time of the law, who were the holy Spirit's first witnesses unto men, that the man Jesus then to come in flesh, was the only God. Again, the man Jesus spake unto his Apostles mouth to mouth, who were the holy Spirit's second witnesses unto the man Jesus, then come in the flesh to be the only God. Again, the third and last witnesses of the holy Spirit unto the man Jesus to be the only God, are those two in the Revelation, spoken of by John the beloved disciple, that were to appear in in this last age, and are upon the stage of this world at this time in this great City of London, where the elect shall see the great wonders of the Lord: but they are hid from reprobate hypocritical Pharisaical unmerciful men and women, that they may despise the holy Spirit of the Lord Jesus, in us his last witnesses, that they may fill up the measure of their forefather's sins that despised the holy Spirit in the Lord's two former witnesses, that in the resurrection at the great day of the Lord's account, they may be cursed, suffering together in their Spirits and bodies through the absence of that holy Spirit rejected by them, the vengeance of eternal death, that shall burn as a flame of fiery darkness to all eternity.

Again, I declare from the holy Spirit of the Lord

Jesus, that my God the man Jesus, from his throne of glory, spake to me JOHN REEVE, his third and last witness, three mornings together voice to voice, or mouth to mouth, by the which I know that God the man Jesus spake unto his two former witnesses, according to the Scriptures; but you cannot possibly know it, as I do, but think you know it, because my God never spoke unto you as his messenger or minister nor never will: therefore you cannot understand that the eternal God, the man Jesus, hath all parts as a man hath, only all the members of the body of God are glorious, but man's members are in shame, being defiled with the spirit of unclean reason, and wicked imagination: therefore you cannot possibly preach or declare the true spiritual worship of my God the man Jesus, because you went before you were sent, you know what is written, 'Faith comes by hearing, and hearing by the word of God preached:' and how can he preach except he be sent?

Again, you being ignorant of the body of God, you cannot endure the cross of Christ, in suffering shame for his name-sake: but we that are his true messengers, through continued sufferings for his name-sake, are filled by his blessed Spirit, with full assurance of a crown of immortal glory at his appearing, who after he had suffered all his days in mortality, at the appointed time, he entered into his eternal immortal glory; nay, quite contrary to the true messengers of Christ, your ministry rather brings you in silver, and honour from the men of this world, whereby your heart is made fat, and your understanding is darkened through pride, from mens good opinions, in darkness like yourself; and so you run on, offering up a lying sacrifice unto an unknown God, and that gives great content to a proud, covetous, vain glorious people of your own spirit, because you know not the Lord Jesus, who requires mercy and not sacrifice, who causeth the sun to shine upon the just and the unjust.

But how can you that are ignorant of my God, the Man Jesus, and the glory of that life to come, prepared for the merciful, and are ignorant of that eternal death reserved for all hypocrites that blinds their eyes with sacrifice, because they hate mercy? How can you that seek honour one another, believe in the Man Jesus to be the only God, to yield obedience unto the voice of his holy Spirit of love and mercy unto all men, which is the only sweet smelling sacrifice required by the Lord Jesus from all his elect.

Again, how can you distil upon men's spirits the glorious things of eternity, without the spirit of prophecy, which is a spirit of Revelation, or inspiration given only to the true ambassadors of the Lord Jesus.

Sir,---Once more to your own particular person, if after the receipt of this epistle sent unto you from the Lord of glory, to forewarn you before it was too late; you shall either write, prophesy, preach or teach unto magistrates or people, public or private, then in obedience unto our commission, because you have disobeyed the message of the holy Spirit, from the presence of the only wise God, the man Jesus, elect men and angels, we pronounce you cursed and damned, both soul and body, unto all eternity

FINIS.

R. Brown, Printer, 26, St. John Street, Clerkenwell.

A

REMONSTRANCE

FROM THE

ETERNAL GOD;

DECLARING

SEVERAL SPIRITUAL TRANSACTIONS

UNTO THE

Parliament & Commonwealth of England,

UNTO

HIS EXCELLENCY, THE LORD GENERAL CROMWELL.
THE COUNCIL OF STATE, THE COUNCIL OF WAR;

AND TO

ALL THAT LOVE THE SECOND APPEARING OF THE LORD JESUS, THE ONLY WISE GOD AND EVERLASTING FATHER, BLESSED FOR EVER.

BY

JOHN REEVE AND LODOWICKE MUGGLETON,
The two last Witnesses and true Prophets, imprisoned for the testimony of JESUS CHRIST, in Old Bridewell.

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CONTAINING THESE SEVERAL HEADS.

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A

REMONSTRANCE,

IN THE YEAR 1651.

RIGHT HONOURABLE AND WELL-BELOVED,

BY virtue of a COMMISSION which we received by voice of words from Heaven, through the glorious mouth of the Lord Jesus Christ, the only true God and everlasting Father: the Lord upon pain of eternal death, commanded us to deliver these messages following: first we were directed to go to one John Tanee, to convince him of error, which was exceeding great, in obedience to which command we accordingly went unto him, who first affirmed that there was never any personal God; sure he forgot that saying of the Apostle Thomas, who when he had handled the blessed body of the Lord Jesus, he called him his Lord and his God; there are divers other places in holy writ that clearly proves the man Jesus to be the only God; likewise he affirmed that God could not possibly be confined into the womb of the Virgin; I am sure also that if ever he did read these Scriptures he wanted faith to believe them, where it is written, 'Is there any thing too hard for God? with God all things are possible;' he further said, that that could not be a God that suffereth death, and after that was closed in a tomb three days and three nights, I am certain he knows nothing of these Scriptures, where it is written, 'I am he that was dead and am alive, and behold I live for evermore, and have the keys of hell and death.' Again it is written 'that he poured out his soul unto death,' and that 'believers are redeemed by the blood of God;' that is by the life,

soul, or spirit of God; because the life, or soul or spirit lieth in the blood, as it is written: likewise it was very strange to this John Tanee, that God should die, and by his own power raise himself from death to life, and personally ascend into that place of immortal glory beyond the stars, where the persons of holy Angels are resident.

Sure I am, this man believeth no place of Scripture that proveth the power of that God the man Jesus, who said to the Jews, 'I have power to lay down my life, and I have power to take it up again;' also it is written, 'What, and if you shall see the Son of Man ascend from whence he came?' also, he was seen to ascend up by above an hundred Disciples at one time, where it was said by two men in white, 'why stand ye gazing here, the same Jesus which ye see ascend, shall in like manner come again.' So that of this man Jesus the only Lord of life, which the Scripture throughout bear witness unto, John Tanee knew nothing.

But although John Tanee's God which he professed, be an infinite Spirit, without any personal substance, yet he affirmed that he had a Commission from his bodyless God, to lead the nation of Jews unto Jerusalem, to make them the only happy people; but this we know from that God that sent us, that his God and himself, and his designs must all perish to eternity; For this John Tanee is the last great mystery, Babylon, of that lying notion of the Ranters, that ever shall speak or write against that spiritual mystery of the immortal God clothing himself with flesh in the person of a man, sin only excepted.

Moreover, we declare from our God, that this John Tanee is the prince and head of that Atheistical lie held forth by all filthy Sodomitical Ranters, which are now in the world; these are those spoken of by the Apostle

Paul that were to fall away from the faith, utterly denying the Lord Jesus and the Holy Scriptures, a little before the coming of the great God; these are those cursed chidren of that Dragon Devil Cain, who say light and darkness are both one, good and evil are both one; so likewise like blaspheming reprobates as they are, they say that God and Devil are both one, from which hellish tenet, with greediness they act unrighteousness, sporting themselves in all fleshly filthiness, as the people of Sodom and Gomorrah did, that they may justly be damned in themselves at the great day of the Lord, because they charged God with all their folly, who as it is written is of so pure a nature, that he can neither be tempted, nor tempt any man to evil; and so much for all ungodly Ranters that despise a personal God and John Tanee their king.

The second message that we were sent withall by command from God, was to one John Robbins then in the new prison, which was to pronounce a sentence of eternal death upon him for his cruelty towards men, and his blasphemy against the Lord Jesus Christ; for this John Robbins is the last great Antichrist, or man of sin, that was to appear to fulfil that Scripture, spoken of by Paul in 2 Thess. where it is written, 'Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, shewing himself that he is God.'

For this John Robbins by many people was honoured as a God, for they fell upon their faces at his feet, and worshipped him, calling him their Lord and their God; likewise, he was prayed unto as unto a God, moreover he gave them a law, commanding them not to mention the name of any other God, but him only; and if they disobeyed his laws, by his witchcraft power he plagued their spirits and bodies, in the strangest manner that ever was seen, of which we were eye-witnesses; but af-

ter the sentence of death, from the Lord Jesus through our mouths was declared against this prince of Devils, in this age; he was constrained about the space of two months after, to disown his assumed Godhead, through which many were deceived by him, and some brought in their whole estates unto him, believing on him as their God and only saviour, unto whom he promised to make the prison doors fly open, and safely conduct them through the seas into the city of Jerusalem, and there make them eternally happy.

But this cursed design came to a sudden conclusion as is beforesaid, which the magistrates power could not accomplish, though they imprisoned him, yet after he had heard the sentence of death denounced against him, for his taking the glory of God to himself, he spake these words and no more saying, 'it is finished, the Lord's will be done;' and so much concerning John Robbins who was the king and chief head of all the false Christs and false Prophets, and Prophetesses, and counterfeit Virgin Mary's, with all other witchcraft appearances, whether Quakers or Shakers, or whatsoever they be, that go under the notion of spiritual power from God at this day.

After the delivering of these two Messages, by virtue of our Commission, we were moved by the Spirit of Jesus Christ to deliver a message unto some Ministers, to make known unto them, that they have no commission from God to preach unto the people, but they have taken up a commission from the letter of the Scripture to preach, and from men only, which some of them confessed to be true; but some of them that were puffed up with fleshly honor and profit through their ministry, they would not acknowledge that they had no commission from God to preach, although they could not give a positive answer to any spiritual question to prove themselves ministers by commission from the Spirit of Jesus Christ.

For this we know from the Lord, that the sacred Scriptures were spoken by holy Prophets and Apostles, as they were inspired by the Holy Spirit, so did they speak; therefore none can interpret the holy Scriptures that are so mysterious, according to the mind of God, except he is endued with the infallible Spirit of inspiration, as they were that spake the Scriptures; and he that is endued with that blessed Spirit hath the life and power of the holy Scriptures shining through his spirit and body having life eternal abiding in him, and he knows that in the resurrection of the spirits and bodies out of the dust, of all mankind at the last day, he shall visibly enjoy a personal glory in immortality, in that everlasting kingdom of the undefiled heavens and earth above the stars, where the glorious person of God and holy Angels are resident; this is that place of blessedness that is utterly hid from the wise and prudent men of this world; but prepared for those men that spake the holy Scriptures, and those only that yield obedience unto the holy Spirit of Jesus Christ, the only God all their days; and so much concerning that message unto some of the Ministers of God, so called.

The next thing we shall declare unto you from the Lord, is this, that we two only, are the last men that ever shall speak or write by Commission from the God unto the powers and people whilst this world endureth; therefore whoever lives to see an end of us, shall suddenly see the dissolution of this vain world, and all the glory thereof; but the day and hour is known only unto Jesus Christ the everlasting Father: moreover, this we know also, that we two are the last men that ever God will give such heavenly understanding of his divine person any more; for we are those two Spiritual Witnesses prophesied of by John in Rev. xi. who to fulfil the Scriptures were appointed to appear in this blind age, to make known unto the elect a little of that unspeakable spiritual mystery, of the immortal God and

alone eternal Father, clothing himself with flesh in the person of a man as beforesaid; likewise we know that the only true God the man Jesus upon the throne of glory, to his everlasting praise be it spoken, he hathby his blessed Spirit revealed unto us more spiritual understanding of that glorious mystery concerning himself, than ever was, is, or shall be revealed unto men, until time be swallowed up into eternity, and without the knowledge of this mystery in some measure, no man can possibly enjoy any true peace unto his soul.

Again, we declare by voice and inspiration from God, that we are the conclusion of this mystery which God made known at the first unto Adam, in that promise unto him, that 'the seed of the woman should break the serpent's head;' revealing also by his blessed Spirit, of it to his chosen, from hence until Moses and the prophets, who spake much of this mystery to the elect in their times, and from thence to the birth of our Lord and Saviour Jesus Christ, the holy mystery itself, when Jehovah the everlasting Father in the time of the law, became a Son Jesus in the time of the Gospel, yea, and a servant to his elect creatures, and from thence to the commission of the apostles, whose preaching was chiefly of this mystery, because in the knowledge of it only, is the assurance of everlasting life; but as for this commission of the Apostles it continued about three hundred years, before it was by the ten persecutions persecuted quite out of the world.

Then after the Roman Gentiles by the sword, to fulfil the words of Christ, had conquered the nation of the Jews, they took possession of the letter of the Scripture, which is the court without the temple, spoken of by John in Rev. xi. by which conquest over the Jews, they have been lords over the letter of the Scripture unto this day, ordaining ministers of their own to be the interpreters of the Scriptures, keeping the people in perpe-

tual bondage, making such merchandize of them, that they have lived like princes by them, oh! how profitable have these Scriptures been to reprobate preachers.

Again, but as for the spirit of life within the holy temple, God hath reserved it to himself, and he gives it to his elect Jews and Gentiles, from whence they have power within them to obey the letter without them; but the reprobate worshippeth the letter and his own inventions for his God, but he hath no power from the holy Spirit within the temple, to yield obedience to the letter without, so much honoured by his lips; and this is the cause in men, why so many must suffer the vengeance of eternal death, because they take upon them to be the ministers of God and interpreters of the sacred Scriptures, without a Commission from God, they being utterly ignorant of his infallible Spirit, the which blessed Spirit doth enable a man to declare to the sensible understanding of men, what the person of God is and his divine nature; and what the persons of holy Angels are, and their natures; and what the person of the Devil was before his fall, and what his person is and shall be to eternity; and in what condition Adam was created in, and how he came to fall; also what the glory of heaven is, and the residence of it to eternity, and what hell and eternal death is, and the place of it to eternity. Moreover we declare from our God, that no man in the world at this time, doth clearly understand any one of these six spiritual things, but we two only, whom the Lord hath sent to declare them unto his chosen ones, appointed unto eternal life; and so much for that truth.

Then immediately after this there came many people unto us, most of them pretending to know what the Lord had spoken unto us, unto whom we gave a full account, with which many seemed well satisfied, but some of them being wise in their conceits, did pre-

sume to call our Commission from Jesus Christ, blasphemy, and a delusion of the Devil, and such like; for the which in obedience to the command of our God, we did pronounce them eternally damned for their blasphemy against the Holy Spirit that sent us: and after this manner we continued about the space of one whole year and a quarter, declaring the prerogative power and pleasure of our God, in which time many ignorant blasphemers being moved with envy, they brought themselves under an eternal curse; and so much for that truth.

After this we were moved by the Holy Spirit that sent us, to command in general the eminent ministers (in the account of the people, about London and Westminster,) to lay down their ministry, because there is not a man of them as beforesaid, hath the spirit of inspiration to declare unto the people what the true God is, that they may be saved from the wrath to come; wherefore for want of the gift of the Holy Spirit, they teach the people a false God, a false Heaven, a false Devil, and a false Hell; and this is the cause that the people remain in darkness, acting all cruelly one towards another, dying in their sins, and so consequently must be eternally damned; for we that are the Lord's messengers, unto whom God hath given the infallible spirit, do certainly know, that all the priests, ministers, or speakers to the people in the world, are false and vain, both deceivers of themselves, and of those that love to be deceived by them; therefore they teach the people an imaginary God, which they call an infinite Spirit, not having any bodily substance: thus instead of instructing the people in true understanding of a spiritual personal God, which to know is life eternal, they teach the people a God of words only; so likewise they teach the people an imaginary Devil also, persuading them that the Devil is an invisible spirit without a bodily substance, walking or flying to and fro in the air,

and they say this imaginary evil spirit or devil is he that tempteth all men to that wickedness committed by them; thus they teach the people a Devil that is not, nor ever was, like unto the rest of their false and lying tenets; as for this truth which is of a transcendant excellency, in general they are utterly ignorant of it; that is, that no invisible spirit, neither of God, angels, nor men, can possibly have any living being, without a body or person, nor never had: thus the people are kept from the knowledge of the true God, and from the knowledge of the right Devil; they not thinking in the least, that there is no other Devil since the fall of Adam, but a man's own spirit of unclean reason, and wicked imagination; therefore it is written, that 'all the imaginations of man's heart are evil, and only evil, and continually evil;' what is that but the Devil that has nothing in it but evil? Again it is written, 'Not that which goeth into the belly defileth a man, but that which cometh out of the man, out of the heart proceed evil thoughts, murders, adulteries, and such like.' Again it it is written, 'When a man is tempted to evil he is drawn aside of his own lust.' Thus it is clear to those that see by the eye of faith, that that Devil so much spoken of in holy writ, is that unsatiable lust, naturally arising from that spirit of unclean reason, and wicked imagination dwelling in the body of man, which tempts wicked men to all unrighteousness; wherefore from the Lord we counsel you to watch that Devil within you, and our souls for yours, you shall never be troubled with any invisible Devil without you; for indeed there was never any such evil spirit or bodyless Devil in the air, as ignorant men have for a long season taught.

Again, if men and women were convinced, that there are no other Devils but their own spirits, until they are born again by the Spirit of Jesus Christ, they would then be afraid to act wickedness one towards another, seeing there is nothing to be eternally damned, but

that which acteth unrighteousness; and there is nothing committeth wickedness but men and women; without all controversy since the fall of man there are no other Devils but men and women only, so likewise as aforesaid they must needs teach a false heaven and hell, that know neither God nor Devil. Again as for the persons of holy Angels, they know nothing of them, nor what condition Adam was created in, or how he came to lose his first estate; only like children they make mention of a God, and of Angels, and of a Heaven, and of a Devil, and of a Hell; but as for the true understanding of these spiritual things and places, they know certainly no more of them than babes; and so much for all false priests, ministers or speakers in this world, who are ministers of the letter, and by the will of man; but are not ministers of the spirit by the will of God, and must all perish to eternity, that knows or hears of the truths of God, declared by us, and yet wilfully disobey the commission of the Lord in us.

Again, the next thing we shall remonstrate unto you is this, that there was a necessity that God, to vindicate his own glory, should give unto us, or some other men, a Commission to go forth to the World, because within these twelve years there have been so many in this land that have come in their own names, calling themselves Christs, and Prophets, and Virgin Maries, and such like; upon these several sorts which arose to fulfil the Scriptures, we have pronounced the sentence of eternal death, for their robbing God of his glory, who will not give his glory to another, they assuming the titles of God to themselves, yet they lived like Devils as they are, in all carnal and unnatural lusts. Moreover although lately there hath appeared so many spiritual counterfeits to fulfil the scriptures, which say, 'you shall know them by their fruits,' yet in general, the people are so blind, because their own deeds are evil, that they cannot discern the fruits of these

wicked men, whether they be good or evil. Likewise, there are but very few, in comparison of the multitude, that know whether there hath appeared any of these fig trees whose fruits are leaves only; notwithstanding the lying Priests, before their eyes, attain to great estates, through their skilful merchandising of the sacred Scriptures: but know this from the Lord, both powers and people, for you shall know it either for your weal or woe, that God hath chosen us two only to be the spiritual Teachers of his everlasting Gospel, and hath given us power to work all righteousness, and hath given us this great power to pronounce his sentence of eternal death upon all spiritual counterfeits, and deceiving Scripture Merchants, and it is irrevocable, as sure as there is a God.

Again, if men that counterfeit Commissions from kings or states, seldom find mercy, what think you then will become of all those that counterfeit Commissions from the Lord of heaven and earth, and Creator of all powers; and so much for all spiritual counterfeits, and Scriptures lamb-like wolves, that preach in their own names, or by a commission from man, for want of a commission from the man Jesus, the only wise God and alone everlasting Father.

Then after we had made it appear to many of the ministers, that they have no commission from God to preach, and the sentence of death being denounced against them; for their despising to obey the message of the Lord, some of them sent their disciples unto us who being of their own persecuting spirits they came under the sentence of death also; which occasioned the people to come unto us very much for the space of three months following, many blaspheming against the holy Spirit that sent us, came

under the same curse. Thus we continued in obedience to our commission declaring the counsels of God unto men, until about the twelfth of September, 1658, at which time some if our persecutors which were under the sentence accompanied with the marshalmen, with a warrant took us out of our house and brought us before Alderman Fouke then Lord Mayor, who after he had examined us he despised the Holy Spirit and person of the Lord Jesus that sent us, and so came under the sentence of death with our Judas accusers for his cursed blasphemy against the Lord Jesus Christ and his blessed Spirit that sent us. And for his unjust committing us to the common Goal of Newgate, to try us by the civil law, who did not nor cannot break any civil law of the Commonwealth of England. This is the first magistrate that brought himself to public shame besides an eternal curse which he shall not escape in the day of the Lord's vengeance, for his persecuting of the messengers of the Lord Jesus, and for his meddling with that which in the least belongs not to any civil magistrate; for the duty of the magistrate is to be skilful in the civil laws of the land, and if they find any man to wrong one another in word or deed, contrary to those laws, then impartially ought they to execute justice between man and man; but they have no authority to judge us, that are messengers and prophets sent from God, who are kept by the power of God so innocent from the breach of any civil laws of men, that we are made examples in the fulfilling of them to the whole world.

Moreover, we declare from the Lord, that no civil magistrate ought to call any man to account for his faith concerning God, or the sacred Scriptures, because there is not a magistrate in the world at this time, that doth clearly understand what the true God is, or the truth of holy writ: yet this magistrate to fulfil that prophecy in the 11th of the Revelations, concerning

his making war with the witnesses, must needs walk in his brother Pilate's steps, who condemned the Lord of all life, although his conscience made him say, 'that he saw nothing in him worthy of death or blame!' wherefore as sure as Pilate must suffer the vengeance of eternal death, because he preferred his honour among men of more value, than a good conscience towards God; so likewise this magistrate, Alderman Fouke, for his unjust committing of us to prison, who are the Lord's messengers, by his prerogative will, for his honour's sake, although his conscience told him that we had not broke any of the civil laws of England! therefore the Lord by us his messengers, hath set a mark of reprobation upon him, as the Lord marked his father Cain, which shall remain with him to all eternity: and so much for that reprobate angel, Alderman Fouke, and our Antichristian accusers.

The next thing we shall remonstrate unto you, is concerning one Alderman Andrews, who in his mayoralty persecuted one Captain Norwood for blasphemy, which no magistrate ought to do as beforesaid; because the Lord Jesus from heaven gave them no commission to be the judge of men's conscience on earth, concerning blasphemy against God and the sacred Scriptures; for you may know, that the civil law instructs no man in the knowledge of a spiritual personal God, nor gives him understanding to interpret holy writ, that he might know what is blasphemy against God; yet notwithstanding, this Alderman, about the time of our unjust trial for our faith, caused my two daughters, (being but young,) to come before him, and he put one of them to her oath, that she should confess unto him whatever he should ask of her: ye powers of England, we appeal unto you whether this Alderman acted by your law, or by his own will? likewise he caused my house to be searched at the same time for books, into which he is not worthy to look; wherefore for his blasphemous speeches unto one Mr Ledder a New England merchant,

against the Holy Spirit that inspired us to write those heavenly books, for the consolation of the blessed, in obedience to our commission that we received by voice of words from heaven, we pronounce him cursed and damned soul and body to all eternity: this will be that second reprobate angel's portion in the day of the Lord Jesus, and the portion of all civil magistrates that persecute men for their consciences, which have not broken their civil laws: O ye despisers of true prophecy, and persecuters of innocent men, wonder and perish! for so did your forefathers to the holy prophets and apostles in their time: and so much for that persecutor, Alderman Andrews.

The next thing we shall remonstrate unto your honours, will be the unjust practice of the Recorder Steele and the London jury, at the sessions time in the Old Bailey, notwithstanding we gave them a clear demonstration from the Lord Jesus, before our trial, that they have no commission from heaven to judge men, or try men for their faith concerning God and the sacred Scriptures; but as aforesaid they ought to be wise, and learned in the civil laws of the commonwealth of England, and to execute equal justice unto all men; and in so doing they may enjoy the righteousness of the law and live in peace all their days: is it not a strange thing that most magistrates cannot be contented with their earthly authority and honour they are invested withal; but without a commission from God presumptuously they will sit upon his throne and rob him of his glory, by taking upon them to judge the prophets of the Lord, and they will be the judges of blasphemy against God, and yet they know not what the true God is, or whether there is any God at all, but perishing nature only? and they will be the judges of the mind of God in the sacred Scriptures, and yet they know not whether those spiritual testaments are the wisdom of the immortal God, or the wisdom of mortal men, which if they had faith

to believe that holy writ to be the wisdom of Jesus Christ, then would they yield obedience to his blessed spirit, which teacheth men to suffer persecution for the name of Christ, but not to persecute any man for his faith, but to shew mercy to their greatest enemies, but quite contrary to the everlasting gospel of following peace with all men, and holiness, without which no man shall see the Lord to his comfort: the recorder and the jury did pronounce us to be blasphemers, for our declaring the man Jesus that died at Jerusalem, and arose from death to life by his own power, to be the only God and everlasting Father; for this glorious truth sake, which they call blasphemy, they have committed us to Old Bridewell, there to remain six months without bail or main-prise: oh! ye parliament and powers of England, if there be a man amongst you that hath any light of the Spirit of Jesus Christ within you, you must needs acknowledge this sentence against us to be contrary to all your civil laws, and all your engagements you were pleased to make with your brethren the free born people of England, and contrary to all equity and conscience in those men that have any true hope of salvation at the appearing of Jesus Christ, who will suddenly come in flaming fire, with his ten thousands of saints to recompence vengeance upon the souls and bodies of all persecuters of conscience, both great and small, and upon all men that know not God, nor obey the gospel of Jesus Christ; wherefore because the Recorder of London and the Jury beforesaid did rob Jesus Christ of his glory, and like devils as they are did condemn the Lord of life that sent us, by blaspheming against his holy Spirit, in obedience to the Commission we have received from the glorious mouth of the ever-living God, from the presence of the Lord Jesus Christ, elect men and angels, we pronounce the recorder and the jury cursed and damned souls and bodies to all eternity; and so much for our unjust trial, and the just sentence of Jesus Christ upon the third reprobate

angel and his brethren, those inferior dark Angels who esteemed more of the honour of a man, appointed to perish, than the glory of God and their own eternal salvation.

Thus according to truth, we have given your Honours a brief description of the Commission of the true God committed to our charge, with a remonstrance of those spiritual transactions we have been carried through by the power of our God, having often been in danger of our lives, by unreasonable men, for his name sake, because they could not bear this sharp Commission which the Lord put upon us the Third, Fourth, and Fifth days of February, 1651.

And now in the last place, in the name and power of our Lord Jesus Christ that sent us, we shall write a few lines unto all your Honours serious considerations, by way of recital of your engaging your lives, and liberties, and Honours, and all that is dear unto you, unto your brethren the free people of England, that they should not only enjoy their civil liberties, but the liberty of their consciences also towards God, which is of more value than this whole world: upon this account your brethren did not only write engagements with you, but they did freely venture their lives, and all that was dear unto them against the common enemy, for the preservation of your persons and posterities, they not doubting in the least of your faithfulness towards them that were so faithful towards you concerning their liberties, but especially the liberty of their consciences, which belongs not to man to judge, but to God only that knows the heart. You know that the scripture saith, that Jesus Christ is the only judge both of quick and dead: therefore, we hope you will allow him also to be the alone judge of all men's faith concerning God and the sacred Scriptures; which if you grant him this his royal prerogative, then you will come to understand that that

magistrate that takes upon him to sentence men for their faith concerning God and the sacred Scriptures, he usurpeth God's throne, and robs him of his glory, and so brings upon himself an eternal curse.

Again, we declare from the holy Spirit that sent us, that if you perform your covenant to your brethren, concerning their conscience towards God and the holy Scriptures, then you shall tread all the common enemies of this nation under your feet both by sea and land for ever; let all the wise men in the nation gainsay what we have written, you shall find them all liars, if you make trial of this counsel of the Lord's, sent unto you by us his last messengers; for you know that it was the ecclesiastical tyranny of the bishop's courts over men's consciences, which was the chief thing that provoked the religious, conscientious men more faithfully than others; couragiously to fight your hottest battles, for the liberty of their consciences, many hundreds of them being slain upon this account, leaving their wives and children in a mourning condition behind them: also you know that the Synod sat about four years in an ecclesiastical manner to prove themselves *Jure Divino*; but in the end they were all found to be but *Jure Humano*; that is they were manifested not to be the ministers of God, but ordained of men only: thus this Synod of young bishops striving to sit in the old bishops tyrannical chair, being discovered they were soon dissolved.

Wherefore O ye powers of England, seeing you and the people for liberty of conscience, did join together as one man, and have conquered all ecclesiastical tyrants and monsters of men, we beseech you let your brethren the free-born people enjoy the liberty of their conscience, which they have bought at so dear a rate, and suffer not this ecclesiastical tyranny to reign in the civil magistrate, which you have fought against in those

that were established from the king's power in their ecclesiastical tyranny by a law, which if you do establish again by a law, you can never sit upon the throne in safety, nor enjoy the peace of your consciences, which is of more value than this whole world; for we that are the Lord's messengers, whatever we suffer we must tell you, (whatever cursed men tell you to the contrary,) that persecution of conscience is the great sin of rebellion against God, which is as the sin of witchcraft; wherefore that magistrate which persecutes men for their faith concerning God and the Scriptures, commits that unpardonable sin against rhe Holy Spirit, which can never be repented of, and so consequently must perish eternally, as sure as God is God: therefore O ye powers of England! be wise and learned, and quit yourselves like wise councillors, by delivering yourselves from that spiritual Babylonish yoke of persecuting men for their faith, and harken no more to the cunning Achitophels, and lying Trenchan Chaplains of this perishing world, but harken to the voice of Jesus Christ within you, who is the only true God, alone minister and councillor by his holy Spirit of all men appointed to salvation; then may you clearly distinguish between the things that are Cæsar's, and the things that are God's.

Thus we being confident that if the Lord Jesus that sent us, have delight in any of your persons, then after the perusal thereof you will never enjoy any true peace more, until you have set at liberty all the prisoners in your dominions, that suffer purely for their conscience towards God, they not being guilty of the breach of the civil laws of the parliament and commonwealth of England, and in so doing, your honour's names that are made the instrument thereof shall refresh or heal the wounds of all the chosen of God living in your territories, like unto the balm of Gilead, and you shall be renowned unto the ends of the earth, above all the princes in the world: but on the contrary if you are left to the

hardness of your own hearts as king Pharoah was, to join with the persecuters of the little ones of Jesus Christ beforesaid, 'It had been better for you that you had never been born, or that a mill-stone were hanged about your neck, and that you were all cast into the midst of the sea:' these words of truth were spoken by him that cannot lie, who hath sent us that are the last messengers to give you notice, whilst you have time, of his sudden appearing to judge both quick and dead; so desiring our God, if it be his good pleasure, to make your spirits obedient unto this spiritual message of his.

We remain,

Your Honour's to command,

In all righteousness, till death.

JOHN REEVE and LODOWICKE MUGGLETON, in opposition to all gainsayers in the world, are made able, from the Spirit of Jesus Christ that sent us, clearly by the sacred Scripture to remonstrate and prove, that the man Jesus, now glorified, was, and is the only God and Father from eternity to eternity, and that he is the alone Creator of all things, or forms that are made in both worlds, and this Jesus our blessed Lord and Saviour hath sent us for this very end and purpose, to pronounce all those that receive this divine truth, the blessed of the Lord to eternity, and all those that despise this saving truth, to declare them from the Lord cursed to eternity.

THE END.

A

Divine Looking-Glass;

OR, THE

Third and last Testament

OF

Our Lord JESUS CHRIST,

WHOSE

Personal Residence is seated on his Throne of Eternal Glory in another World:

BEING

The Commission of the Spirit, agreeing with, and explaining of the two former Commissions of the Law and the Gospel, differing only in Point of Worship.

Set forth for the Trial of all Sorts of supposed *spiritual Lights* in the World, until the ever-living true JESUS, the only high and mighty GOD, personally appear in the Air with his Saints and Angels.

By JOHN REEVE, and LODOWICK MUGGLETON,

Pen-Men hereof, and the last chosen Witnesses unto that ever blessed Body of CHRIST JESUS glorified, to be the only wise, very true GOD alone, everlasting Father, and Creator of both Worlds, and all that were made in them.

The FOURTH EDITION.

Even so come Lord JESUS, come quickly, to testify and fulfill thy own Promise in thy Records of Truth, that thy redeemed Ones may really know that thou hast sent us; and art that unchangeable GOD, which cannot possibly lie, though Millions of unredeemed Mankind thereby should everlastingly perish.

Printed in the Year of our Lord 1656, and re-printed (by Subscription) in the Year 1760.

A

Divine Looking-Glass;

OR,

Heavenly Touch-Stone.

Proceeding from the unerring Spirit of an infinite Majesty, whose personal Residence is seated on his Throne of bright burning Crowns of eternal Glory in another World; purchased in this World from his divine self only, by Virtue of pouring forth his unvaluable Life Blood unto Death, through the transmuting of his incomprehensible Glory into a Body of Flesh, sent forth for a Trial of all Sorts of supposed spiritual Lights in this Nation, or World, until the ever-living true *Jesus*, that most high, and mighty God, personally appeareth in the Air with his Saints and Angels, to judge between the Truth of this Epistle, and all Spirits that shall contest with it under Heaven. Even so come Lord *Jesus*, come quickly, and fulfil thine own Promise in thy Records of Truth, that thy redeemed Ones may really know, thou art that unchangeable God which cannot possibly lie, though Millions of unredeemed Mankind thereby should everlastingly perish.

Or, An Epistle written by Inspiration from the fiery glorious Spirit of *Jesus Christ*, that immortal *Jew*, and spiritual Lion of the Tribe of *Judah*, who alone is the Lord Protector of Heavens, Earth, Angels, and Men. Unto *Oliver Cromwell*, that mortal *Jew*, and natural Lion of the same Tribe according to the Flesh; who is stiled, Lord Protector of *England*, *Scotland*, and *Ireland*; through the secret Decree of this most high and mighty God. And to his, and the Common-wealth's most eminent Council, and Head Officers in martial Affairs within his Dominions, as the Fore-runner of the sudden dreadful Appearing of this impartial Judge of Quick and Dead, with his elect Angels, to make an everlasting Separation between the Persons of tender-hearted *Israelites*, and Bowelless *Canaanites*. Even so come Lord *Jesus*, come quickly. *Amen*.

Printed in the Year of our Lord 1656, and re-printed by Subscription in the Year 1760.

MOST Heroick *Cromwell*, who art exalted unto Temporal Dignity beyond the Foreknowledge of Men or Angels in the most holy Name and Nature of our Lord *Jesus Christ*, upon the bended Knees of our Souls, we most humbly beseech thee to peruse this Epistle with thine own Eyes, not trusting any Man about thee to view it before thee. Why? Because there is something written in the Book which more principally concerns thee more than all other Men within thy Territories. And in so doing, with spiritual Delight, by the glorious Power of the everliving God, thou may'st in due Season become the only Counsellor to thy Council above all earthly Princes under Heaven; and not only so, but also a faithful Defender and Deliverer of all suffering People upon a spiritual Account within thy Dominions; and if so, what mortal persecuting Powers can stand before thee, or serpentine cursed Plots come near thee or thine for ever?

JOHN Reeve, and *Lodowick Muggleton*, Penmen of this Epistle, and chosen Witnesses unto that ever blessed Body of *Christ Jesus* glorified, to be the only wise, very true God alone, everlasting Father, and Creator of both Worlds, and all that were made in them in a sober Opposition of Men or Angels.

THE Editor having perused the following Treatise carefully, and finding but few Errata, thinks them not worth reciting; therefore requests the Favour of the Reader to amend what he meets with, with his Pen.

A DIVINE

TO THE

Spiritual discerning READER.

MY beloved spiritual Brethren, in whom is rooted and really grounded the saving Light of Life eternal, I know that the manifold breakings forth of seeming glorious Appearances in this Age can by no Means be hid from your Eyes.

Also you know that the true Light of Life hath almost discovered them all to be nothing else but the very Depth of Mens serpentine Subtilties, cloaked over with the divine Titles of the most infinite and holy God; so that Mens glittering Language now is of no Value unto you, unless the holy Spirit beareth Witness unto your Spirits, that the Lord hath spoken unto them from Heaven; neither can Men blind your Eyes with their natural Miracles, artificial Jugglings, sophistical Signs and Wonders, to cause you ever the sooner for that to receive them as immediately sent forth by the ever-living God.

I say it is not lofty Words of Imaginary Voices, Visions, Dreams, Revelations, Variety of Languages, Declarations of the Knowledge of the Heighths, and Depths of perishing Nature, pretended *Jerusalem* Journies, supposed seeing of spiritual Angels with Eyes of natural Flesh, and familiar conversing with them, and knowing the Names of all the holy Angels in Glory, and every Man's protecting Angel in this World, or any such like carnal Fancies, can blind your Eyes any more which have received from above a distinguishing Gift between Things of eternal Life and Death, not only from its Effects, but from its first Causes also.

My selected Brethren unto a pure Light, Language, and Life, from the very true God I certainly know, that nothing

in this World will ſatisfy your hungry Souls, but a right Underſtanding of ſpiritual Things which are eternal in that World to come; therefore unto you alone which look not after gilded Words, but glorious Things, preſent I this Epiſtle from that Spirit which can neither deceive, nor be deceived by Men nor Angels.

Wherefore, if any ſober Man of a quick Comprehenſion ſhall ſuppoſe that this Writing might have been compoſed into fewer Words than is here inſerted, I hope he ſhall wiſely conſider that Things of ſuch Concernment require more Words than ordinary; not only for informing and confirming of the ſimple Saints, but alſo for confounding of the ſubtile Serpents of this Age.

Moreover, you that peruſe this Epiſtle which are of an unjudging tender Spirit, may alſo know, that before the eternal Spirit in Chriſt Jeſus became my Miniſter, I was very weak in the Knowledge of learned Mens Opinions, their Diſputes or Writings concerning heavenly Things which are hid from them, and revealed unto unlearned Babes.

Therefore the chief Deſire of my Soul is, that it may be manifeſted unto elect Men and Angels, whether the Subſtance of this Epiſtle proceeds from mine own carnal Spirit, or from the moſt pure and holy Spirit of God himſelf; I mean that one perſonal glorious Majeſty of our Lord Jeſus Chriſt, whoſe divine Nature both is, and ſhall be Crowns of immortal raviſhing Excellencies in all his Elect, at the great and dreadful Day of eternal burning Vengeance upon the Souls and Bodies of all bloody-minded impenitent Perſecutors that ever were born.

JOHN REEVE.

Another

Another Epistle annexed to this Book.

MY beloved spiritual Brethren, who are, or shall come to be really grounded in the true Doctrine, which is held forth in the three Commissions; namely, the Commission of *Moses* and the Prophets. 2. Of *Christ Jesus* and the Apostles. 3. Of the Commission of the Spirit; which Commission is now extant in the World, though not accompanied with visible Signs, and natural Miracles, as the other two Commissions had in their Time, when their Commission was in Being; yet this I am sure, that this Commission of the Spirit being the last Commission that God will ever send into this World, while Time is no more; therefore it is that this Commission of the Spirit hath the only Interpretation of the two former Commissions: For there is no Man in the World at this Day, let him be of what Sect or Opinion soever, that doth truly know any Part of the Scriptures, but this Commission of the Spirit only, notwithstanding they labour so much after the Knowledge of them; yet, for want of a Commission from God, they have no true Understanding of any one principal or true Ground of Faith; for all that they do of that Nature is nothing else but the very Strength of Reason, and Reason can never truly know the deep Things of Eternity; because there is no Man in the World at this Day that hath the Knowledge of the true God, his Form and Nature, the right Devil, his Form and Nature, but this Commission of the Spirit only.

Therefore when God spake these Words unto *John Reeve*, saying, *I have given thee Understanding of my Mind in the*

the Scriptures, above all the Men in the World. Also God did say at the same Time, *I have given thee* Lodowick Muggleton *to be thy Mouth:* So that, according to the Words of God, he hath given us two to understand more of his Mind in the Scriptures, than all the Men in the World do at this Day; that is, more spiritual Knowledge of the Scriptures than all the Men in the World; because God hath chosen us two, to be his last commissionated Prophets and Witnesses of the Spirit, to declare and make known unto the Seed of Faith those great Mysteries which have lain hid in the Breast of God ever since the Foundation of this World was laid; and in the Time of their Commission was in some Measure made manifest unto the Sons of Men, by some Part of the Mystery of God, as those Commissions aforesaid, namely, *Moses* and *Jesus.*

But now in this last Age is the Commission of the Spirit, which is to finish the Mystery of God, according to that Saying of *John*, Rev. 10 and 7, where it is said, *But in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets.*

And now this Mystery of God is made manifest in the World by this Commission of the Spirit both in our Discourse and Writings: So that it may be clear to you that are capable to understand, and to comprehend those deep and high Mysteries which have been declared by this Commission of the Spirit, both by Word of Mouth, and Pen; wherein we have unfolded the Mystery of the true God, and the right Devil, with the Persons of Angels, and their Natures, with many other sacred Mysteries, which never were revealed unto the Sons of Men, until this last Commission of the Spirit.

And the Knowledge of the two Seeds is these two Keys which doth open or unlock the Gates of Heaven, and of Hell; that is, they know what the Commission of *Moses* and the Prophets was, and how far a Man is freed from

the

the visible Worship of his Commission which was of the Law, which is the Gates of Hell.

Also we know what the other Commission of *Jesus* and the Apostles was, and how far a Man is bound to observe the visible Worship which was set up in their Time, which was then in great Force so long as that Commission stood: But when God doth give a new Commission, the old is made void, as with Reference to the visible Worship which is set up by a Commission; therefore you know that the Apostles Commission did wholly thrust out the visible Worship which was set up by *Moses*.

Therefore it was that *Christ* said unto *Peter*, *I have given thee the Keys of Heaven and of Hell*; that is, thou shalt be a Preacher of the Gospel, which is the Kingdom of Heaven, and so thou shalt open the Gates of Heaven unto all those that shall believe in thy Declaration: Also thou shalt have the true Interpretation of the Law of *Moses*, which shall open the Gates of Hell unto all those persecuting Jews which were under the Law of *Moses*, at that Time when the Commission of the Apostles was in Being.

So likewise it is with this Commission of the Spirit, because this Commission of the Spirit doth hold forth no visible nor external outward Worship, as the other two Commissions did.

But as it is the Commission of the Spirit, therefore there is no outward nor visible Worship to be used in it, but that invisible and spiritual Worship only, which is to worship God in Spirit and Truth; which spiritual Worship doth consist in the Knowledge of the true God, and the right Devil, upon which the Foundations of the other two Commissions both stand upon, which no Man in the World at this Day doth, or can know, but this Commission of the Spirit only, and those which come to understand, and to believe the Truth of this Commission.

Much more might be said in this Thing, but it would be too large an Epistle; therefore my Council and Advice unto you that do believe, or shall come to believe in this last spiritual Commission, is, that you would seriously read

and

and peruſe this Book, called, A DIVINE LOOKING-GLASS, though it hath been much ſlighted and diſregarded; becauſe of the Abuſe that it did receive in the Preſs, yet there is contained in it the moſt higheſt Myſteries of all, which have not been revealed ſince the World began, until now.

But I having Occaſion for to reprint it again, have read it over with much ſerious Deliberation, and finding in it ſuch Variety of Matter, with ſuch deep profound Myſteries, which could not be declared but by the unerring Spirit of God which was given unto *John Reeve*; ſo that I hope that you that have received ſome Light in your Underſtandings concerning the Myſtery of the true God, and the right Devil, upon the Knowledge of which doth depend many other heavenly Myſteries which is treated upon in this Book, which I do deſire, and ſhall be glad that you may increaſe and grow in the Knowledge of them, ſo that you may be ſatisfied in the full Aſſurance of Faith while you are here, and your Knowledge perfected in Glory hereafter.

By LODOWICK MUGGLETON.

THE Editor having peruſed the following Treatiſe carefully, and finding but few Errata, thinks them not worth reciting; therefore requeſts the Favour of the Reader to amend what he meets with, with his Pen.

A DIVINE

A DIVINE LOOKING-GLASS.

CHAP. I.

1. *From whence all Writings proceed.* 2. *A Necessity of extraordinary Light to satisfy or silence curious Questions.* 3. *The Names of the two last Witnesses, and the Time of their Call.* 4. *The highest Queries concerning the eternal Estate of Mankind.* 5. *Of the Form and Nature of God from all Eternity, who continually increaseth.* 6. *The Person of God is the Object of true Faith.* 7. *No Reason in God.* 8. *The purest Reason in Man cannot understand the Scriptures.*

MY beloved Brethren, you know that all Speakings or Writings are either natural or spiritual, and that of Necessity they proceed from their several Heads of divine Inspiration, or human Imagination.

2. Moreover, you know also, that a Man had need be endued with an extraordinary Light to satisfy or silence curious Questions concerning Things which are eternal.

3. Dear Friends, I *John Reeve*, being a poor Layman (so called) upon a Declaration that the Most High from the Throne of his Glory, spake unto me in the Year 1651; you may be sure since that, the propounding of nice Questions have

 not

not been wanting unto me and my ſpiritual Companion *Lodowick Muggleton*, both from the Strong and the Weak.

4. Amongſt the reſt, not many Months paſt, a Friend of mine being ſomewhat troubled in Mind, was moved to propound theſe high Queries.

Whether any Creature was formed of purpoſe for eternal Sufferings.

Or whether it would not have been as advantageous for the Creator's Glory to have formed all Creatures for eternal Happineſs, as otherwiſe?

Or if any Creature was made to be a Veſſel of Wrath, to ſhew forth the Prerogative Royal of its Creator, wherein is that Creature blame-worthy of Sin or Evil, which, through a ſecret Decree, could not poſſibly avoid it!

Or whence came that Sin or Evil into the Spirits of Man or Angels, if they were pure in the firſt Creation?

My Chriſtian Brethren, theſe curious Queries will occaſion Variety of ſpiritual Matter; yea, and it will further me alſo to treat upon the Original of all heavenly Secrets. Wherefore, in anſwer to theſe difficult Queries, I ſhall write of ſeveral Things of moſt higheſt Conſequence unto Mankind, namely, concerning the glorious Creator himſelf, and the original Cauſe that moved the Divine Majeſty to produce any Creature ſenſibly to live in his Sight, and of the Creation of the true God, and of the imaginary lying Creation in the Spirit of ſinful Man, and whence it came. Alſo of the Creation of Angels before Man, with the Materials and Manner of it.

I confeſs I have been moved briefly to touch upon moſt of theſe Things to the publick View of many already; but now, through Aſſiſtance of the unerring Spirit, I ſhall handle them more fully, in removing many Obſtructions in the Way, and for more clearer Satisfaction unto the true ſpiritual Chriſtian, and Confutation of all fleſhly lying Antichriſtians whatſoever.

6. Firſt, by immediate Inſpiration from the Holy Spirit, I poſitively affirm againſt all Naturaliſts under Heaven, that there is a Creator.

7. Secondly,

7. Secondly, with the ſame Confidence I affirm againſt Men or Angels, that this our God from all Eternity was an uncreated ſpiritual Perſon, in Form like a Man.

8. Thirdly, from the ſame Spirit I delare, that the bleſſed God-Man Chriſt Jeſus, ſo exalted throughout the true Scriptures, was and is that eternal Creator before-ſaid.

9. Fourthly, I declare againſt all Literal-mongers in this World, that this our Creator and gracious Redeemer was only one immortal, undivided, perſonal God-Man from all Eternity, and in Time, and to all Eternity.

10. Fifthly, I declare from the holy Spirit, that the Addition of two Perſons more unto this our only wiſe God, bleſſed for ever, proceeded only from the old Serpentine Antichriſtian Devil in carnal Men.

11. Moreover, as for thoſe Words of Father, Son, and Spirit, or Lord Jeſus Chriſt, or any other divine Titles in Scriptures, you may know that they are only Variety of Names to ſet forth the infinite God-head Glory of the Creator's Perſon.

12. Again, I declare from the Spirit of Truth, that from all Eternity the Creator's Perſon was of a ſun-ſhining fiery Glory of ſenſible heavenly Motion, Light, Heat, Voice, and Speech, and his divine Perſon was ſwifter than Thought.

13. Moreover, all Variety of divine Excellencies, as a cryſtal Sea, did infinitely reign in his heavenly Perſon: as namely, pure, ſpiritual Faith, his Almighty Power, or heavenly Love, his raviſhing Glory, or any other divine Virtue that can be named.

14. Thus you that are truly ſpiritual may undoubtedly know, that from all Eternity the Creator poſſeſſed his heavenly Joys of new Glories by himſelf alone, when no created Being ſenſibly appeared to behold his excellent Majeſty.

15. By true Inſpiration from the Holy Spirit, I poſitively affirm, that the principal Motion of all Variety of heavenly Wiſdom, Joy, or Glory, which the Creator foreſaw he ſhould eternally poſſeſs, naturally ſprang in him from an incomprehenſible Knowledge of his own endleſs Infiniteneſs;

16. Or from a perfect Underſtanding of an eternal Increaſe of all Manner of glorious Excellencies to ſolace himſelf withal, and elect Men and Angels that ſhould be created by him.

17. If the Creator ſhould be an infinite formleſs Spirit, as ſome Men vainly imagine, my ſpiritual Brethren, you know then that it were impoſſible for any Spirit of Man or Angel to be made capable of fixing his Underſtanding upon any ſuch ſpiritual Creator.

18. You know that no Man can deſcribe the Form of an inviſible Spirit, whether it be finite or infinite, unleſs it be covered with a Body or Perſon.

19. Moreover, you know alſo, that no Man or Angel can be made able in the leaſt to comprehend the Nature of any Spirit whatſoever that wants a diſtinct Body or Perſon of its own to inhabit in.

20. Therefore you cannot but underſtand that the Creator of Mankind muſt needs be a ſubſtantial glorious Perſon, and not a non-ſubſtantial formleſs Spirit as before ſaid.

21. Again, notwithſtanding every divine Virtue in the Creator's Perſon be infinite, yet by Inſpiration from his own Spirit I poſitively affirm, that there was never any Kind of Reaſon in him.

22. Whatever the learned Men of this World have long imagined concerning pure Reaſon being the divine Nature of God, they are utterly dark concerning a true Underſtanding of the Creator's divine Nature, or perſonal Glory in the leaſt.

23. I declare from the true God, that all thoſe Men that call pure Reaſon God's divine Nature, if they underſtand no other Light before Death ſeize on them, they ſhall find their imaginary Reaſon nothing elſe but a dark tormenting fiery Devil of burning Envy in their own Bodies at the great Day, even againſt the Creator himſelf, and his elect Men and Angels for everlaſting.

24. For this I ſay from the Lord, unto you that are ſpiritual, the very Nature of Reaſon, though it be never ſo pure, is nothing elſe but mere Deſire: therefore you may know, that if the Creator himſelf ſhould have any Deſire in his Spirit, there would be a Kind of Want in him:

25. For

25. For if his Nature be all Variety of heavenly Satisfaction in itself, as it is, what rational Desire can find Place in such an infinite Fulness of divine Glory?

26. Moreover, my spiritual Brethren, what is the principal Ground of all Antichristian Darkness in the Spirits of Solomon-like Men, in reference to a right Understanding of the Creator, and his divine Nature, is it not because they think to apprehend the true God, by a false Light, which they vainly call pure Reason?

27. What is this which worldly Men call pure Reason? Is it any thing else but that proud angelical Serpent Devil in them, which by its own natural Strength continually strives to find out the Tree of eternal Life, that they may cure themselves of their deadly Wounds of Soul, arising from all their spiritual and fleshly Rebellions against God and Man?

28. Again, doth the true Understanding of the Creator run in the Line of pure Reason, or pure Faith in the Scriptures?

29. Is there any Saying in Scripture that God's divine Nature is pure Reason, or by pure Reason we know the true God, or any thing that is spiritual? Indeed I have read Scriptures that say, *By Faith the Apostles knew the Worlds were made, and by Faith they knew their mortal Bodies should be raised immortal Bodies, at the great Day of the appearing of Christ in his Glory*; but, as before said, I never read or heard any spiritual wise Man say, that the invisible Things of Eternity were understood by Man's pure Reason; no, nor Angels, that behold the glorious Creator Face to Face. It is written, *With thee is the Well of Life, and in thy Light shall we see Light.* It is also written, *That Men were Partakers of the Divine Nature, and that* Abraham *believed God, and it was imputed to him for Righteousness; and by Faith Men were justified before the Creator, and in their own Spirits; and that without Faith it was impossible to please God.* Furthermore it is written, *That Faith is the Gift of God.*

30. In these Records, and many more such like, you see the Scriptures takes no Notice of the Word pure Reason, by which Men could know any thing of the true God, or of his heavenly Secrets at all.

31. There-

31. Therefore I would fain know whether those Men that call pure Reason the divine Nature, are fit to interpret Scriptures, or to bear the Name of Gospel Ministers? But I will leave them at present to him that will discover them soon enough to their Costs.

CHAP. II.

1. *What the Substances of Earth and Water were from Eternity.* 2. *A great Secret revealed concerning Death and Hell.* 3. *Concerning the Heavens above.* 4. *Earth and Water not eternally glorious.* 5. *The Residence of the Creator.* 6. *Earth and Water uncreated Substances.*

1. AGAIN, in the next Place, by Inspiration from the unerring Spirit, I positively affirm, that the Substances of Earth and Water were from all Eternity in the Creator's Presence, uncreated, senseless, dark, dead Matter, like unto Water and Dust, that have no Kind of Life, or Light, or Virtue in them at all.

2. Also I declare from the Holy Spirit, that Darkness, Death, or Devil and Hell lay secretly hid in that Earth above this perishing Globe, and in the Sight of the Creator were eternally naked and bare, both in their Root and in their Fruit.

3. Again, I declare from the true Light of Life eternal, that that World or Kingdom where the Creator's glorious Person is visible, is a Place or Throne infinite in Length, Breadth, or Height, answerable unto an infinite Majesty.

4. Moreover, for your Information that are spiritual, from the true God I declare, that in this heavenly City there is no Firmament, Sun, Moon, nor Stars: so that you may understand that is an infinite open Place for divine personal ascending or descending at Pleasure, only under Foot is fixed a spiritual Earth, and a crystal Sea.

5. Fur-

5. Furthermore, you that are ſpiritual may know that it ſtands to very good Senſe that an infinite Majeſty cannot be confined to a finite World or Kingdom, as this is; I mean when he poſſeſſeth the Throne of Immortality as at this Time, or before he became a Body of unſpotted Fleſh.

6. Again, concerning that glorious Earth and cryſtal Sea aforeſaid, I would not have you to think that I mean it was eternally ſo, but after, or in the finiſhing of the Creation of Angels, and Variety of other Creatures, the infinite Virtue of the Creator's Word produced that cryſtal Spirituality in them, that both viſible as well as inviſible, every Thing or Creature appointed to abide in the Preſence of the Divine Majeſty, might be all Glory in their Kind and Meaſure, anſwerable to the unmeaſurable Variety of unſpeakable Glory in the Creator himſelf.

7. My ſpiritual Brethren, you know that it is an Opinion of the Learned, that thoſe Subſtances Earth and Water aforeſaid were not eternal; but they have long imagined that the Creator ſpake the Word, and ſo they came to be; and after he had given them their Being, he formed all Things that were made out of them.

8. My beloved Brethren, you may know that this muſt needs be an Error, becauſe you know that the Word *Create* is to make formleſs dead Matter into ſenſible living Forms.

9. Beſides this, you know, as for creating of thoſe Elements of Water or Duſt, there is no Scripture maketh Mention of any ſuch Thing, therefore a mere Imagination; but more of this in the ſeventh Chapter.

10. Again you know, that from Eternity the divine Nature of the Creator's Spirit was nothing but immortal fiery Glory of Life and Light. It is written, *God is Light, and in him there is no Darkneſs at all.* And it is written in *Gen.* i. *And Darkneſs was upon the Deep.*

11. My Brethren, if the Creator be all Life and Light, as you know he is, then, without Controverſy, the dead Earth, and dark deep Water never proceeded out of his glorious Mouth: But if that Scripture ſhould be objected where it is ſaid, *I create Light, and I create Darkneſs*, to that I anſwer: The Mind of the Holy Spirit in thoſe Words was this, That

he

he created those Souls that were naturally dark, and he created these mortal Spirits that were full of immortal Light; but, on the contrary, there was not the least Meaning in those Words, or any other throughout the Scriptures, that God created or gave any Being or Beginning unto dead, dark, senseless Earth and Water, as aforesaid.

12. Whatever Men vainly imagine the Creator to be, if they shall conclude there was nothing eternal but God only, if they acknowledge the Creator to be some glorious Thing which is incomprehensibly infinite, then I would fain learn of those wise Men where the glorious Creator was resident when he gave a Being to Earth and Water? If they shall say unto me, that he was uncapable to be in any one Place, because he was every where: As to that, I cannot understand which Way the Creator should be every where, or any where at all, if he had no Place or Habitation to abide in, neither finite nor infinite.

13. God being all Light, Life, Joy, and Glory in himself from Eternity, is it not against all divine or human Light, that is not unreasonable, that ever those dark, dead Elements of Earth and Water should have their Original from his glorious Spirits, because their Natures are so contrary, that it was impossible that they should proceed from one another; for alas, what is Death or Darkness? Is it not through the Absence of Life or Light? And is not Life, being overcome by Death, absolutely become Death and Darkness, or utter Silence for a Moment?

14. Again, if Light and Darkness, or Life and Death meet together, is there any Peace or Agreement between them until Life be swallowed up by Death, or Death be swallowed up into Life?

15. If this be so, the which no sober Man can gainsay, then without Controversy Earth and Water were uncreated Substances, eternally distinct from the God of Glory; because the Scripture saith, *And Darkness covered the Face of the Deep.*

CHAP. III.

1. *Of the Angels.* 2. *Their Form and Nature.* 3. *Out of what they were made.* 4. *The Serpent which tempted* Eve. 5. *The Cause why any Creature was formed.* 6. *Who are Partakers of the Divine Nature.* 7. *No created Being capable of the Essence of God to dwell in it.*

1. AGAIN, from the true Light of Life I affirm, that the Angels were the first sensible living Beings formed by the Creator.

2. I declare also, that the Angelical Host were all produced by his Word speaking into that Dust without or above this visible Heavens.

3. Moreover, I positively affirm from the same Light, that all the Angels in the heavenly Throne aforesaid are Persons in Forms like Men, and not bodiless Spirits, as the Learned have long declared, and the Nature of their angelical Spirits are pure Reason only.

4. From the God of all Truth I declare, that that Serpent which tempted *Eve* unto Evil was one of those Angels of Light.

5. Moreover, that Serpent Angel was more wise or God-like in his Creation than all the elect Angels of Glory; for the most wise God, in this, may be likened to a wise earthly Prince, that for the Manifestation of his Royal Pleasure, exalteth that Subject to the highest Dignity, which he hath secretly decreed to the highest Disgrace.

6. Thus it was with the glorious Creator, who foreknowing that his Prerogative Royal would compel him to create this angelical Reprobate, in reference to his divine Justice, therefore, for the Manifestation of his most glorious Power unto his elect Men and Angels, his Wisdom saw it most fit to endue him with more piercing rational Wisdom, and Brightness of Person, than all his angelical Companions, be-

 cause

cause he was decreed to the greatest Shame and Pain, as aforesaid.

7. And not only so, but also because the elect Angels should admire their Creator's Wisdom and Power, when they should see the outcast Condition of the highest created Glory, and be filled with new Declarations of Honour, Praise, and Glory unto the Divine Majesty, for his free-electing Love towards them, through which they were ensured eternally to reign in their created Purity.

8. Again, from the true Light of Life I positively affirm, that there was but only one reprobate Angel created at the first, which is fully cleared in this Book.

9. Moreover, you Spiritual-ones may understand that if the most merciful Creator could possible have known any other Way for the Manifestation of his divine Excellencies unto Men and Angels, I say you may be confident he would never have created any thing on purpose for eternal Suffering.

10. Furthermore, can you possibly imagine or think that the most gracious and wise Creator would ever have suffered the Nature of any Creature to become rebellious against himself, for the occasioning of such marvellous Transactions in this World, and suffering both of God, Angel, and Man, if he could have possessed his infinite Glory, in the creating of every thing unto eternal Pleasures.

11. Again, if Dust and Water were eternal Substances distinct from the Creator, it being dark and dead Matter, it could not produce any Kind of Life at all of itself, but was brought forth into Life by another.

12. Wherefore it may be queried by some, what was that which entered into Dust, and brought forth angelical Bodies to live in the Creator's Presence? Was it any thing else but that spiritual Life or divine Nature of God himself?

13. Unto this curious Query from the true Light of Life I answer, That neither the Spirit of Angels, nor any other Creatures, were formed of the divine Nature, but the Souls of *Adam* and *Eve* only.

14. But they were created of Variety of Spirits to one another, and to the Creator also; yet they were all purely created

created and in a ſweet Harmony with each other, and their Creator alſo, even ſo long and no longer than they abode in their created Purity.

15. Again, by Inſpiration from our Lord Jeſus Chriſt, I affirm, that the unſearchable Wiſdom of the moſt high God was ſecretly hid in the infinite Power of his Word ſpeaking only.

16. So that it was the Foreknowledge of his own mighty Power, which was one of the principal Grounds that moved him to produce any living Creature in his Preſence.

17. Wherefore, before any Creature was formed by him, if he had not perfectly known that of thoſe aforeſaid Elements of Duſt or Water by his Word-ſpeaking only, he could create as many ſeveral Spirits, with Bodies ſuitable to their Natures, as he ſaw good, and yet wholly retain the divine Nature of his Spirit to himſelf, he would never have formed any Creature to have lived in his Sight:

18. Becauſe then, you know, there would have been no Diſtinction of Natures or Names between the Creatures themſelves and the Creator; nor none of the Variety of his infinite Wiſdom, Power, and Glory ever ſeen or known by the Creatures;

19. For you that are ſpiritual may underſtand, that the Creator's royal Will or Pleaſure was that glorious Wheel that moved him to form any Creature at all.

20. Therefore you may alſo know, that it was impoſſible for him to create the Spirits of Angels and Man to be both of the Nature of his own Spirit, or neither of them to be of his divine Nature, becauſe, as aforeſaid, the Variety of his Wiſdom, Power, and Glory, would have been all loſt for want of Diſtinction.

21. Moreover, if Angels and Man had been both of God's divine Nature in their Creation, then inſtead of their being capable to be tranſmuted into a higher or lower Condition at the divine Plaeſure of the Creator, would they not rather have been unchangeable Creators than changeable Creatures?

22. Therefore the moſt wiſe and holy Creator, that he might prevent all that might impede his divine Purpoſe, he created the Bodies of Angels ſpiritual, and their Natures

rational; and he made the Body of the Man *Adam* natural, and his Soul ſpiritual.

23. For if their Spirits and Bodies had been both of the divine Nature, then it would have been impoſſible for them to be capable of any Change of Sin or Evil, or conſent to Evil in them, no more than the Creator himſelf.

24. Where then had been all the wonderful Tranſactions of his glorious Majeſty, or what would have been formed but Creators only, inſtead of Creatures, as aforeſaid?

25. Again, becauſe of our weak Comprehenſion in the deep Things of God, I ſhall ſpeak ſomething by Way of Imagination only, which is as followeth:

26. Suppoſe the moſt high God ſhould have created both Angels and Men all glorious like himſelf, and eternally ſo to remain; yet thoſe created Beings could not poſſibly be the divine Eſſence of his God head Spirit, but only a created Light of ſenſible Life, of divine Joys proceeding from the eternal Spirit, by Virtue of Words ſpeaking through his heavenly Mouth into thoſe Elements beforeſaid.

27. Becauſe you may know, that the uncreated Eſſence or God head Spirit of an infinite Majeſty was utterly uncapable to be conveyed into a finite created Being; for Infiniteneſs is only capable of its own glorious Center:

28. So that you that are truly ſpiritual may underſtand, that after the Angels were formed into living Bodies, the Divine Majeſty and thoſe created Beings were become diſtinct in their Eſſences for everlaſting;

29. That the Angels, by apparent Sight of their Creator's Face, might know themſelves to be but Creatures, and ſubject to the divine Pleaſure of him that made them:

30. Moreover, from the true Light of the Holy One of *Iſrael*, I affirm that the elect Angels of eternal Glory had no certain Knowledge of continuing in their created Purities, until the Lord had diſcovered the reprobate Angel unto them.

31. It is written, *that he made all Things for his own Glory, and the Wicked for the Day of Wrath.*

32. My beloved ſpiritual Brethren, you know that the heavenly Nature of the divine Majeſty is nothing elſe but all Variety of glorious Excellencies.

33. Alſo you know that the Creator's Spirit being Variety of ſpiritual Perfections, he could create nothing againſt his Glory but for his Glory only, becauſe that Glory of his is himſelf, or his all in all, or only Pillar upon which he built his everlaſting Kingdom;

34. Wherefore, if Angels or Men had been framed in unchangeable Conditions, then inſtead of making known his manifold divine Glories to his Creatures, he muſt have created Things for his own eternal Ruin.

35. For if ſuch a Thing could poſſibly have been, inſtead of being Creatures, as aforeſaid, they would all have been Creators; and being unchangeable, it could not poſſibly be avoided, but they muſt all have ſhared in, or of the Creator's unchangeable Glory alſo.

36. Moreover, if the Holy One of *Iſrael* ſhould be divided into three divine Perſons, as many Men blindly imagine, then you know that being all eternal, they muſt of Neceſſity be equal in God-head, Wiſdom, Power, and Glory: A Kingdom thus divided, cannot ſtand.

37. For you that are truly ſpiritual know, that all the true Prophets in the Time of the Law did never acknowledge any more Gods than that Holy one of *Iſrael* only; and by Inſpiration they attributed many holy Names unto his divine Majeſty, for the Exaltation of his glorious Perſon above all Angels and Men.

38. Moreover, you know that in Scriptures it is written, *That the Holy One of* Iſrael *will not give his Glory to another.*

39. Therefore, whatever Men vainly dream of a Creator, or God, or three Perſons, or of a bodileſs infinite Spirit, yet unto us that are Heirs of eternal Glory, there is but one only wiſe God, Creator, Redeemer, and alone everlaſting Father, which is our Lord Jeſus Chriſt, in one bleſſed Body of Fleſh and Bone glorified.

CHAP.

CHAP. IV.

1, Of the Angels further. 2. Of the Nature of pure Reason. 3. Of the divine Nature. 4. Wherein they differ. 5. The Angels were under the Moral Law which was written in their Natures. 6. The Creator above all Law. 7. A Necessity of supplying the Angels with continual Revelations from the Creator. 8. He that was above all Law, made himself under the Law, by becoming Flesh. 9. Who is Anti-christ. 10. No Joy in God without a Form. 11. Death an Enemy to all Kind of Life in God, Angels, and Men.

1. BEFORE I treat of the first Appearance of Sin or Evil in the reprobate Angel, I shall speak of the Creation of Angels by a Comparison.

2. Suppose a Man should speak Words unto dry Dust of Sand distinct from his Person, and before he spake unto that senseless Chaos, he did perfectly know or believe in himself, that out of that dead Dust his very Words would produce so many several sensible living Bodies in his Sight, though those Words proceeded from the Soul of the Man.

3. Yet you may know that they were not the Essence of the Man's Spirit, but only a powerful Influence of Speech, or Words spoken through his Mouth, for manifesting the Variety of his natural Wisdom, Power, or Glory, over the Words which he had spoken.

4. Moreover, you know, that a Man with great Ease might spare a few Words without any Trouble of Mind in reference to what Use he saw fit to employ them, they being his own Workmanship; can any sober Man deny this Man's prerogative Pleasure with his own? I trow not.

5. This was the Creator's very Case in the Matter of the Creation, and who dares to speak against it? No spiritual wise Man, I am sure; only some lustful Persons may dispute against it, though it be contrary to their own Reason when it is sober.

6. But

6. But Deeds of Darkness hate the Light, and can do no otherwise; and those that live in the Light are made to abhor all Deeds of Darkness or vain Disputes against the Creator's royal Will, or righteous Ways.

7. Thus you which are truly spiritual may understand, that neither the Spirits of Angels, no nor the Man *Adam* himself, was of the divine Essence in their Creation. 'Tis Truth the Soul of *Adam* was of the very Nature of the Spirit of God; but it was a created Nature, or Virtue which brought forth its pure natural Body as its House or Tabernacle of Abode; so that as the Body had a Beginning of Dust, through which it was capable of Change:

8. So likewise when that divine Soul was covered with an earthly Temple, it was capable of Mutability, though it proceeded from an immutable Glory.

9. But, on the contrary, though the spiritual Bodies of Angels had Beginning also; yet they were not subject to Change, but their Spirits not being of the divine Nature of him that made them, was wholly subject to Mutability.

10. For the Angels Spirits were pure Reason, as aforesaid; and what is the Nature of the most purest Reason? Is it any thing else but all pure Desires? And what is the Original of the most purest or perfect Desire that is? Is it not a Want of something that is desired, or a Kind of Unsatisfaction until its Desire be satisfied from something that is not inherent in itself?

11. Again, my spiritual Brethren, is it possible, think you, that there should be the least Motion of the most purest Desire that is in the Nature of that Spirit, which is all Fulness of divine Satisfaction in itself?

12. Or is it possible that that Spirit that hath any Desire in its Nature should enjoy Fulness of Content in itself?

13. Wherefore, though the holy God created that angelical Reason of all pure Desire, let no spiritual wise Man call it his divine Nature.

14. Why? Because you know there can be no Kind of Desire in the Nature of that immortal God, that is all Variety of glorious Satisfaction in itself, as aforesaid.

15. But let him know from the true Light of Life, that the Creator, by his infinite Wisdom or Power, from a Word speaking unto Dust, could create, yea, and did make divers living Creatures, and yet not one Motion of the Natures of those created Beings was inherent in his heavenly Spirit.

16. Therefore you that are possessed with that new and true divine Birth from the immortal Throne, may know that the Spirits of elect Angels are not in the least of any Part of the glorious Natures of his Spirit, but only a created rational Spirit of all pure Desires, which was not only become distinct from his divine Nature now it possessed, its personal Living being in itself;

17. But was also in its Non-being, in the Foreknowledge of the Creator, eternally distinct from his undesiring Nature of all spiritual Glories, secretly hid in its own dark senseless Elements as beforesaid, only by a powerful Word it was commanded to appear and manifest itself in its own creaturely Condition.

18. Again, some may say unto me, *Were the Angels under any Law in their Creation?* From the unerring Spirit of our Lord Jesus Christ to this I answer: All the Angels were equally created under one Law, the which Moral Law was written in their angelical Natures, motioning in them that all Obedience was properly due unto their Creator, which had made them such marvellous Creatures.

19. Again, you that are spiritual may know, that no created Being was capable to be formed in a lawless Condition:

20. Why? Because there is nothing uncapable of being made under a Law from another, but that Divine Being only which was eternally in or from itself. You may also know, that those very Words of Creation, or Creatures, includes a Creator, and a Command of all Obedience due unto him.

21. Also you know, that no Creature could acknowledge any Kind of Obedience to be due unto a God, unless he were guided thereunto by a Light or Law from him that formed him.

22. My spiritual Brethren, from the divine Voice of God himself, I affirm, that the uncreated Godhead itself is unto the created Beings

Beings of Angels or Men either a Law of perfect Faith and pure burning Love in them towards God and Man unto Life eternal;

23. Or else a fiery Law of unbelieving burning Envy in them against God, elect Men, and Angels, unto Death eternal.

24. Not that any Sin or Evil could possibly proceed from the holy Spirit of the Creator into the Nature of the Creatures, either in his creating of them, or after they were formed by him.

25. No. You know that was impossible. Why? Because his divine Nature in itself is nothing else but all Variety of ravishing Purities to himself, or elect Men, or Angels.

26. Moreover, you spiritual ones may know, that though the Spirits of Angels were created perfectly pure in their Kind and Measure; yet if they were not continually supplied with Inspirations from that divine Glory which gave them their Beings, instead of continuing in their angelical Brightness, their Spirits would become nothing else but a bottomless Pit of imaginary confused Darkness of aspiring Wisdom above the Creator:

27. For the elect Angels Spirits being only pure Reason, the very Nature of them is to desire after the Knowledge of that incomprehensible Glory which gave them their Beings; and it is the Variety of his divine Excellencies flowing into their desiring Natures, which is that heavenly Food that is prepared for their eternal Preservation.

28. My beloved Brethren, if you look into the first Epistle of St. *Peter*, you may see that the elect Angels are of a desiring or prying Nature into the secret Mysteries of our God, when he manifested himself on this Earth in a Body of Flesh. The Words are these: *Searching when or what Time the Spirit which testified before of Christ, which was in them, should declare the Sufferings that should come unto Christ, and the Glory that should follow, the which Things the Angels desire to behold.*

29. Furthermore, I am persuaded in my Spirit, that the forming of Angels was not very long before the creating of *Adam* and *Eve*.

30. Why? Because you know that the elect Angels were not only made for the personal Society of the Creator in his heavenly Throne, or Kingdom of Glory; but they were appointed also for ministering Spirits unto the Heirs of Salvation in this World, according to that in the first of the *Hebrews*.

31. Moreover, you that are spiritual may undoubtedly know, that it was utterly unpossible for Man or Angels to be void of all Law in their Creation.

32. Why? Because the Creator himself became subject to his own Law, when his divine Godhead was transmuted into pure Manhood.

33. 'Tis Truth that the uncreated eternal God was above all Law, and so uncapable of any Kind of Law before he descended from his infinite Glory into the Womb of a Woman.

34. But that he might be capable of the Condition of a Servant, for the Manifestation of this his infinite Wisdom, Power, and Glory, in a Body of Flesh unto elect Men and Angels, therefore he transmuted his unchangeable Godhead into the Likeness of sinful Mortals for a Season, that he might become the heavenly Pattern of perfect Obedience to his own Law, in the visible Sight of elect Men and Angels.

35. And that from thence, by Virtue of his Sufferings at the Hands of cursed *Canaanites*, he might also become a Purchaser from himself of a two-fold infinite ravishing Glory to himself, and elect Men and Angels, the which his spiritual Body was uncapable of, until it became suffering Flesh, Blood and Bone.

36. Therefore, whosoever saith, that any other Body ascended into Glory, but that very same Body of Flesh and Bone that suffered Death upon the Cross, he is an Antichrist, and in utter spiritual Darkness, let him be the perfectest Literalist, or Naturalist in the whole World.

37. Moreover, you that are truly spiritual do know, that it was utterly impossible that Heaven and Earth, with all the wonderful Works in them, should be from Eternity, as godless Atheists would vainly imagine, because they cannot attain to know what the Holy One of *Israel* is by their own natural Reason:

38. For,

38. For, alas, if no mortal Man can give a Being to one Hair of his Head, though he be Lord of all other Creatures under the Sun, how ſhould he poſſibly be from Eternity?

39. I hope theſe overwiſe Men will not ſay, that Men were brought forth by Earth, Air, Water, Fire, Sun, Moon, Stars, or any ſuch like weak Means as thoſe are. Why? Becauſe theSpirit of Man far exceeds all ſuch Creatures.

40. For you may know that though thoſe Creatures have Life in them according to their Kind; yet Man, being a ſenſible living Soul to itſelf, and being capable in ſome Meaſure to comprehend the Nature of thoſe Creatures aforeſaid, muſt of neceſſity be a more eminent living Being than they all.

41. For alas, you know, though the Sun, Fire, Earth, Water, Wind, or Air are powerful in their Natures, often-times deſtroying Mankind; yet when they have done it, they are no way capable in themſelves of any ſenſible Joy or Sorrow for what was done by them, no more than the Stones in the Street;

42. Therefore, ſeeing all theſe Creatures were formed for Man's Uſe, and are in Meaſure known by Man, and yet are all uncapable of any ſenſible Knowledge of themſelves or of Man either; and ſeeing no Man by his natural Reaſon can perceive how any Spirit brings forth its own Body unto Maturity, neither how it by Degrees paſſeth away into its Duſt or Non-being again, nor no Creatures worth naming, were ever ſeen by Men to have a Beginning in any other Way but that of Generation only.

43. How can any rational wiſe Man poſſibly imagine or think, that Man, or any other living Forms, ſhould ever appear to be without a glorious Creator to give them their Beings at the firſt?

44. Furthermore, my ſpiritual Brethren, can any of you be ſo weak, after a ſober Conſideration, to imagine or think that a formleſs God gave Being to all heſe marvellous living Forms?

45. How is it poſſible for that which hath no diſtinct Form or Perſon of its own, to create any Kind of living Form at all?

46. What though the Spirit of our bleſſed Creator and gracious Reedemer be infinite, can it poſſibly enjoy any Kind of ſenſible Life, Light, or Glory, unleſs it hath a diſtinct Body or Perſon of its own to poſſeſs it in?

47. Again, though many ſeeming wiſe Men, for want of true divine Faith, do imagine the Lord to be a vaſt Spirit; yet you know that when they are moved to ſpeak of a Creator, they uſually ſay that the eternal Being is an incomprehenſible Infiniteneſs of Variety of divine Glories; as namely, Wiſdom, Faith, Love, Patience, Meekneſs, Righteouſneſs, with all ſpiritual Excellencies.

48. My ſpiritual Brethren, if the Creator's Nature be all Variety of divine Virtues, and every Qualification in him be infinite, how can thoſe divine Glories be ſenſible of their own Being, or incomprehenſible Bleſſedneſs, unleſs they poſſeſs a diſtinct Body of their own to poſſeſſes that Glory in? yea, a tranſcendent heavenly Body, anſwerable unto an unutterable ſpiritual Glory.

49. For alas you know that no finite living Being can poſſibly be capable to poſſeſs divine Virtues which are infinite, and live.

50. For you know that Mortality and infinite Immortality cannot continue together.

51. Therefore you may underſtand, that that pure Light which ſhineth in our dark Spirits, though it be called the divine Nature or Spirit of an infinite Majeſty, yet it is not infinite nor immortal in us:

52. But it is a heavenly Light or Virtue in us, changed into a Condition of pure Mortality, that it might inſtruct a mortal ſinful Soul concerning immortal Things, which are eternal.

53. For you experimental ones know, that if that Light of Life enjoyed by us were immortal and eternal in us, then it were impoſſible that we ſhould be capable of any Kind of Miſery or Mutability in the leaſt.

54. Therefore you may know alſo, that the greateſt Light in ſinful Man is but an inſpired Motion into the Man's Spirit, to purify the lying Imagination of impure Reaſon in the Soul of that Man, that he may be capable to underſtand that the

Creator

Creator hath a Purpose to crown him with unchangeable personal Glory at the great Day.

55. But as for those Men which dream of a Condition of possessing an unchangeable Glory in this Being, through an essential Oneness with an infinite Majesty, they are in the Depth of spiritual Darkness, concerning a right Understanding of the Creator of his heavenly Ways in Man.

56. Moreover, you spiritual ones may know, that though no Man hath any Light of Life in him, but what he hath received from an unchangeable Glory; yet because that Vessel wherein this Light doth shine is a mortal Sinner, and must die, therefore that heavenly Light is made subject to Mortality also.

57. Because the most high God, by his unsearchable Wisdom, hath decreed, that all Light of Life in Man shall become dead Dust or Earth for a Moment, that in his appointed Season it may quicken again a new and glorious Life out of Death itself, for the Manifestation of his infinite Wisdom, Power, and ravishing Glory, unto elect Men and Angels.

58. Thus you that are truly spiritual may know, that tho' Death be and was that King of Fears, and Enemy to all Kind of Life in God, Men, and Angels; yet, for a further Increase of Infiniteness of Glory in the Creator, and finite Glory in elect Men and Angels, it was his divine Pleasure to make it as useful in its Kind as Life itself.

59. Though this Truth will be the Judge of me and all Men at the last; yet I expect but few to embrace it, through that endless Opposition in Man.

CHAP.

CHAP. V.

1. *The Cause of the Angels Fall, and the Fruit thereof.* 2. *The Condition of the elect Angels.* 3. *The spiritual Nature of the fallen Angel remained, and what Names are given to him.* 4. *An Objection, and the Answer, concerning two Vessels.* 5. *Of the fallen Angel and* Adam. 6. *No Distinction between God and the Creature, but by Names and Natures.* 7. *Election and Reprobation proved by divers Scriptures.*

IN the next Place, I shall write of the Occasion of the Downfal of the angelical Reprobate, from that Height of his created Glory which he possessed above all the elect Angels: My beloved Brethren in the pure Truth, you know that Light of the Holy Spirit in the Creator breathing itself into my ignorant Soul, hath abundantly remonstrated the Distinction between the Natures of God and Angels aforesaid.

2. Moreover, you may remember I told you, that the Spirits of Angels were pure Reason in their Creation; and furthermore you know, it is clearly proved that the Nature of the highest Reason that ever was, or possibly can be, is nothing else but mere Desire.

3. Wherefore, though the Creator gave it its rational Being, yet unto you spiritual ones I made it appear, that in his glorious Spirit not one Motion of Reason was inherent.

4. Because where any Desire is, though it be never so pure, it is a Want of something desired.

5. Therefore you know that an infinite Fulness of divine Perfections in its own Spirit cannot possibly have any Kind of Want in it, therefore uncapable of any Kind of Desire in the least.

6. Because what it hath a Mind to do concerning itself, or any thing it hath made, you know it can do it to the utmost; and who can let it, or shall dare to say, in the Day of his eternal Account, why hast thou made one Vessel for eternal Glory, and another Vessel for everlasting Shame?

7. Where-

7. Wherefore, my Christian Friends, you may know that the Continuance of the Glory of the angelical Reprobate being expired, the Creator only with-held the Inspiration of his divine Glory from him; and immediately, for want of that spiritual Meat to satisfy his desiring Nature, his God-like created Purity became nothing else but imaginary Impurities of secret aspiring Desires above the Creator.

8. So that his former pure Reason was then become nothing but a loathsome Sink of unclean Reasoning concerning the true Knowledge of the Creator's being the Creator, and the Creatures being but Creatures; and instead of honouring the Creator for his unsearchable Wisdom, of forming out of a little dead Dust such an innumerable Host of elect Angels for his Majesty's personal Society.

9. At the blind Bar of his lying Imagination secretly he arraigned all the Wisdom of the infinite God in Creation, and condemned it as Weakness itself, in Comparison of his imaginary Wisdom if he had been the Creator.

10. Again, his angelical Spirit being wholly out of all creaturely Order, and being lifted up with the Wisdom of his Spirit, and Glory of his Person, he beheld both the Wisdom and Persons of all the elect Angels as simple uncomely Creatures, in Comparison of him or his Wisdom.

11. Moreover, conceiving himself most fit for divine Rule, and beholding himself and the Creator together, he imagined his personal Wisdom more capable of a divine Throne than he which sat thereon.

12. Furthermore, he began to imagine a new Creation of his own; for he thought, if he had been the Creator, by a Word speaking he could have formed more glorious Creatures than those Angels were, without any Dust or any other Matter whatsoever:

13. Or if he must have had some Materials to form Things withal, he imagined, by his Word speaking, or thinking only, he could have produced Matter of a more excellent Nature for Creation than a little dry Dust, out of which he conceited he could have created Creatures all glorious, and yet have retained his divine Glory within himself distinct from them all.

14. Fur-

14. Furthermore he imagined, that he could have created as many Spirits as he saw fit, without any Bodies at all;

15. Or, if he saw good, he could have formed spiritual Bodies, that might be transformed into any other Nature or Form after he had created them, and not to continue only in one Nature and Form always:

16. For he thought it Want of Wisdom or Power in a Creator, yea, and a veiling of his infinite Glory over the Things which he had made, if they might not be transmuted into any Condition whatsoever, at his Pleasure that formed them.

17. Wherefore, in the Midst of these and such like creative Confusions, his irrational Wisdom of imaginary Impossibilities, so elevated his out-cast Spirit, that secretly he utterly abhorred that the Creator, or any other Creatures should remain in Being, unless he only might bear Rule over them all.

18. Wherefore, when the secret Pride and Envy of this angelical Reprobate was at that Height of unthroneing the Creator, or else a Dissolution of all, then the most wise God revealed his spiritual Cruelties unto his holy Angels; and, answerable unto what he would have done for a Creator's Throne, in the visible Sight of his elect Angels, he condemned him to be cast out of his personal Presence, and heavenly Throne or Kingdom for everlasting;

19. And immediately, like unto Lightning, he was thrown down into this perishing World, where his desired Kingdom of God-like Government was prepared for him and his lineal Angels in another Way:

20. And so having left their first Estate, they are reserved in everlasting Chains of Darkness or Unbelief, until the Judgment of the great Day, then to give an eternal Account of their devilish Government over God, elect righteous *Abels* on this Earth, which was so exalted by him in the highest Heavens beforesaid.

21. My beloved spiritual Brethren, you may know that then, and not till then, all the elect Angels in Glory were filled with Variety of new spiritual Praises in their Mouths of Honour, Power, Praises, Glory, Majesty, Wisdom, Counsel, Dominion, Faith, Love, Mercy, Patience, Peace, Meekness,

nefs, Juftice, Righteoufnefs, or any divine Excellency that can be named to their glorious Creator, for his electing free Love unto them, eternally to abide in their created Purity, to behold his glorious Face.

22. And for his wonderful Wifdom in creating fuch angelical Perfection, unto an everlafting Rejection of defperate burning Envy in utter Shame.

23. Moreover, you which expect crowns of immortal Glory may know, that in the Downfal of the angelical Reprobate his fpiritual Form remained.

24. But the Nature of his Spirit was only changed as beforefaid; and fo after our firft Parents were deceived by him, anfwerable unto his filthy Nature of impure Reafon, or lying Imagination.

25. In Scripture Records you know, the Lord is pleafed to call him by fuch like Titles as thefe; namely, *Devil, a Dragon, an Enemy, a Wicked one, a Murderer, a Lyar, a Thief, an envious Man, an Hypocrite, a Lucifer, a Beelzebub, or a Prince of the Air, or Satan, or Reprobate,* and fuch like.

26. O ye bleffed ones of the moft High God! with aftonifhing Admiration it behoveth you not to flight, but feriouffy to ponder God's wonderful Wifdom in the creating of Angels and Man: Why? Becaufe in it is hid all fpiritual Secrets which are appointed to be revealed to elect Men and Angels to Eternity.

27. Again, I humbly befeech you, which have really been poffeffed with that fpiritual new Birth of our Lord Jefus Chrift in Glory, is there any Light, or Life, or Love, or any Kind of divine Excellency in the glorious Spirit of our Creator.

28. Again, had he any Power over himfelf, or over any Creature which he had formed, either to fill them with Glimpfes of his moft excellent Glory, or wholly to retain them to himfelf?

29. If you grant him this his royal Prerogative, the which no fpiritual one can poffibly deny, then, without all Controverfy, unlefs the moft wife and holy Creator had formed two Veffels of feveral Spirits to remain only for a feafon in their created Purity,

30. And, at the decreed Time, leave them both to their own created Strength, and so with-holding that heavenly *Manna* of divine Inspiration from them both, by which they stood, that in order to their Change they might unite their Spirits and Bodies unlawfully together, for producing of two several Generations of Mankind on this Earth, for the Manifestation of his ravishing Glories unto the one, and retaining the heavenly Splendor of his divine Excellencies wholly from the other, for the Demonstration of his divine Justice, Will, or Pleasure;

31. Would not all his heavenly Wisdom, divine Power, or ravishing Glory, have been vailed from Men and Angels? And must they not either have been all Creators, or Creatures like unto senseless Stocks or Stones to all Eternity, in Reference of any Knowledge of the various Wisdom, Power, and Glory of the Creator, as abundantly beforesaid?

32. Again, in that pure distinguishing Spirit of all divine Truth, I humbly beseech you, which are delivered from the Power of all natural, notional, or literal Witchcraft, and in the room thereof, are endued with a good Measure of spiritual Understanding in the Things of Eternity, can there possibly be any Distinction between the unchangeable Creator and changeable Creatures, without Variety of distinct Natures and Names, to manifest the Difference between them?

33. As, namely, since the outcast Condition of the angelical Reprobate and fallen Estate of the Man *Adam*.

34. Can there now be any Creator or God at all, unless there be a Devil or Devils also?

35. Or can there be any Light in Life, and no Darkness in Death?

36. Or can there be any eternal immortal Glory for some Men, and no eternal Shame and Misery for other?

37. Again, can any Man, from any Kind of Faith or Truth, possibly imagine or think, that any one of these can be without the other?

38. Doth not the one give an absolute Being unto the other? Can any Man therefore think, that if one of them should be dissolved, that the other could continue to be?

39. Thus

39. Thus you which enjoy that true diſtinguiſhing Light of eternal Life in you, may clearly ſee, that immortal Heaven or Glory muſt of Neceſſity be eſſentially diſtinct from Hell or Shame, or elſe there can be no perfect Heaven or Glory at all; and Hell or Miſery muſt be eſſentially diſtinct from Heaven or Glory, or elſe there can be no certain Hell or Miſery at all.

40. Moreover, the glorious Perſon of the divine Majeſty himſelf muſt of neceſſity be eſſentially diſtinct from Men, Angels, Heaven, Earth, and all in them, or elſe it were impoſſible that there ſhould be any God or Angels, Men or Devils, Heaven or Hell, or any thing elſe beſides, but accidental Things, proceeding from thoſe four Elements of Earth, Air, Water, and Fire, as all filthy Atheiſts vainly and blindly imagine.

41. But, my beloved ſpiritual Brethren, you have not ſo learned Chriſt, or received the Truth of the ever-living Jeſus into your innocent Souls, to abide in any ſuch fooliſh Darkneſs.

42. Wherefore, for your Confirmation chiefly is this Epiſtle written, that you may be enabled to diſcern the lying Notions and fleſhly voluntary Will-worſhip in Man, contending againſt the ſecret Decrees of the Holy One of *Iſrael*.

43. Furthermore, becauſe many of the Elect of God are as yet in Bonds, by the exceeding Subtility of many Silver-ſoul Merchants of this periſhing World, therefore I ſhall endeavour to confirm what is written from a Cloud of unerring Witneſſes, my ſpiritual Brethren, the former true Prophets and Apoſtles of our Lord Jeſus Chriſt; wherefore it was ſaid by our God, which is Chriſt Jeſus the Lord, *that Heaven and Earth ſhall paſs away, but his Words ſhall not paſs away.*

44. Again it is written, *That he made all Things for his own Glory, and the Wicked for the Day of Wrath.* Alſo it is written, *That* Jacob *was loved, and* Eſau *was hated, before they had done Good or Evil, that the Purpoſe of God might remain according to Election:* For he ſaith to *Moſes, I will have Mercy on whom I will have Mercy, and will have Compaſſion on whom I will have Compaſſion: So then it is not in him that willeth, nor in him that runneth, but in God that ſheweth*

Mercy. Further it is written, *But, O Man, who art thou which pleadest against God? Shall the Thing formed say to him that formed it, why hast thou made me thus? Hath not the Potter Power over the Clay, to make of the same Lump one Vessel to Honour, and another to Dishonour? What if God would, to shew his Wrath, and to make his Power known, suffer with long Patience the Vessels of Wrath prepared to Destruction, and that he might declare the Riches of his Glory upon the Vessels of Mercy, which he had afore prepared unto Glory,* Rom. ix. And in *Rom.* viii. it is thus written: *Also we know that all Things work together for the best unto them that love God, even to them that are called of his Purpose; for those which he knew before, he also predestinated to be made like to the Image of his Son: Moreover, whom he predestinated, them also he called; and whom he called, them also he justified; and whom he justified, them also he glorified.* Again, in the first Epistle of *Peter*, it is thus written: *Wherefore also it is contained in the Scripture, Behold, I lay in* Sion *a chief Corner stone, elect and precious, and he that believeth in him shall not be ashamed: Unto you, therefore, which believe, it is precious; but unto them that be disobedient, the Stone which the Builders disallowed, the same is made the Head of the Corner, and a Stone to stumble at, and a Rock of Offence, even to them which stumble at the Word, being disobedient, unto the which Thing they were even ordained: But ye are a chosen Generation, a royal Priesthood, an holy Nation, a People set at liberty, that ye should shew forth the Virtues of him that hath called you out of Darkness into his marvellous Light.* Moreover, in the Epistle of *Jude* are these Words: *For there are certain Men crept in, which were before of old ordained to this Condemnation: Ungodly Men they are, which turn the Grace of God into Wantonness, and deny God the only Lord, and our Lord Jesus Christ; they are the raging Waves of the Sea, foaming out their own Shame; they are wandring Stars, to whom is reserved the Blackness of Darkness for ever.* Again, *For if God spared not the Angels that had sinned, but cast them down to Hell, and delivered them into Chains of Darkness, to be kept unto Damnation, what will become of all those angellical fleshly Hypocrites, which bless themselves in their Unrighteousness, and cursedly contend for it, even against the Holy God, elect Men,*

and

and Angels, and their own Consciences, which will become their eternal chief Accomptant in the great Day.

45. Again, as a Conclusion unto what is written aforesaid, I shall write something concerning the Scriptures themselves.

46. My spiritual Brethren, can you possibly think that those Men as yet have received the spiritual Truth of the true God, which idolize the visible Records, and worship them instead of that holy Spirit in our Lord Jesus Christ which spake them?

47. Again, did ever any Man attain to a true Understanding of that Holy One of *Israel* by any Endeavour whatsoever, from the bare Letter of the Scripture?

48. It is written, *The Letter killeth, but the Spirit giveth Life.* Again it is written, *That the Scriptures are sufficient to make the Man of God wise unto Salvation.*

49. My Brethren, can any Man be a godly Man, or a Man of God, unless he hath the spiritual Light of Life eternal, to enable him to understand the Mind of God in the Records, and so believe unto Immortality.

CHAP. VI.

1 *Of the Scripture Records.* 2. *Of the Ignorance of Men that defy or villify them.* 3. *The Prophet's Prayer in the Conclusion.*

1. IS there any Testimony in Scripture that ever any Man of God received the true Faith of the spiritual Jesus in him from the Letter of the Scripture, or could possibly know whether those literal Records proceeded from the Wisdom of God, or from the Wisdom of prudent Men only, unless he were inspired from that Spirit which spake them? In the third of the *Galatians* it is thus written: *O foolish* Galatians, *who hath bewitched you, that ye should not obey the Truth? This only would I learn of you, Received ye the Spirit by the Works*

Works of the Law, or by the hearing of Faith preached? Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the Flesh?

2. My spiritual Brethren is it not a Work of the Flesh in Man, which studies Day and Night in the Letter of the Scripture, to find out the Spirit of God in the Letter?

3. Is it not a Work of the Flesh in Man, which labours to reconcile Scriptures of seeming Contradiction, without a divine Gift of the Spirit?

4. Is not that Man in the Depth of spiritual Darkness, which persuaded his Hearers that the Scriptures are easy and plain in the very Letter of them unto that Man's Reason that is laborious to know them?

5. Are not the Scriptures all Matters of Faith, and very mysterious for the most Part, how then can any Man comprehend spiritual Mysteries, which are eternal, by his natural perishing Reason?

6. Is not the most piercingest Reason in Man only natural? And can that which is natural comprehend that which is spiritual?

7. Are they not as contrary as Fire and Water, or as Light and Darkness? How then can any Man, by his natural Reason, understand any thing that is spiritual? It is written, *But the natural Man perceiveth not the Things of God, because they are spiritually discerned; but he that is spiritual discerneth all Things, yet he himself is judged of no Man.* Again it is written, *Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the Things that are given to us of God, which Things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual Things with spiritual.*

8. My beloved Brethren, you may see that the Apostles came not to understand spiritual Things by their Study in the Writings of *Moses* and the Prophets, but by a Gift from the Holy Ghost they were enabled in a great Measure to comprehend the invisible Things of God which they should enjoy in the Resurrection of the Just.

9. Moreover, you know that the Apostle *Paul*, before his Conversion, was a very able Man in the Letter of *Moses* and the Prophets, yea, and according to the Letter, blameless in

his

his Conversation; yet for all that, in Zeal towards an unknown God, he persecuted the Spirit of that Letter through Ignorance of that second Man, which was the Lord from Heaven.

10. 'Tis Truth, that when the Apostles preached the spiritual Things of Eternity, they alluded unto *Moses* and the true Prophets, because some of those Mysteries were foreprophesied of by them; but yet you may see that they were not instructed in those heavenly Things by Virtue of their prophetical Letter, but, as beforesaid, by Inspiration from the Holy Spirit only.

11. Thus you that are spiritual may clearly see, that no Man, by his natural Reason and Study in the Letter of the Scripture, can ever be established in the Truth of those glorious Things, unto which the Letter beareth Record, unless he hath received a spiritual Gift from that glorious God that moved holy Men of old to speak and write those Records of Truth.

12. Therefore you may be confident, that those Men which ignorantly call the Letter *Spirit*, as yet they are not acquainted with those spiritual Teachings of the Things of God, which many of his Elect do enjoy, that cannot read one Letter in the Bible: His divine Secrets are treasured up for the Simple, and the subtil learned Rationists are sent empty away.

13. My beloved spiritual Brethren in the glorious Things of Eternity, though Men seemingly appear never so innocent in their Way, is it probable, think you, that those Men are immediately moved to speak unto the People by the Spirit of God, that slight all the Scripture Records as a Thing of nought?

14. I humbly beseech you that are sober, can any Man, of what Tongue or Language soever, speak or write a better, or as good a Language as the Scriptures are, and not speak Scripture Words, or prove it was not the glorious God that moved the holy Men of old to speak or write these Scripture Records?

15. Again, if the most desperatest Man living, which saith in his Heart there is no God, shall commit Murder, or the like, and should escape the Vengeance of Man's Laws for a Season, yet he cannot possibly prevent the Voice of that

spiritual

ſpiritual Law within, crying for Vengeance from that Law without him, anſwerable to that within him.

16. Moreover, though natural wiſe Men, as a Noſe of Wax, produce thoſe Records to bear Teſtimony unto all Error whatſoever; yet you that are ſpiritual may know, that the Scriptures themſelves are Words of pure Truth, not having the leaſt Error in them; but Error proceeds only from that ſerpentine Devil in Men, which take upon them to interpret the Scriptures without a ſpiritual Gift.

17. Can any Man that hath the ſpiritual Power of the Scriptures in him be offended with thoſe Records which are Witneſſes of his innocent Life, in the Faces of thoſe carnal Hypocrites, which, for Love of Silver, or Honour, prate of them only, but ſecretly hate all Obedience to them.

18. Are not the literal Records a Demonſtration of the Mind of the Holy Spirit unto the Choſen of God, which have the Light of Life in ſome Meaſure to comprehend them?

19. Moreover, are not the Teachings of the bleſſed Spirit more abundantly conſolate to him, if thoſe heavenly Breathings in him be harmonious with the Commands of our Lord Jeſus Chriſt without him?

20. Can any Man, therefore, which expects that eternal Glory unto which theſe Scriptures above all the Writings in the World bear Record, poſſibly deſpiſe the Letter, and yet love that Spirit from whence it came?

21. Again, give me leave to make one Compariſon, in reference to this Matter: Suppoſe two Friends that loved each other as their own Souls had their perſonal Reſidence in ſeveral Kingdoms, and one of them, as a Teſtimony of his real Love before he paſſed away, left behind him a Book, containing Variety of ſweet Expreſſions of Friendſhip unto the other, until he come again; if that Man, in the Abſence of his Friend, ſhould burn that Book to Aſhes, inſtead of embracing it, is that any Sign of Love in him to his Friend afar off?

22. Wherefore, can any ſober Man imagine or think, from any Ground of Truth, that the eternal Spirit of the true Jeſus, upon any Account, did ever command any Man to burn thoſe Records, which are a Remonſtrance of the wonderful ſpiritual

Tranſactions

Transactions of the most high and holy God since the World began, yea, and before this World was?

23. O Lord God, of heavenly Order, and not of earthly Confusion, even for the Glory of thy dreadful Name's Sake, deliver thy Redeemed-ones not only from exalting the literal Scriptures above the holy Spirit which spake them, but also from disputing against the Mysteriousness of them;

24. Then no Kind of natural Witchcrafts, which bear the Name of spiritual Power, shall have Dominion over them for ever; but they shall patiently wait for their Change by a peaceable Death; or being swallowed up of Life, through the appearing of our only God and Saviour in the Air, with his mighty Angels, to reward every Man according to his Works.

25. Even so come, Lord Jesus, come quickly, and make it manifest in the Sight of Men and Angels, whether thou hast sent us, as we have declared, or no.

CHAP. VII.

1. *Of the Creation of the Firmament, Sun, Moon, and Stars.* 2. *Of the Earth in the deep Waters.* 3. *The Meaning of the Word* Create. 4. *Why the deep Waters are eternal.* 5. *By what the Firmament was formed.* 6. *How the Sun, Moon, and Stars came.* 7. *Of the distinct and fixed Bodies of the Sun, Moon, and Stars.* 8. *The Sun and Moon of contrary Natures.*

1. SEEING a right Understanding of the Mysteries of the true Creation or Redemption, or any spiritual Truth whatsoever, consists only in the Knowledge of him which gave them their Beings; therefore, by divine Assistance, in the next Place, I shall treat again of that glorious Being, concerning whom there is, and hath been, in this World, such innumerable dark Disputes.

2. My beloved Brethren in the Truth, you may remember that unto any ſober Man's Underſtanding it is cleared already that Earth and Water were an eternal Chaos of confuſed Matter, eſſentially diſtinct from the Creator.

3. Alſo you may remember, that out of thoſe Elements I have told you by Inſpiration from an unerring Spirit, that the Divine Majeſty hath created all Things that were made into that heavenly Order they appear to be, whether for a Time, or for Eternity.

4. Moreover, it is clear alſo, that without thoſe eternal Materials, was nothing made that was made, neither poſſibly could be, only that ſerpentine Devil in the learned Men of this World have long imagined a confuſed Creation of more ſeeming Wiſdom, Power, and Glory, than that of the Creator, as abundantly beforeſaid.

5. Again, concerning the Word *create*, make, or form, I ſhall write a little of the Senſe of it.

6. My beloved Brethren, the very true Meaning of that Word *create*, is to compoſe confuſed dead Matter into compleat living Forms; or that Word *create* is Light and Life, producing dark dead Duſt or Water into ſenſible living Beings; or it is a powerful Word proceeding from a glorious Form of ſenſible Light and Liſe, into a Chaos of confuſed formleſs Matter of ſenſeleſs Darkneſs and Death, and from thence producing Variety of ſenſible living Bodies, according to their Kind, for the Demonſtration of the Creator's infinite Wiſdom, Power, and Glory in Creation unto ſome of theſe living Forms.

7. Again, ſeeing unlearned ſpiritual Men wreſt the Scripture to their own Deſtruction, therefore, for our more clearer Underſtanding of the true Creator, in order thereunto, I ſhall ſpeak ſomewhat of the viſible Heavens, and the Lights formed in them for Man's natural Comfort, next unto the Creator's Glory.

8. My beloved ſpiritual Brethren, you know concerning the deep Waters throughout the Scripture Records, no Man can find one Word or Title in reference to its Beginning, therefore of Neceſſity it muſt be eternal.

9. Likewise you know, that the Waters covered the Earth before the Creation; wherefore the Earth being as it is in the deep Waters, of Necessity must needs be one Essence eternally with those deep Waters aforesaid.

10. Therefore, though it be said, *In the Beginning God created the Heavens and the Earth, and the Earth was without Form, and Void, and Darkness was upon the Deep, and the Spirit of God moved upon the Waters.*

11. My spiritual Brethren, you cannot be deceived by literal Interpretations, as to think that the deep Waters might be eternal; but that Lump of hid Earth within those Waters had a Beginning by the Word of the Lord:

12. No; you know that is against all sober Sense or Reason itself; for if that Earth which was within the Water proceeded from the Word of the Lord, then the dark deep Water must of necessity have its Beginning also at that Time the Earth received its Being, because in the Lump they were essentially one.

13. Wherefore, whatever Man in Darkness have dreamed, as to say that God created all Things of nothing, or that God created that confused Chaos of Water and Earth, it is so far from having any Truth in it, that it is all one as if they should say, there is no Creator at all, but Earth and Water, and such like Stuff as they are.

14. Again, by Inspiration from an unerring Spirit, I positively affirm against Men or Angels, that the Earth and the deep Water were eternally one Chaos of confused Matter distinct from the ever living God.

15. And whereas it is said, *In the Beginning God created the Heaven and the Earth*, that is, out of that Matter of Water and Earth that were formless and void, God did by a Word speaking create a formable World, as a Place of convenient Residence for Mortals to inhabit in.

16. I also declare from the holy Spirit, that God created no Light nor Darkness at all without Bodies;

17. Wherefore, concerning those Words, *Then God said, Let there be Light, and there was Light*; that is, the Spirit of God being all Light, moving or speaking into the deep dark Waters, his Word caused a Light to appear throughout those

Waters, to make a Distinction between Light and that utter Darkness that was both in the deep Water and the Earth, inclosed as a Prisoner in the Womb of Darkness:

18. So that the Lord called this created Light *Day*; not only because it was all Darkness before, or that he did not purpose to form a more eminent natural Light than that was; but, as aforesaid, an ordinary created Light is worthy to be called *Day*, as well as ordinary Darkness is called *Night*.

20. Or you may know, that the very Word *Light* signifieth *Day*, as the Word *Darkness* signifieth *Night*.

21. Likewise you know, that Darkness was not Darkness without its Body; therefore you may know, that Light can be no Light, unless it be in a Body also.

22. It is not the Word *Light*, nor the Word *Darkness*, is, or possibly can be any thing at all, unless they be in distinct Bodies, that they might become absolute Beings of Light, or Beings of Darkness.

23. It is written, *Again God said, Let there be a Firmament in the Midst of the Waters, and let it separate the Waters from the Waters.*

24. My spiritual Brethren, I declare from the holy Spirit, that this visible Firmament called *Heaven*, was formed by the powerful Word of the Creator, out of those very Waters in which it is now fixed, to keep them asunder.

25. Moreover, it is written, *And God said, Let there be Lights in the Firmament of the Heaven to give Light upon the Earth, and it was so. God then made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night. He made also the Stars, and God set them in the Firmament of Heaven, to shine upon the Earth.*

26. My spiritual Brethren, whatsoever hath been written formerly from Mens Imaginations concerning the Vastness of the Bodies of the Sun, Moon, and Stars, it arose in them from their utter Darkness of that glorious Creator, from whence all true Light proceeds.

27. Wherefore, from that Light by whom no Man ever was deceived, in some Measure I shall demonstrate why the Lord called the Sun and Moon two great Lights, and of that Matter of which they were made.

28. My

28. My ſpiritual Brethren, though the Sun, Moon, and Stars tranſcend each other in Glory; yet you may know that they were all created of that Element of Water, and are diſtinct Bodies of Light fixed in the heavenly Firmament.

29. I do not mean that they are ſo fixed as to be uncapable of Motion; but of the contrary, from the Lord I affirm, that the Firmament itſelf is not capable of Motion; but by the Word of the Lord that formed it, it is made unmoveable until the Day of its Diſſolution, and thoſe Bodies of Sun, Moon, and Stars, Motions in that firmamental Heaven in their Seaſons, to fulfil that Word of Government in them.

30. For you that are ſpiritual may know, that the Firmament of Heaven, and thoſe Rulers of Sun, Moon, and Stars ſet in them, as to govern both the Day and the Night, may be compared to a Prince, with his Nobles, Throne, and other inferior Rulers.

31. For you know that his Kingdom whereon they have their living Being is immoveable; but the Governors do the Work unto which they are appointed.

32. My Brethren, you may underſtand alſo, that the firmamental Body above us, or below us, if you think it ſo, for its appointed Seaſon, is as firmly fixed as the Earth we tread on; and as Things in Power are motional on this Earth, ſo likewiſe thoſe created Lights are only motional in that heavenly Body aforeſaid.

33. Again it is ſaid, *That God ſet them in the Firmament of Heaven, to ſhine upon the Earth.*

34. My Brethren, hearken no more unto vain Aſtronomers, or Star-gazers, concerning the Bulk of the Sun, Moon, and Stars; for I poſitively affirm from that God that made them, that the Compaſs of their Bodies are not much bigger than they appear to our natural Sight.

35. *O empty vain Lyars! how long have you been ſuffered to deceive the People with your monſtrous imaginary Bodies of Sun, Moon, and Stars, which are not? and of your great Knowledge concerning them; your Things are too big to be good or true, and the Time of your ſerpentine Sophiſtry is almoſt finiſhed.*

36. Again, I declare from the holy Spirit, that the Bodies of the Sun, Moon, and Stars are all diſtinct Beings from each others,

other, and possess their own created Light alone, neither borrowing nor lending their Light to one another, whatever hath been imagined to the contrary, concerning New Moons or Eclipses.

37. Again, you know the Scriptures do not say that the Sun and Moon are two great Bodies, but two great Lights only: Neither doth the Scripture say, that the Bodies of the global Earth and heavenly Firmament, are covered with the Vastness of the Sun, Moon, or Stars, or that they inclose any other Bodies within their own Bodies, or that any other Bodies are fixed in them:

38. But on the contrary the Scripture saith, *That the Sun and Moon were set in the Firmament of Heaven, to shine upon the Earth:* Wherefore it is as clear as the Light, that that which is fixed is of a less Bulk than that wherein it is inclosed.

39. Yet you know that the greater Bulk may receive its principal Light from that lesser Body within its Circumference, as a rich Diamond in a Ring, or a Candle or Torch in the Night in a wide Room, or the like.

40. My spiritual Brethren, you may understand that the Glory of the most high God consists not in Bulk of Things, but in the exceeding Brightness of them.

41. Nay, moreover, you cannot but know that the infinite Wisdom of the divine Majesty doth the more abundantly appear in an extraordinary Light shining from a very little Body.

42. My Brethren, it is not the Bulk of the Sun or Moon which causeth so great a Light; but, as aforesaid, it is the transcendent Brightness of their created Purities which displayeth those Beams of Light through the visible Heaven and Earth.

43. Whatever hath or shall be said to the contrary, from the Lord I positively affirm, that the Bodies of the Sun, Moon, and Stars are all fixed Beings, only in one Firmament.

44. Moreover, from the Lord of Glory I declare, that this visible Heaven is all the Firmaments that ever was formed by the Creator.

45. Furthermore, though the Bodies of the Sun and Moon were both formed out of that Element of Water; yet they were made as contrary in their Natures as Fire and Water.

46. Becauſe you know their Government were over contrary Beings, the one to rule the Day, and the other to rule the Night; ſo that as the Sun is a fiery glorious Light for Conſolation unto the natural Things of the Day, ſo likewiſe the Moon is a qualifying cold watery Light, anſwerable to the watery Things of the Night:

47. Wherefore, though the Body of the Sun is of a more eminent Brightneſs than that of the Moon; yet they being of contrary Natures, it is againſt all ſober Reaſon that the one ſhould receive any Light from the other in the leaſt.

48. Again, you know that when the Bodies of the Sun and Moon ſeem cloſe together, inſtead of any Agreement between them, there is ſuch a fiery Conteſt, as if they would abſolutely deſtroy each other. And what think you is the juſt Occaſion of it? Is it not the Difference of their Natures?

49. Can Fire and Water, or Light and Darkneſs agree, if they be united together? Is there any Reſt unto either of them until one of them is diſſolved?

50. My beloved Friends in the pure Truth, whatever Men have long declared concerning the Eclipſe of the Sun, through the near Appearance of the Moon, you may underſtand, that the true Occaſion of the Sun eclipſed, whether in Part or Whole, is according to their appearing at a farther or nearer Diſtance unto each other;

51. For, as beforeſaid, the Nature of the one being fiery, hot, and dry, and the Nature of the other being watery, cold, and moiſt, if the moſt high God had not decreed the Time of their Conteſt, when they are nearly conjoined, there would be no Communion between them until one of them were utterly diſſolved.

52. Again, is it not as clear as the Light itſelf unto us, that the true Occaſion of all Variance between created Beings, whether ſenſible or inſenſible, ariſeth only from a Difference of Natures or Spirits in them?

53. Moreover, when any Kind of Natures are ſuitable to each other, is there not a ſweet Harmony between them?

53. Where-

54. Wherefore, if the Moon received her Light from the Sun, as natural wise Men have long imagined, is it not against all Sense or Reason that there should be no Union between them, but at a Distance?

55. Doth it not rather agree with all true Sense, that if the one received her Light from the other, that the more nearer they are in bodily Appearance, the more greater Harmony would ensue, and occasion the lesser Light rather to shine more clearly, than darken each other's Brightness?

56. I think that *William Lilly*, and his learned Brethren in Astrologian Figures, dare not say, *that either the Sun or the Moon were ever at Variance with their own selves*; or *that the Eclipses of the Sun or Moon proceedeth from any Harmony between that which occasioneth the Eclipse, and the thing so eclipsed.*

57. Well then, if they acknowledge this rational Truth, without Controversy, when the Light of the Sun is eclipsed from us, it is through its near Conjunction with the natural Light or Ruler of Things of the Night.

58. And when the Light of the Moon is eclipsed from us, though it be in the Night, or early in the Morning, it is through her near Conjunction with the natural Light or Ruler of Things of the Day.

58. And when the Light of the Moon is eclipsed from us, though it be in the Night, or early in the Morning, it is through her near Conjunction with the natural Light or Ruler of the Day, or a planetary Fire answerable to his Nature.

59. My beloved spiritual Brethren, as for the Time and Effect of Eclipses, I leave them unto the figurative Merchants of a Sun, Moon, and Stars, which they rightly understand not. Why? Because no Man can truly know them, but by Inspiration from him that made them.

CHAP. VIII.

1. *Of the Heavens.* 2. *How many were created.* 3. *No more but three.* 1. *A Throne of eternal ravishing Glories.* 2. *A Throne of natural perishing Glories.* 3. *An invisible spiritual Throne leading to Eternity.*

1. AGAIN, if there was but one heavenly Firmament created in all, some Men may say unto me, What is the Meaning of that third Heaven in the Scriptures?

2. From that Light which cannot lye, to this I answer: The Spirit of God speaketh of a third Heaven in Scriptures, that some Men might be capable to declare unto his Redeemed ones how many Heavens there are, and where those Heavens are, and what those Heavens are.

3. My spiritual Brethren, which have Ears to hear, hearken unto the pure Light of Life eternal. There are three created Heavens spoken of in Scripture Records, and no more, no, nor never was any more, whatever vain Men have imagined.

4. The first is that third Heaven of visible and invisible ravishing Glories which are eternal; this is that vast Kingdom where the Persons of the mighty Angels and glorified Bodies of *Moses* and *Elias* do now inhabit, beholding the Face of that most excellent Majesty, whose divine Nature unto his Elect is Crowns of unutterable Excellencies.

5. This is that Habitation, third Heaven, Throne, or Kingdom of ravishing Glory above the starry Heavens, spoken of so frequently in Scripture Records, which is needless to nominate unto you which are spiritual.

6. But lest some vain-glorious Men should say, Where is the Word of God for what I speak? Seeing the Letter is their God whom they adore, instead of the Holy Spirit which spake them; therefore, to stop their carnal Mouths, if it may be, I shall write down two or three Scripture Records: *Heaven is my Throne, and Earth is my Foot-stool.* Acts vii. *O God, thy Throne is for ever and ever.* Heb. i. *That we have such an*

High-Priest that sitteth at the Right-hand of the Throne of the Majesty in the Heavens. Heb. viii.

7. Again, the second Heaven which the Lord created, was not a spiritual, but a natural, therefore of Necessity it must fade away.

8. This Heaven is this visible Firmament, adorned with majestical Lights above us, and a fixed Earth beneath us, beautified in its Seasons with Variety of Delights, which is Nature's only desired Haven, through the secret Decree of the most wise God, to manifest the Variety of his most infinite Wisdom unto elect Men and Angels, in the creating of such natural Glory to perish, and the angelical merciless Rulers thereof, after they have enjoyed their momentary Glory.

9. Give me leave to cite two or three Scriptures, as a visible Testimony to this second Heaven also: It is written, *In the Beginning God created the Heaven and the Earth.*

10. My beloved spiritual Brethren, you know that there could not be any Beginning unto the Creator, therefore it may be understood that Saying did include that immortal Throne above, and this mortal World beneath, as having a Beginning, was spoken for the Capacity unto Men or Angels, which knew their Being was from another, and understood also their Continuance in those several Heavens for a Time, or for Eternity.

11. In the First of the *Hebrews* it is thus written: *And thou, Lord, in the Beginning hast established the Earth, and the Heavens are the Works of thine Hands; they shall perish, but thou dost remain, and they shall wax old as doth a Garment.*

12. Again, the third and last created Heaven, is that within the Bodies of Men, or the first Man *Adam*, the which spiritual Creation being in natural Bodies, and within this perishing Globe, it is made capable through its Union with changeable Nature to enter into Mortality, that by the most secret Decree of the most high God, after a Moment's tasting of silent Death, as he himself did, it may quicken again through Death itself, spiritual Bodies full of divine Glories, that as one Man naturally as a Flame of Fire, all the Elect may (as swift as Thought) ascend to meet their Lord in the Air, and with

his

his divine Person of bright burning Glory, enter into that prepared Throne of eternal Pleasures.

13. This created or inspired Light in Man you know hath Variety of Scripture Expressions for the setting forth its Excellencies that it shall enjoy in the Life to come; as namely, *the Kingdom of Heaven is within you. Christ in you the Hope of Glory. Know you not that the Spirit of Christ is in you, except ye be Reprobates! It is a true Saying, for if we be created together with him, we also shall live together with him.* 2 Tim. ii. *Thus God created the Man in his Image, in the Image of God created he him; he created them Male and Female.* Gen. i.

14. Thus briefly I have touched upon the three created Heavens nominated in the literal Records, unto an invisible, yet visible infinite Being of all finite Beings, blessed for ever, *viz.* A Throne of eternal ravishing Glories: Secondly, A Throne of natural perishing Glories: Lastly, An invisible spiritual Throne, leading them unto Eternity.

15. Again, from that spiritual Majesty by whom was formed the Heavens aforesaid, and all in them, I positively affirm against all Mortals that ever were, or shall be, that though Men have written, or shall speak of more Worlds than what is fore-written, those additional Heavens proceeded from their own imaginary confused Reason, and not from that Holy Spirit of all heavenly Order.

CHAP. IX.

An exact Scripture Rule to prove the Man Christ glorified, to be Father, Son, and Holy Spirit in one distinct Person.

1. MY beloved Brethren, which desire a right Understanding of spiritual Things in Scripture Records, take special Notice of this one Thing, and you cannot be deceived by all the Wisdom or Subtilty of Men.

 2. I say

2. I ſay again from the Lord, take good Notice of thoſe Scriptures which ſpeak poſitively concerning God, or the higheſt Heavens, or Angels, or eternal Life, or eternal Death, or of a natural Heaven, and all mortal Things within its Orb. Why? Becauſe you may know that all privative Scriptures, though never ſo eminent or numerous, wholly depend upon poſitive Scriptures.

3. My dear Brethren, for whom my Soul is in continual Travel until the pure Truth be rooted in you, ſome of you being weak of Comprehenſion, I ſhall write Variety of Expreſſions for explaining my Meaning in this weighty Thing.

4. Again, I ſay thoſe Scripture-ſayings which are poſitive, though never ſo few in Number; yet they, as Gods, command all other Scripture-ſayings to bow down unto them, upon what Account ſoever they are ſpoken, whether ſpiritual or natural, to continue for a Time, or for Eternity.

5. Therefore ſeeing all privative Scriptures are of none Effect, but in reference unto thoſe which are poſitive, are not thoſe ſeeming wiſe Men ſpiritually dark as Pitch, which exalt the privative Scriptures above the poſitive, becauſe of the Number of them?

6. My beloved Brethren, you may know the privative Scriptures can have no Being without the poſitive; but it ſeemeth poſſible that the poſitive might have been without the privative, as the glorious Creator was eternally alone, before any creaturely Beings appeared in his Sight.

7. Again, all poſitive Sayings in Scriptures may be compared unto the inward Motion of a Clock or Dial; and all privative Sayings in Scriptures may be compared unto the outward Wheel or Hand, that always motions from, or points to the inward Cauſe of its outward Motions.

8. My ſpiritual Friends, if you diligently obſerve this golden Rule, as ſure as the Lord liveth, and as ſure as you are living Creatures, you ſhall find it that ſpiritual Touch-ſtone, which will not only diſcover all vain-glorious Opinions of literal or notional wiſe Men, but it will alſo further you in the true Underſtanding of the Mind of God in the Scripture, above all Men which are ignorant of this Rule, or Enemies to this Advice.

9. Again,

9. Again, for the ſtrengthening of the Weak, in the next Place I ſhall prove, by many poſitive Scriptures, that the Man Chriſt Jeſus glorified is the Holy One of *Iſrael* only, or is both Father, Son, and Spirit in one diſtinct Perſon, God and Man, bleſſed for ever and ever.

10. In the firſt of *St. John*'s Goſpel it is thus written: *In the Beginning was the Word, and that Word was with God, and that Word was God, and that Word was made Fleſh, and dwelt among us, and we ſaw the Glory thereof, as the only begotton Son of the Father, full of Grace and Truth.*

11. My Brethren, though the one pure Being hath Variety of Expreſſions in holy Writ, to ſet forth the infinite Glory of his divine Majeſty; yet you may ſee in theſe very literal Records themſelves, that thoſe holy Names of *Word*, or *God*, or *Father*, beareth but one Senſe only.

12. Furthermore, this divine Word *God*, or *glorious Father*, was made, begotten, or changed into Fleſh.

13. Again, you may, by the true Light of Life in you, clearly ſee from the firſt Words of the Text, that Chriſt and the Father were but one eſſential Glory before they became Fleſh: Behold, the one Divinity in Trinity of Expreſſions only: *In the Beginning was that Word, and that Word was with God, and that Word was God.*

14. If that Word was God, that was in the Beginning with God, and that God from everlaſting was that ſpiritual Word, Chriſt being that divine God, or God that divine Word, *which in the Beginning created Heaven and Earth*, Gen. i. *and in the Beginning or Fulneſs of Time became Fleſh*, then without Controverſy he is the alone everlaſting Father and Creator of both Worlds, and the only Redeemer of his Choſen-ones out of their natural Darkneſs, into this myſterious Light of a right Underſtanding of one divine perſonal Majeſty, in Variety of Expreſſions only.

15. Again, this poſitive Scripture in this firſt of *John*, doth open many other Sayings of Chriſt and his Apoſtles, as namely, thoſe in the eighth of *John*, where it is thus written: *And if I alſo judge, my Judgment is true; for I am not alone, but I and the Father that ſent me. Then ſaid Jeſus unto them, When ye have lift up the Son of Man, then ſhall ye know that I am he,*

and

and that I do nothing of myself, but as the Father hath taught me, so I speak these Things; for he that sent me is with me, the Father hath not left me alone, because I do always those Things that please him. Again it is written in the tenth of *John, I and my Father are one.*

16. The next positive Scriptures bearing Record unto the one personal divine Being, is in 1 *Cor.* xv. the Words are these: *The first Man is of the Earth earthly, the second Man is the Lord from Heaven.* And in *Rom.* ix. it is thus written: *Of whom are the Fathers, and of whom concerning the Flesh, Christ came, who is God over all, blessed for ever, Amen.* Again, in 1 *Tim.* iii. the last, it is thus written: *And without Controversy great is the Mystery of Godliness,* which is, *God is manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, and received up into Glory; for in him dwelleth all the Fulness of the Godhead bodily.* Col. ii. 9.

17. Again, in *John* xiv. it is thus written: *Jesus said unto him, I have been so long Time with you, and hast thou not known me,* Philip? *He that hath seen me, hath seen my Father, how then sayest thou, shew us the Father?* And in *Mark* iv. are these Words: *Jesus said unto him, It is written again, thou shalt not tempt the Lord thy God.* And in Verse 10. *Then said Jesus unto him, Avoid Satan, for it is written thou shalt worship the Lord thy God, and him only shalt thou serve.* And in *Matt.* i. are these Words: *Behold, a Virgin shall be with Child, and shall bear a Son, and they shall call his Name* Emanuel, *which is by Interpretation,* God with us. *He was in the World, and the World was made by him, and the World knew him not.* John i. *For by him were all Things created which are in Heaven, and which are in Earth, Things visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all Things were created by him, and for him, and he is before all Things, and in him all Things consist.* Coloss. i. *In whom are hid all the Treasures of Wisdom and Knowledge.* Coloss. ii. *And of his Fulness have all we received, and Grace for Grace.* John i. *For unto us a Child is born, and unto us a Son is given, and he shall call his Name Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* Is. ix. 6.

Now

Now the same Jesus Christ, our Lord, and our God, even the Father which hath loved us, and hath given us everlasting Consolation, and good Hope through Grace. 2 Thess. ii. 16. *Let the same Mind be in you that was even in Christ Jesus, who being in the Form of God, thought it no Robbery to be equal with God; but he made himself of no Reputation, and took on him the Form of a Servant, and was made like unto Men, and was found in Shape as Man.* Phil. ii. 5, 6, 7. *But our Conversation is in Heaven, from whence also we look for the Saviour, even the Lord Jesus Christ, who shall change our vile Bodies, that it may be fashioned like unto his glorious Body, according to the working whereby he is able even to subdue all Things unto himself. And to you which are troubled, rest with us: When the Lord Jesus shall shew himself from Heaven with his mighty Angels in flaming Fire, rendering Vengeance unto them that do not know God, and which obey not unto the Gospel of our Lord Jesus Christ, which shall be punished with everlasting Perdition from the Presence of the Lord, and from the Glory of his Power.* 2 Thess. i. *For the Lord himself shall descend from Heaven with a Shout, and with the Voice of the Archangel, and with the Trumpet of God, and the Dead in Christ shall rise first, then shall we which live and remain, be caught up with them also in the Clouds to meet the Lord in the Air, and so shall we be ever with the Lord.* 1 Thess. iv. 16, 17. *For therefore we labour and are rebuked, because we trust in the living God, which is the Saviour of all Men, especially of those that believe.* 1 Tim. iv. 10. *We know that we are of God, and this whole World lieth in Wickedness; but we know that the Son of God is come, and hath given us a Mind to know him which is true, and we are in him that is true, that is, in that his Son Jesus Christ, the same is that very God, and that eternal Life.* 1 John v. 19, 20. *Now unto him that is able to keep you that you fall not, and to present you faultless before the Presence of his Glory with Joy, that is, to God only wise, our Saviour, be Glory, and Majesty, and Dominion, and Power, both now and for ever. Amen.* Jude 24, 25.

18. Remember the golden positive Rule, and none can deceive you concerning the one glorious personal God-Man blessed for ever: *This is a true Saying, and by all Means worthy to be received, that Christ Jesus came into the World to save*

ſave Sinners, of whom I am chief; notwithſtanding for this Cauſe was I received to Mercy, that Jeſus Chriſt ſhould firſt ſhew on me all Long-ſuffering, unto the Example of them which ſhall in Time to come believe in him unto eternal Life. Now unto the King everlaſting, immortal, inviſible, unto God only wiſe, be Honour and Glory for ever and ever, Amen. 1 Tim. i. 15, 16, 17.

19. My ſpiritual Brethren, if you take good Notice of this Place of Scripture, you may plainly ſee that the Apoſtle *Paul* owneth no other God, Father, or eternal Spirit, but that one perſonal Majeſty of our Lord Jeſus Chriſt in Immortality: *There is one Lord, one Faith, one Baptiſm, one God and Father of all, which is above all, and through all, and in you all. But unto every one of us is given Grace, according to the Meaſure of the Gift of Chriſt.* Wherefore he ſaith, *when he aſcended up on high, he led Captivity captive, and gave Gifts unto Men. Now in that he aſcended, what is it but that he alſo deſcended firſt into the loweſt Parts of the Earth: He that deſcended is even the ſame that aſcended far above all Heavens, that he might fill all Things.*

20. My beloved ſpiritual Brethren, which are appointed unto an immortal perſonal Glory, you may ſee that the Lord Jeſus Chriſt is that Holy One of *Iſrael*, which firſt deſcended from the Throne of infinite Godhead Glory, into the lower Parts of the virgin Earth, and ſo became a Body of pure Fleſh of her Seed, and by Virtue of his divine Power in that very Body of Fleſh and Bone, he deſcended into the loweſt Part of the Earth, Death, Hell, or the Grave, for a Moment; not only for improving the Power of his Godhead Life entering into Death, and in that very Body of Fleſh quickening and reviving a new and glorious Life again; and as a Flame of Fire naturally aſcending and immortalizing that Body of Fleſh and Bone with a Father's Throne of tranſcendent Excellencies, but alſo for deſtroying of the Power of Sin, and Fear of eternal Death in all his new-born elect Trees unto eternal Life.

CHAP.

CHAP. X.

1. *Of Persecution of Conscience.* 2. *Of the Sin against the Holy Ghost.*

1. MY beloved Brethren, by immediate Inspiration from the Holy One of *Israel*, in the next Place I shall clearly demonstrate unto the Heirs of Glory the confused Darkness of two or three Sorts of Men, concerning the Knowledge of the only very true God, the which Confusion riseth in them through their Misunderstanding of the true Grounds of certain Scriptures, as namely these: *God is a Spirit, and a Spirit hath not Flesh and Bones as you see me have.* But more especially these Trinitary Expressions, *Baptizing them in the Name of the Father, and the Son, and of the Holy Ghost.* Matt. xxviii. 19. *For there are three which bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* 1 John v. 7.

2. The first Sort of deceived Persons, past or present, which affirm the Holy One of *Israel* to consist of three Persons, were *Athananasius*, *Socinus*, alias *John Biddle*, and their literal Adherents.

3. My Brerhren, I do not say they can help this their Darkness, or blame them for this their Error; for alas! poor, simple, or over-wise Men, to their imaginary Understandings it is a pure Truth, and those which are contrary-minded to them, in Darkness.

4. Therefore, whoever are left to persecute their Persons for their Judgments Sake only, it would have been better for those Men that they had never been born, if they acknowledge a Christ.

5. Take this for an infallible Rule, those that persecute a Man for an Error in Judgment concerning his God, will as soon persecute him for the Truth of Christ, as for a Lye.

6. Let no Persecutor flatter himself that he may repent and find Mercy as well as *Paul*, because Paul acknowledged no Jesus at all, when he persecuted his Saints; therefore you

know how he pleads God's Mercy towards him, in that he did it ignorantly.

7. Moreover, how deeply did he pledge that Cup of Persecution upon his own Body for the Truth's Sake all his Days, which instrumentally for Christ's Sake he had caused others to drink?

8. Again, before I go forward concerning the Point in hand, it will be necessary for me to shew you who those Persecutors are, which commit that unpardonable Sin against the Holy Ghost.

9. My spiritual Brethren, if a Turk do persecute a Man that professeth himself to be a Christian, for despising of his *Mahomet*; or if a Man called a Christian should persecute an Infidel for despising the Lord Jesus Christ, this persecuting each other is pardonable, though not justifiable in their Consciences, when they shall understand the Truth of leaving all Vengeance in spiritual Things unto God himself.

10. But on the contrary, suppose two Men shall acknowledge that the Man Christ Jesus glorified is the Son of God spoken of in the Scriptures, both of them affirming that all their Hopes of eternal Salvation only depends upon him; if these Men, for Difference in Judgment only concerning this Jesus, shall persecute each other before a Magistrate, or the like, there remains no more Sacrifice for that Sin;

11. For that is the unpardonable Sin against the Holy Spirit, because they persecuted each other for his Sake which they both confessed to be their God and Saviour, even to their own Knowledge.

12. And in so doing they condemned their own Faith, and to the utmost of their Power they crucified the Lord of Glory afresh, and put him to an open Shame, even before his filthy scoffing Enemies.

13. Again, if a Man shall come in the holy Name of our Lord Jesus Christ, and shall declare many heavenly Secrets which he hath received from the Throne of Glory:

14. If Men which confess the same Jesus, because the Things declared are contrary to their Ways, and hard Sayings to their Comprehensions, shall therefore condemn them as Delusions and Blasphemies, and the Spirit which spake them to be

be of the Devil, in so doing they have fallen under that Sin of eternal Condemnation, because, as aforesaid, they have crucified the Lord of Glory afresh, and put him to an open Shame, and have judged themselves unworthy of everlasting Life, and have denied their own Faith and Hope in him, through their despising that Holy Spirit which seals Men up unto the Day of Redemption.

15. My beloved Brethren, though any one beloved *Dalilah* reigning in Men unto the Death tendeth to eternal Damnation, yet there are no actual Sins whatsoever but are pardonable, unless Men commit them upon the Account aforesaid.

16. My spiritual Brethren, there is a vast Difference between the Heirs of Glory and the Vessels of Shame concerning this Sin.

17. The Holy Spirit of Christ Jesus hath endued his Elect with such a Measure of Light, though most of them know it not, that by Virtue of the holy Fire they are not only preserved from that condemning Evil, but are rather fearful they have or shall commit it.

18. But on the contrary, the desperate Reprobate is so far from any Kind of Fear in him concerning the committing of that cast-away Sin, that, when Occasion is offered, he glorieth in it as the acceptable Sacrifice unto his God, and yet knows it not.

19. Thus briefly I have touched upon the unpardonable Sin against the Holy Spirit of our Lord Jesus Christ, whose very Saying only makes a Sin pardonable or unpardonable, because he is Truth itself, and cannot possibly lye: *Verily I say unto you, all Sins shall be forgiven unto the Children of Men, and Blasphemies wherewith they blaspheme; but he that blasphemeth against the Holy Ghost shall never have Forgiveness, but is culpable of eternal Damnation, because they said he had an unclean Spirit.* Mark iii. 28, 29, 30. You blessed ones, know who it was that spake those Words.

CHAP. XI.

1. *Of the true Nature of Infiniteness.* 2. *Wherein it lieth,* viz. *in the not knowing its Beginning or Ending.* 3. *Infiniteness and Finiteness are uncapable of equal Glory.* 4. *Against all true Reason that there should be three Persons in the Trinity.* 5. *Christ and the Father one undivided Godhead.* 6. *Denying Christ to be the only God is Antichrist.* 7. *How Prayers are heard.*

1. IN the next Place, from the Holy One of *Israel* I shall demonstrate the Absurdity of that Error of Trinity of Persons in the Unity of Godhead.

2. My beloved spiritual Brethren, if the Divine Majesty should contain of three distinct Persons in co-equal Godhead Glory, and each Person be uncreated and eternal of itself, then instead of those Names of Father, Son, and Holy Ghost, they would of Necessity be three Fathers only.

3. Why? Because you know that if the Person of a Son or Holy Ghost were created or begotten, or proceeded from a Father, then it is contrary to all sober Sense or Reason, that the Persons of Son and Holy Ghost should either be co-equal with the Father, or eternal of themselves.

4. Moreover, if the Persons of Son and Holy Ghost proceeded from the Father, then they are but finite created Glories, and in Degree lower than the Father.

5. Why? Because you that are spiritual know, that that which received its Beginning from another could not possibly be made equal with that which was made eternal with itself.

6. Uncreated incomprehensible Infiniteness was capable to transmute itself into a lower Condition for its own transcendent Advantage in the Spirits of his Elect; but it was utterly impossible for him to create infinite incomprehensible Beings, to become co-equal in God-head, Wisdom, Power, and Glory with himself.

7. For

7. For uncreated Glory is so unutterably infinite, that it is uncapable to comprehend the Height, Length, Breadth, or Depth of its own eternal Excellencies.

8. If this Saying seem strange unto any Man, as to cause him to think it ridiculous, or dishonourable to the Creator's Glory, unto that Man I positively affirm from the Spirit of Truth, that it is so far from any Kind of Dishonour unto the Divine Majesty, that on the contrary all the Variety of spiritual Joys or heavenly Pleasures for himself, or elect Men and Angels, consists only in his perfect Understanding, that he cannot possibly know any Beginning or Ending of his glorious Excellencies.

9. To know the Beginning or Ending of itself, you know causeth nothing but Sorrows, rather than Joys.

10. So likewise on the contrary, not to know any Beginning or Ending of itself, must needs occasion nothing else but ravishing everlasting Joys.

11. Thus you which are spiritual may clearly see the Falacy of the three Persons and one God, spoken of in *Athanasius*'s Creed; you know that Infiniteness and Finiteness are uncapable of equal Glory.

12. Also you know, that if there should have been three Persons eternally of themselves, there could not possibly have been any Son or Holy Ghost at all. Why? Because a Son or Holy Ghost proceeds from a Father, and not, as beforesaid, from themselves.

13 Moreover, you may understand that if it stood to any true Faith or sober Reason, that there were three Persons eternally of themselves, yet they of Necessity must be three Fathers only, and so agreeing together, two of those Fathers must be transmuted into a Son and Holy Ghost by the other Father, or from themselves, to make up this confused Trinity, proceeding from the Literal mongers of this vain glorious perishing World, or conscientious non-commissionated Men, which would compel Words to become Persons, having no positive Records to prove any such three Persons thoughout the whole Scriptures, but the contrary altogether. *My Glory I will not give to another, saith the Holy One of* Israel: Jehovah, *our ever-*

ever-living Jesus, God only wise, blessed for ever and ever, honoured only from his elect Men and Angels.

14. My spiritual Brethren, you know that the Lord Jesus Christ hath not only the God-head Titles in Scripture Records, but also all the Glory from Men and Angels was attributed unto him in the Body of his Flesh: *And let all the Angels of God worship him.* Heb. i. To worship, honour, magnify, or adore Man or Angel, is not that giving Glory to him, or glorying in him?

15. Doth not all such Kind of divine Worship, Honour, or Glory, belong only to the Creator? And doth not the Holy One of *Israel* positively say, *that he will not give his Glory to another?* What sober sensible Man that hath any spiritual Light in him, dares say that Christ and the Father are not one undivided personal Being, seeing all Glory in Heaven and Earth was given unto him only?

16. Again, seeing God hath said, *that he will not give his Glory to another*, and yet all his Glory was given unto that Man Christ, do not those Trinitary Literal-mongers call the Divine Majesty a Lyar to his Face, which deny Christ Jesus the Lord of Glory to be *that everlasting Father?*

17. Again, Doth not the Father give all Glory to the Son in Scriptures, as well as the Son gives all Glory to the Father? Who art thou then that divideſt them into three personal Beings, presumptuously taking upon thee to share the infinite Glory of the Holy One of *Israel*, seeing his Glory he will not, no nor cannot give to any other distinct Person?

18. And what art thou then but that Antichrist and utter Enemy unto thine own Soul, and a Deceiver of those which are deceived by thy literal Wit, which saith, That Christ was only an extraordinary Messenger sent forth by the most high God to do his Will; or that Christ was only a God, and not the God; or that Christ only had the Titles of the Divine Majesty put upon him for a Season, that he might become a fit Mediator between God and Man, but there was another Father above him that sent him, abiding in the highest Heavens, unto which he was fain to cry out for Help in his Need.

11 My spiritual Brethren, if Men so acute in the Letter can attain to understand this one Thing in Scripture Record, then

then those Sayings of Christ, or Son, and such like, will be no Stumbling block in their Way concerning Christ's Father. You know that the Lord Jehovah saith, *Because there was none greater than himself, he swore by himself*, concerning something that was in his Mind to bring to pass: the Thing is this, that God of Glory that was compelled to swear by himself for the Exaltation of his own Greatness in Men and Angels, because there was none beside himself, therefore he glorifieth himself alone.

20. Again, because none could humble or exalt him but himself, therefore he alone first exalts himself by an Oath, that he might be the more admired at of all that know him; after that he abaseth himself a little lower than his angelical Creatures in Respect of Death, that by Virtue of his infinite Humility in Flesh, his glorious Godhead might in that personal Manhood exalt itself in a new and wonderful Way, far above all Gods, Heavens, Angels, and Men.

21. Wherefore concerning the Scripture saying, *The Lord said unto my Lord, sit thou at my Right-hand until I make thine Enemies thy Footstool*, that is, the everlasting Father speaking to himself in a twofold Condition, or God the great Jehovah in the Height of his Glory exalting himself over all Opposition in his Creatures, in the lowest Appearance of a Creature himself.

22. Again the Lord saith, *He will set his King upon his holy Hill of* Sion: And God saith, *O God, thy Throne is from ever and ever; wherefore God, even thy God, hath anointed thee with the Oyl of Gladness above thy Fellows.*

23. My beloved Brethren, is there any more than one God and King of Glory perpetually sitting in the Midst of the Throne of the highest Heavens?

24. Is there any more than one God and King, spiritually sitting upon his Throne of *Sion*, or Souls of his redeemed Ones?

25. Is not this one God in his Throne above, and in his Throne beneath, Christ Jesus our Lord?

26. If this be granted, the which none can deny but filthy Atheists, over-wise Literalists, or very weak Saints, I would fain know from any Man under what Kind of Trinity soever, who

who that God and King was, unto which God said, *I will set my King upon my holy Hill of* Sion. *O God, thy Throne is for ever and ever?*

27. If there be b t one God and King of *Sion*'s Glory alone, then there cannot be a God, and God of a King, and a King of eternal Glory: If this be not good Sense, let me be reproved with better.

28. Again, hath God any other King to exalt upon *Sion*'s holy Hill but himself, or to sit on the Right-Hand of all Majesty, Wisdom, Power and Glory, in the personal Presence of his mighty Angels, *Moses*, and *Elias*, but himself?

29. Who then is that most high and mighty God and King of *Sion*'s Glory, or that spiritual All in All, or that Alpha and Omega, or that Father, Son, and Holy Spirit, but our Lord Jesus Christ in immortal Glory itself?

30. Thus you that have any true Light of Life eternal in you, may clearly see that the Holy One of *Israel* which swore by himself, to himself, for his own farther Exaltation, by the same Rule he may change his glorious Condition into Flesh, and having humbled himself to himself, he may cause his Humanity to speak, pray, or cry, unto his Divinity within him, or unto his own spiritual Charge committed unto his Angels without him, for a further Manifestation of his own unsearchable Wisdom, Power, and incomprehensible Glory in Shame and Weakness, as well as in Power and Glory, as aforesaid.

31. Is any Thing hard or impossible for an infinite Creator to do, when his Glory moves him to do it?

32. Again, did not his infinite Power, Wisdom, and Glory more abundantly appear in the lowest abasing himself in the visible Sight of elect Men and Angels? Why then should it seem strange to any sober wise Man, that the everlasting Father should be cloathed with Flesh and Bone, as with a Garment?

33. Or that Christ Jesus should be both God and Man in one distinct Body glorified, there is none but Christ, none but Christ; no other God but that Man Christ Jesus our Lord, if Men or Angels should gainsay it.

34. Though this may seem strange unto many at present, yet they only are eternally blessed that are not offended with this

this ſaving Truth, but are made obedient unto this crucified and glorified Jeſus.

35. Again, if it ſhould ſeem ſtrange unto any Man, that the Creator ſhould cauſe ſuch Variety of Expreſſions in Scriptures, in Reference to one Divine Perſon only, if that Man be an earthly Prince ſitting on his Throne, I would fain know of that princely Father, if he knew ſufficient Power in himſelf for advancing of his Glory in the Spirits of his Subjects, whether he would not for a Seaſon diſrobe himſelf of all his princely Greatneſs, and abaſe himſelf in the loweſt Appearance of a Subject, and ſerve his Subjects.

36. Yea, and ſuffer himſelf to be exceedingly abuſed of the baſeſt of them for his Glory's Sake, and prerogative Pleaſure over thoſe Vaſſals when he is ſet on his Throne.

37. Again, moreover for the improving of thy kingly Power, and advancing thy princely Glory, wouldſt thou not ſtoop to the loweſt Way that could be imagined for ſo mighty a Prince to bow unto? as namely, wouldſt thou not commit the Government of thy Throne unto ſome of thy princely Favourites, and furniſh them with Gifts that ſhould make them as fit in Meaſure for that Throne, as faithful as thou art to thine own ſelf?

38. After that, wouldſt thou not enter into one of thy Virgin's Wombs, and tranſmute thy Fatherly Glory into a Condition of Sonſhip, and ſo have a Beginning from thine own ſelf, in a new and wonderful Way of ſeeming Weakneſs unto thy Luciferian Subjects, that were ignorant of thy princely Wiſdom, and tranſcendent Humility?

39. Furthermore, thou being now in the Appearance of a Subject thyſelf, wouldſt thou not yield all Child-like Obedience unto thine own repreſentative Power in thy Favourites Perſons, as a perfect Pattern of all Righteouſneſs to thy beloved obedient Subjects, whom thou delighteſt to honour?

40. And for an everlaſting Terror unto thoſe non-favourable Subjects, whoſe Pride and Envy cauſed them utterly to abhor that Prince and his Laws, that ſhould ſo: abaſe himſelf to his own Subjects:

41. Again,

41. Again, suppose thou wast the sole Emperor of the whole World, and didst possess of thy Body only one Son and Heir, and being both alive at once, thou shouldst set thy Son on thy Throne, and bequeath all thy princely Titles unto him; and command all thy Subjects to honour him as their only Lord and King for ever:

42. What art thou then, when thy Throne, Titles, and Honour, are invested upon the Person of another? Art thou any more unto that Prince, and his People, than a round O, or an absolute Nothing?

CHAP. XII.

1. To own or believe any other God but Christ, is a cursed Lie. 2. Who are the deceived Persons. 3. Concerning the true Knowledge of God. 4. The Deceivers of others under Conflicts of Mind, described by many and various Expressions.

1. ALL the divine Titles of the holy One of *Israel*, made over to the second Man, the Lord from Heaven; and is not the Father's Throne invested upon his Person? And is not all spiritual Honour, Praise, and Glory, commanded to be attributed unto him by Men and Angels?

2. And is not all the Fulness of the Godhead dwelling in him bodily; and from his Fulness only do we not all receive, and Grace for Grace, if we have any Grace at all ruling in us?

3. And is he not the Redeemer of his beloved People with his own Blood? And is he not the Judge of Quick and Dead? And was not all Things made by him, and for him? And was there any Thing made, that was made without him? And was he not before all Things? And do not all Things consist in him? And are not all Things upheld by that almighty Word of his holy Spirit only?

4. Seeing

4. Seeing these are undeniable Words of Truth itself, do not all those Men that own any other God, or Father, or Creator, above, before, or besides our Lord Jesus Christ, deny the holy One of *Israel*, and imagine a cursed Lie, and bow down to that cursed Idol of their own invented Words only, utterly denying that Honour and Glory due unto Jesus Christ, the Creator himself?

5. *Who is a Liar, but he that denieth that Jesus is that Christ; the same is that Antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: He that hath the Son, hath that Life; and he that hath not that Son of God, hath not that Life: He that believeth in the Son of God, hath the Witness in himself: He that believes not God, hath made him a Liar; because he believed not the Record, that God witnessed of that his Son, and this is the Record, to wit, that God hath given unto us eternal Life, and this Life is in that his Son. But ye have Anointment from that holy One, and know all Things.* These literal Words of Truth are in the Epistles by St. *John*. *All Things are given unto me of my Father, and no Man knoweth the Son, but the Father; neither knoweth any Man the Father, but the Son, and he to whom the Son will reveal him.* Matthew xi.

6. Again, Some deceived Persons ignorantly hold forth a false God, or Trinity, which say, that the infinite Majesty is a vast bodiless Spirit; also they call their God by a two-fold Name or Spirits, a Spirit, Father, and a Spirit, Son, and these Spirits they say are in their Spirits, and so these three Spirits being one Essence, make up their imaginary Trinity in Unity.

7. These are those which affirm that there is no other God, or Father, or Creator, but what is invisibly living in the Creation, or in the Creatures only; and if you soberly ask them whether there be a Creator, and concerning the true Knowledge of any such Creator, you shall receive such like Answers as this is:

8. The Creator is an infinite, incomprehensible Spirit, essentially filling all Things and Places; or they will say, that a Creature is utterly incapable of any Knowledge of the Creator himself, but within the Creatures only; or else they will

tell you, that not to know the Creator, is the greatest Knowledge of a Creator.

9. Again, You shall have such Confusion as this from some of these high flown Atheists, the Creator is all Things; and yet he is nothing at all, and is every where, and yet he is no where at all.

10. If a Man shall reply and say, Nothing is nothing: But if you grant a Creator, he must be something as well as his Creatures, or else there can be no Creator at all.

11. Further, if a Man shall say the Creator must of Necessity be some glorious Thing, which is infinite in itself, and distinct from all Creatures, as well as the Creatures are distinct from one another, or else you utterly deny a Creator.

12. Then these Men will say, What is your Creator you pretend to know, and where is his Residence? Did you ever see him? Or such like.

13. If a Man shall reply, that the Creator is an incomprehensible, glorious Person, in the Form of a Man, and that by Virtue of his Brightness he fills Heaven and Earth, Angels and Men, spiritually or naturally; only his ever blessed Person is resident on a Throne of infinite Glory, in but one Place at once, as the Person of Man is in this World.

14. Then these Men are ready to villify such a Creator, as a simple weak Thing; or else they will say, this is to confine an unknown Infiniteness into a creaturely Substance, and such a God of a bodily Appearance any Way like unto themselves in the least, they utterly abhor; but, as before said, a wonderful God, which is incapable of ever being seen or known by the Creatures, such a non-sensible, infinite Nothing, all vain, glorious Men delight to own; who love Darkness rather than Light, because their Deeds are evil.

15. Another Sort there are of these Men, which appear more angelical than the rest; these are those which are full of Expressions of *heavenly Raptures*, through a supposed Union with a Father and Son within them only, and *various Songs*, which they call *spiritual Breakings forth in them*; unto which Hymns or natural Songs, mixt with many spiritual Expressions in Meter, or otherwise, they bow down their Souls, and ignorantly say, *It is the Father breathing forth those fleshly*

Ballads

Ballads through their Mouths. Moreover, if these notional Flashes shall see any of their own Fancies lying under a wounded Spirit, and through some extraordinary Guilt crying out, they have that Fire of Hell burning in them, and are those Devils which are under eternal Damnation already.

16. Further, though their Condition be like unto *Cain*, through the eternal Absence of the Spirit of God speaking Peace unto their outcast Condition; yet when these notional Flashes shall come to visit their Friend in this his horrid, unutterable Pain and Shame, they will speak such like empty Speeches as these:

Come, come, it is very good for you, that you should be thus afflicted, it is a Token of the Father's Love unto you; he will bring all Men and Women into your Condition, more or less, that the Glory of his Mercy might shine over all. Or else they will say, *'Tis the Father's Love in Darkness appearing unto you, if you could but see it.* Further, they will say unto their hopeless Friend, *Wherefore do you thus torment your own Soul? There is but one pure Being, and all our Spirits came forth from this Father of Spirits, and in the End we shall be swallowed up into the eternal Being again: Wherefore then do you talk so much of eternal Damnation, or call yourself a Devil, making such Lamentation for your Sins, as if you could possibly be divided from the Father's Love, or cast out of his glorious Presence, I boldly affirm unto you it is no such Matter; for there are no such Devils, or Damnation, or Sins at all, but in the Esteem of Men deceived so to think by their Fellow-creatures, which ignorantly lord one over another, from some blind Opinion in them; wherefore our Counsel is, that you would hearken no more unto such vain Thoughts or Motion, or Imaginations within you, or Words from any Creature without you, as to become so weak or foolish to trouble or torment yourself, seeing there is nothing in us but God only in Variety of Appearance. Furthermore, do you not know, that he is all in all: What is there besides himself? Comfort up your despairing self therefore, and understand that it is the Spirit of the Father only appearing in you, sometimes in Light and Love, and sometimes in Death, Darkness, or seeming Wrath or Envy, in the End you shall find that all Visibilities are but meer Forms, Shapes, or Shadows; and that all invisible Operations of seeming*

Contrariety,

Contrariety, was the Father only, who is the First and the Last, and there is none beside him.

17. Again, if a more grosser Sort of these Trinitary-Mongers, or rather fleshly Atheists, shall come to visit their Friend in the Condition beforesaid, they will endeavour to comfort them or sooth them up with these, and such like Expressions: *Friend, what is the Matter with thee? Or what is there that should cause thee to be so full of Fears, or Trouble of Mind? Thou fearest where no Fear is, thou art like unto a Child or Fool that is frighted with their own Shadows, or else thou art mad, and wantest a Surgeon to let thee Blood, that the Devil, Damnation, Sins, or Cyphers, may flie from thee.* Further, they will say unto their wrathful Friend, *Let not that called Sin, in the least trouble thee, but rather let it be thy Glory. Why? Because there is none in such Bondage, as those that are so nice or scrupulous concerning Sin. Sin, what is Sin or Sins in us? Are they any Thing else but so many several Stars or Angels in us? Art thou not worse than mad therefore, to be troubled with the Variety of thy Father's Brightness appearing in thee, though in seeming Darkness?*

18. Again, if none of these or such like cursed Speeches take effect with their despairing Friend, then out of atheistical Madness they will say unto one another, *That he is an Ass and a Fool for making such a Noise, and to trouble his Friends as he doth, when he will he may help it with Ease; sure it is somewhat doubtful, that he dissembles with himself for some Bye-end, to bring his Friends into publick Shame amongst their religious Adversaries?*

19. My beloved spiritual Brethren, this is the End of such Comforters, and their hellish Counsel unto their Friend under present Wrath. O will not *Job*'s Comforters rise up in Judgment, and condemn all such wretched Counsellors as these are, at the visible appearing of our Lord Jesus Christ with his mighty Angels?

20. Again, another Sort of empty Comforters will say unto this their despairing Friend, *Brother, how is it with you? Do you earnestly pray unto the Lord to forgive you your great Transgressions committed against him? Or are you heartily sorry for all your Evils? Or are you willing to be prayed for*

for when the Saints shall meet together? Or shall we set a Day apart of Fasting and Humiliation before the Lord for you? Or are you not guilty of some secret Sins lying heavy upon your Conscience, because you do not disclose them, through which the Prayers of the Saints are not answered? Certainly your Sins are not so great, but if you confess them and forsake them, they are pardonable: Cry therefore mightily unto the Lord Day and Night, we also will do the like, that your wounded Spirits may be healed; but it may be you have committed some such horrible Wickedness, that God will not suffer you to be in Peace, though you cry never so much, or long unto him, until you are made to desire his Saints to lay open your Rebellions before him in publick or private, zealously fasting and crying unto him with a loud and bitter Voice, that this Sort of Soul-despairing Sins, or Devils, may be cast out of you: Or it may be you have committed some secret Action of Murder, Buggery, or such like; and therefore the Lord will neither answer our Prayers or your own, or ever suffer you to be in Peace more, until you are cut off by the Hand of the Magistrate; therefore that you may be delivered from the Wrath of God upon you, and die in Peace, our Counsel is that you will hide none of your Rebellions committed against the Lord or Man.

21. Again, my beloved spiritual Brethren, these last Sort of literal Comforters, are those Speakers and People, which for the most Part combine together as one Man, and in their solemn Meetings of imaginary Worship, under Pretence of their Duty towards God, and tender Compassion unto the Souls of Men, instead of counselling one another to desire the Holy Spirit's Assistance, of following Peace with all Men to the utmost, and Forgiveness unto their supposed Enemies, as our Lord *Jesus Christ* and his Saints did unto their bloody Persecutors for Righteousness Sake; they spend great Part of their precious Time, in discovering of the Unfaithfulness of civil Magistrates, but especially of the chief Magistrate of these three Nations in present Power.

22. So that their holy Meetings so called, tend principally to the involving of the three Nations into Blood, Fire,

Fire, Famine, Peſtilence, and what not? when all Sorts of Men have a Sword of Steel in their Hand again,

23. Again, ſuppoſe the Head Magiſtrate called the Lord Protector, be guilty of many unjuſt Acts of Breach of Covenants in general, or in particular; of the which his own Light of Conſcience often puts him in Remembrance:

24. My ſpiritual Brethren, can you poſſible imagine or think, that thoſe Speakers or People have any ſpiritual Light ruling in them, which are not only full of ſcurrilous and bitter Language againſt the Head Magiſtrate, in Reference to his former Evils; but are alſo ready, if they had Opportunity, to unthrone him and kill him, to cure him of his Maladies; or rather to ſatisfy their own bloody Madneſs, with which they think God would be well pleaſed?

25. But ſome Men may be offended with what I have here written: *and ſay unto me, that they are very willing to yield Obedience unto the juſt Commands of a Head Magiſtrate lawfully choſen by a free Parliament; but that Man which with us engaged againſt Monarchial Government, ruleth more rigorouſly in the ſame Way, therefore he appeareth unto us as a tyrannical Uſurper over a free born People, rather than a lawful Magiſtrate.*

26. Whoever thou art that thus reaſoneth, to thee I anſwer by Way of Query: Didſt thou not account old *Charles Stuart* thy lawful Head Governour, and didſt thou not ſwear to be obedient to him and his Heirs in all their juſt Commands?

27. And yet for all this, didſt thou not war againſt him and his Council, as Tyrants over the People, through monopolizing and the like? And when they were overcome, didſt thou not conſent to their cutting off as Tyrants and Traytors, or juſtify it when it was put in Execution? Deny if thou canſt.

28. And now is thy Friend *Cromwell*, with whom thou didſt engage thyſelf, and all that was near and dear unto thee, againſt Tyranny, become the greateſt Tyrant of all, becauſe he poſſeſſeth the higheſt Place of Government without thy Conſent?

29. Was

29. Was *Charles* a Tyrant? and is *Oliver* a Tyrant; and art thou a good Christian, because thou wouldst cut both their Throats?

30. Again, you that have sided with the Protector and his Head Officers against the common Enemy so termed, if this present Power by Consent of any Parliament had established your Opinion, as the purest Christian Religion in *Europe* through the three Nations, that from your *Roman* See you might subject Mens Persons and Estates, whose Consciences could not bow down to your Idol:

31. Is it to be suspected, that your Zeal would have been as fiery hot as any Men in this World, for the Protector's Government, as the most fittest Man alive?

32. Again, are not all civil Powers whatsoever, established by the secret Decree of the most high God?

33. And is it not he that setteth Kings upon their Thrones, and pulleth them down again, and setteth up their Subjects in their Stead, to bring about his unsearchable Wisdom of Mercy, or Judgment towards a Nation?

34. Again, is there any Rule, in the Letter of the New Testament to warrant any spiritual Christian to resist the Civil Magistrate with the Sword of Steel? Nay, doth it not altogether command the contrary?

35. Likewise, notwithstanding these Sleepers also defile the Flesh, *and despise Government which are bold, and stand in their own Conceit, and fear not to speak Evil of them that are in Dignity*, the 2d Chap. and 10th Verse of the 2d Epistle of *Peter:* If it should be objected, these were filthy *Sodomites* that resisted both spiritual and temporal Dignities; to that I answer, if thou counteſt thyself a spiritual Christian, and yet resists the temporal Power, art thou not liable to the greater Condemnation, because thou rebellest against greater Light?

36. *Then said* Jesus *unto him, put up thy Sword in it's Place: for all that take the Sword, shall perish with the Sword.* Mat. xxvith. and 52d Verse; ye stiff-necked, bloody-minded Rebels against your own Native Magistrates, behold the Ensample and Words of the Lord of Lords, and King of Kings himself; and if there be any Light

left in you, you may see, that he was so far from allowing any Resistance against the Temporal Magistrate under what Pretence soever, that he layeth it down as an absolute Rule unto all spiritual Christians, that he that killeth with the Sword, shall perish with the Sword:

37. Wherefore, by an immediate Commission from this God of all Truth, I pronounce, Woe, Woe, Woe, yea everlasting Woe, unto all these Speakers, or People, which pretend Love unto our Lord *Jesus Christ*; and yet provoke the People to kill their Magistrates, and butcher one another with a Sword of Steel.

CHAP. XIII.

1. *Of the Language and Conditions of two Sorts of Men and Women.* 2. *The one elected unto Glory, the other rejected unto Shame.* 3. *The Prophets Declaration thereupon.*

1. IN the next Place I shall speak of two Sorts of Men and Women, the one elected unto Glory, the other rejected unto Shame; or which have committed the unpardonable Sin against the Holy Spirit through Reprobation, and which have not through Election, yet both of them may continue under Despair to their Lives End; for the Manifestation of the Prerogative, Will, or Pleasure of the Creator over his Creatures: And who art thou that dares dispute against it?

2. My spiritual Brethren, if an elect Vessel hath been left to commit Adultery, Buggery, Murder, or such-like, lieth under Despair; and if he hath not fallen under these serpentine, stinging Evils, but is wounded in Spirit, through a continual Fear of being overcome through Temptation, to commit it one Time or other.

3. Or suppose he is full of blasphemous Thoughts against the Creator, through which there is a continual Fear in him of eternal Damnation; yet there is so much Light of Life in him,

him, secretly upholding his bleeding Spirit, that if you discourse with him concerning his Condition, he will usually utter these, or such-like Words:

I know God is able to pass by all my Rebellions against him, but I fear he will not: Or he will say, *Do you think that if God did purpose to shew Mercy unto me, or had ever any Thoughts of Love unto my poor Soul, that he would suffer me to do those detestable Evils against Nature itself, beside my inward, dreadful Temptations against himself?* Again they will say: *I cannot believe that ever any of the beloved of the Lord were ever under any such strange Temptations, or desperate Thoughts against the Lord, or against myself, my Wife, my Children, or Relations, as I am.* Again they will say: *When I find any Motion of deep Sorrow in me for all my Rebellions, and a full Resolution by the Power of the Lord to forsake them, and a Desire to love the Lord in Hope of his Mercy, or to praise him for his preserving me under all past Dangers, then immediately I am subject to the most firiest Temptations of all; therefore what Hopes can there be for such a one as I am? I fear Hopes or Desires concerning me is but vain; sure my Condition is as bad, if not worse, than* Cain, Balaam, Judas, *or any such like.*

4. Notwithstanding these and such like hopeless Expressions, yet if they find a Man that experimentally understands the Sadness of their Condition, they are apt to desire that Man to intreat the Lord for them.

5. Again, whatever befalls them, they have this Property abiding in them, that if you speak of the Creator, you shall never hear them speak evil of his most glorious Person, nor endure to hear any one blaspheme his holy Name; but on the contrary, in the very Depth of their Despairings, they will speak honourably of the Holy One of *Israel*, and justify him in all his Proceedings towards them or any other of his Creatures.

6. The Truth is, this is that Repentance or godly Sorrow in them, proceeding from the Holy Spirit, and that most acceptable spiritual Sacrifice that can be offered up unto him, if the wounded Spirit did but know it.

7. An elect Vessel under Fear of the Wrath to come, hath this Property in it also, that it is both ready and willing, if it

 be

be perſwaded that the Lord will ſpeak Peace through the Mouth of any Man or Woman unto its poor Soul, even to walk unto the Ends of the Earth, to hear the Voice of the Lord in that Creature.

8. Another true Teſtimony in a choſen Veſſel is this, notwithſtanding his preſent Hopeleſſneſs of Mercy in Reference to his former Rebellions, yet his Soul, through the ſecret Love of God by his own Light in him, is not only fearful of further Temptation unto Evil; but it doth alſo abhor all Kind of Iniquity whatſoever, upon the Account of its Contrariety againſt the divine Majeſty, and is full of longing after Perfection, whether it be through Life or Death.

9. Again, another infallible Teſtimony of an experimental wounded Spirit is this, if out of Bitterneſs of Spirit they open their Sorrows unto their ſuppoſed or real Friends, they will oftentimes ſay theſe, or ſuch like Words:

O wretched Creature that I am, ſure never any one rebelled againſt ſuch Light as I have done: I have been ſo raviſhed ſometimes with the Preſence of the divine Glory ſhining into my poor Soul, that I thought I had been unmoveable for ever; and yet in a little Seaſon, through Remembrance of former Iniquities committed againſt ſo glorious a Majeſty, or new Temptations againſt ſo gracious a Father, I am ſo full of burning Horror, of confuſed Darkneſs, as if never any true Light of Life had appeared in me.

10. Again, through a ſtrong Deſire of knowing of the ſecret Purpoſe of the Creator towards them, they will ſay:

O that I had never been born, or that I had been a Toad, or any other created Being, but a Man; or that, that God which gave me a Being, would finiſh my intolerable Sorrows through my everlaſting Diſſolution: Or if I muſt periſh, O that I were in it, that I might know what I muſt truſt unto, for I think I ſhould find more Eaſe than now I do: Or if it be thy Pleaſure neither to let me know it, nor know it not; O give me Strength to bear it, and leave me under the hottest Wrath that thy Fury can adminiſter unto me.

11. Theſe and ſuch like bitter Lamentations, are the Elect beloved of the moſt high God ſubject unto, which are left under a deſpairing Condition upon what Account ſoever. A

Man

Man may bear any natural Sufferings whatſoever, becauſe he knoweth they will have an End; but a wounded Spirit who can bear, not knowing any End thereof?

12. It is thou, O Lord Jeſus Chriſt, which wounds the Souls of thy redeemed Ones, through thy ſpiritual Abſence; and it is thou alone muſt heal them with thy glorious Preſence.

13. It is not in the Power of Men or Angels, if they could weep Rivers of Blood, or could ſubmit for a Seaſon to bear the ſame Wrath in their own Spirits, that can move thee in the leaſt to releaſe that wounded Soul whom thou loveſt as thine ownſelf, until the fixed Time thereof, which is only known to thyſelf, that thou alone mayeſt have the Glory of all thy Love Trials.

14. Again, in the next Place, I ſhall write of the Language of a deſpairing Reprobate, which after great literal or notional Light, is not only fallen under the Guilt of many natural and unnatural Evils, but is alſo guilty of deſpiſing the Holy Spirit of all Divine Purity, either becauſe it did not prevent him from his Uncleanneſs, or becauſe it will not juſtify him in his Filthineſs.

15. Again, if a Friend ſhall viſit him, and enquire him of his Condition, inſtead of receiving any Hopes concerning Deliverance from his preſent unſpeakable Miſery, you ſhall hear him utter theſe or ſuch like Words: My Sins are greater than can be forgiven: What are God, Men, or Angels, unto me, ſeeing I am eternally damned. Or elſe he will ſay, I did not care if they were all eternally cut off or in my Condition, ſo that I were delivered:

16. Again, he doth not only abhor all Expreſſions of Hope concerning a ſpiritual Deliverance, but he alſo hateth to hear the very Name of God, Mercy, Salvation; or the like.

17. Again, inſtead of a ſpiritual Yielding unto the divine Pleaſure of the Creator, through a Longing after his glorious Preſence, his dark Spirit is full of all ſecret Envy and blaſphemous Curſings againſt his Holy Spirits, yea, it is become ſo natural unto him, through the abſenting of Motions of the Holy Spirit, that Nothing is ſo ſuitable unto him, as the Language of Fiery Wrath, or burning Death, or Blackneſs of

utter

utter Darkness, or cursed Devil, Hell, and Damnation; and such like doleful Expressions as these are:

18. So that instead of having any Desire of having Hopes of Mercy from its Creator, it rather is pleased with a Language of condemning its God of Unjustice or merciless Cruelty.

19. Again, all the Love or Mercy remaining in such an outcast Condition as this, is but by Hypocritical Hellishness at the best.

20. For in the Midst of his unspeakable Torment, if he seemeth unwilling that his familiar Friends should possess the like Misery, it is because he thinks it will encrease his own Torments.

21. Again, a Man in this desperate Condition is full of Torment at the visible Sight of any Living Creature whatsoever, with bloody Thoughts or Desires to it; especially if he thinks that that Creature possesseth any Kind of Joy or Peace in itself in the least.

22. Again, a despairing Reprobate is very ready to hear an experimental Man, that can speak of a more dreadful Damnation answerable to his present Condition; but if any Man speaks unto him that is ignorant of his Condition, it doth so enrage him that he would tear him to Pieces if he could.

23. Again, you shall seldom or never hear a despairing Castaway complain of Cold; truly he hath small Cause for it: Why? Because his Spirit being close Prisoner in the Flesh, it burneth oftentimes more terrible through the whole Man than natural Fire, through Want not only of cooling divine Motions from above, but also for Want of motioning forth, upon natural Comforts beneath, as formerly.

24. O empty vain Men, who ever you are, which measure the unsearchable Wisdom to the holy One of *Israel*, by your own lying Imaginations, and by your blind Reason think to persuade the unchangeable God with goodly Words to walk out of his own Way.

25. And because your vain Spirits are upon any Occasion subject to change, you think the unchangeable God is like unto yourselves, and may change also; and so either for Silver, or Honour, or both, you combine together as one Man

to

to publick or private Meeting, to cheat one another with flattering Speeches, and call it the pure Worship of God, being ready to condemn all that come not to it, as ungodly Men or Heretieks, though in their Dealings between Man and Man, they are seven Times more righteous than yourselves; and in Obedience unto the Lord *Jesus Christ*, are subject to all civil Authority for Conscience Sake, by suffering under them, leaving all Vengeance unto the Lord, who hath said, *Vengeance is mine, and I will repay it.*

CHAP. XIV.

1. *A moderate Discourse concerning Civil Wars in a Kingdom.* 2. *The Peoples Subjection to the Laws.* 3. *Wherein several Objections are answered.* 4. *Many Things of very great Consequence seasonably declared.*

1. IN the next Place, give me Leave to reason a little in a divine Ballance between the present Civil Magistrates, and all Men whatsoever which have engaged with them, or against them, in the late unnatural Wars: But before I begin to take Notice of this, that I do not count those Men truly rational, which say there is no God but Nature only.

2. Or which say, that God is only an incomprehensible formless Spirit:

3. Neither do I accoune them spiritual or rational, which confess an infinite Being of Beings, and yet deny the Creature to be a Creature, and the Creator to be a Creator. My Meaning is this, which make no Difference between the glorious Creator, and the poor empty Creature, but affirm the divine Majesty of glorious Purities to have his Abode in all impure Spirits.

4. Though God is the Life of all sensible or insensible living Beings by the Virtue of Creation, yet I positively affirm against Men or Angels, that neither Heaven, Earth, Angels,

Angels, nor Men, are capable of the *In-Dwelling Essence* of his Holy Spirit, but his own Person only.

5. Again, I do not account those Men truly spiritual or rational as yet, which pretend to know themselves to be personal Living Beings, and yet deny the personal God of all infinite Glories.

6. Moreover, though Men speak like Oracles, and seemingly appear to be innocent as Doves, yet if they say there is no God but within this World only; or if they confess a God upon the Throne of his Glory in another World, if they say he is three Persons in Co-equal Godhead Glory, or in Degree one above another; or their Spirits are in one Personal Majesty, or any such like Confusion concerning the one Personal Being of our Lord *Jesus Christ*:

7. From his unerring Spirit I declare, that none of these are the Men that I account spiritual or rational grounded Men, what ever good Thoughts they have of themselves, or one of another; wherefore, if there be any sober rational Man in the World, come let us reason together.

8. What though thou and this present Civil Powers, to your own thinking, and full Resolution of equal Good to the three Nations, did engage together against the former Powers, as Enemies to the Common Good, and did purpose by God's Assistance to establish such a Government for the Peoples Good, that the like could not be paralell'd in the World; whatever you intended by Covenants or Engagements, I would fain know whether you are any more than Creatures? And if you grant me that rational Truth, then, in the next Place I would know whether any Man hath sufficient Power in himself, to continue one Minute in his Resolution, though never so solemnly engaged?

9. Again, if it should be replied, thus reasoning: All Covenants made in the Presence of God, or between Man and Man, are of none Effect; no, that doth not follow, for the Moral or Civil Law is very good in itself, and was added for Transgressors; but whosoever hath the true Love of God in him, that Man hath no Need of Man's Law to be his Rule, but he is a Law unto himself, and lives above all Laws of mortal Men, and yet is obedient to all Laws.

10. Again,

10. Again, I declare from the God of all Truth, that no rational wise Man, unless God himself by infallible Grounds had declared it to him, dares enter into Covenants or Vows, to make a People more happier than they are, by a Sword of Steel.

11. I confess that Civil Laws are just and good in themselves, and according to Equity all Men are alike liable to the Law, but this I would fain know from any sober Man in this World, if he were guilty of the Law in what Kind soever, whether he would not rather live than be put to Death?

12. Or if he were troubled with Guilt of innocent Blood, and Breach of Oath with faithful Friends, would he not say in his Spirit being in a Place of Power, what Advantage will my Life be unto the Dead wronged by me, for Want of Power from above, to have prevented it?

13. Or what Profit would my Blood be unto the living Friends of him that is dead? My Life cannot possibly yield any true Peace to the Living any more than the Dead; therefore O let me live, that I may do what Good I can, seeing what is past cannot possibly be recall'd.

14. Again, if it be objected if those in present Power did that Good I speak of, there was something in it, but we find quite the contrary, therefore suppose Things which are not: To this I answer, be thou a Cavilier, or otherwise, I dare boldly affirm, that the Occasion of your present Sorrows of Death or such like, ariseth from your Endeavours to cut off the Civil Powers now in being.

15. Again, would you not do all that lay in your Power if you were in their Stead, for your own Preservation? Would you gently yield up your Throne unto any one when you are settled in it by Love, or by Force, because he shall pretend Birth-right unto it? Is it Birth-right or excellent Endowments preserves any Prince upon his Throne, or enlargeth his Dominions without carnal Weapons?

16. Again, if Kings preserve their Crowns, or purchase Kingdoms by Policy, Silver, and Swords of Steel, are not those Men as worthy of Thrones that win them with the same Weapon?

17. Again, if Magiſtrates act many unjuſt Things in their Places, is any Man ſure that another Power ſhould act better? Do not Men that ſeem to be very ſober, juſt, and wiſe, oftentimes ſecretly act moſt unjuſtly of all, when exalted into high Places?

18. But ſome may ſay unto me, if we had had that we fought for, we ſhould have taken ſuch a Courſe, that no unjuſt Magiſtrate ſhould have continued long in his Place, without being call'd to an Account.

19. To this I anſwer: Truly my Friend, the Heart of a Man is ſo deſperately wicked, and Places of Authority ſo full of fleſhly Snares, that Men are apt to act unjuſtly, if they die for it at the Year's End.

20. Is there not a Law of Death without Mercy againſt Murder, and was there almoſt ever Murders committed more than now? Where then is the Power in the Law to prevent it?

21. Is there not a Law of Death alſo againſt thoſe which are taken in Adultery, or ſuch like Uncleanneſſes? And is there not more Adultery or ſuch like committed, than in former Ages, when there was no Law of putting Men to Death? Where then is the Power of the Law to prevent natural or unnatural Luſts?

22. Is there not a Law of Death againſt robbing on the Highway, breaking up of Houſes, and ſuch like? And was there in many Ages ſuch Houſe-breaking, and Highway robbing as now there is, even by many Men of very good Eſtates? Where then is the Power of the Law to make an unjuſt Man to do that which is right unto his Neighbour?

23. Again, as beforeſaid, the Heart of Man by Nature is exceeding full of Pride, Envy, Luſt, and ſuch like Wickedneſs, that they are apt to commit it ſo much the more, if Men ſpeak againſt it, or make Laws to prevent it. If Men think this ſtrange, or queſtion the Truth of it, if they know their own Heart, and that God that preſerves Men from theſe Evils, they would then know this to be as true as God is Truth.

24. If it be ſo, ſome Men may ſay, What Need there then be any Law at all?

25. For

25. For a just Man there is no Need of any Law as aforesaid, but for a godless, the Moral Law of *Moses*, and the Civil Law of Magistrates are very useful in several Respects; *for where there is no Law*, as the Scripture saith, *there is no Transgression:* But Devils cloathed with Flesh, Blood, and Bone, do want a Whip, and is there any so fit to scourge them withal, as their own Laws? Wherefore the Laws of God and Man are useful to convince and condemn the Wicked, but not to convert them.

26. Again, you know the Civil Law is also useful to defend an upright Man from the Violence of a wicked Man, it being instituted for that very End, that as beforesaid, he may be justly condemned in his own Conscience by his own Law, for acting Cruelty upon him that was always ready to do him good.

27. Though I thus write in the true Defence of the Civil Law, with the Obedience due unto it, sure I am that a merciful Man, instead of taking Advantage of the Law for the imprisoning, or the cutting off the most wickedest of Men, if it be possible, he will rather overcome him by Love. O that all the chosen of God knew but the Power of Love, Patience, Mercy, or Forgiveness to Men that are averse unto all Good!

28. Again, If you which are offended with the Civil Magistrate did but understand what equal Good soever was intended by your Combinations together, as one Man arose in you from your own perishing Wisdom only; or if your intended Good of Rest and Peace had been attained unto thro' your establishing Silver Laws in a golden Ballance, by Load-Stone Magistrates of your own choosing, instead of such a glorious Happiness as you have imagined as beforesaid, thro' the desperate Wickedness of the Men of this Age, is it not more probable the quite contrary would have ensued?

29. I pray you what were the Acts of the *Sodomites* when they became all Magistrates through an equal general Ease, from a mighty Fulness of Bread, and such like: If you have any spiritual Faith in you to believe the Record, read the first Chapter to the *Romans*, and there you may see the Effects of this your natural Wisdom of general Happiness to the Creation, or Nations.

 30. Again,

30. Again, thou that art offended with *Oliver Cromwell*, for his accepting the Title of a Lord Protector, and governing the People in a kingly Manner, in a more imperious Way in thy Judgment than the former Powers did, if thou hadst had his Opportunity, is it not very probable, if thou hadst been an Atheist before, that for the attaining so honourable a Place thou wouldst have become such a Christian, that notwithstanding thy former Covenants thou wouldst have concluded, that the God of Heaven saw this Way of Government most fit for the general Good of the People.

31. Furthermore, and having obtained the Throne, is it not to be suspected, that instead of the intended Good unto the Nations, that thy imperious Hand would have been more heavy than his whole Body that now ruleth?

32. Again, but it may be objected by some, that contrary to *Magna Charta*, *John Lilborne* is under Restraint: Notwithstanding he was freed in open Court, by an honest Jury of twelve Men of *England*:

33. To this I answer, might he not have his Liberty if he could but acknowledge the present Government, or would engage himself not to war against it, nor to provoke the People by writing or otherwise to rebel against it?

34. Thou that lookest upon such Things as these as unreasonable and intolerable to be borne, wouldst thou not do the very same Things, if thou wast the Lord Protector, for thine own Preservation? And not only so, but also for preventing of a new unnatural bloody War: Which irrational seeming wise Men would provoke the People unto, upon the Account of Breach of Vows and Covenants.

35. Notwithstanding generally they are guilty of the same, and know not what they shall do, if they were tried to the Purpose.

36. Again, seeing *Oliver Cromwell* is become the Head Magistrate of these three Nations in such a Way which was contrary to his own Thoughts in my Judgment, at that Time when he solemnly engaged the contrary, wouldst thou be counted a sober rational Man to set the Nations together by the Ears,

37. Again,

37. Again, to make the Remedy worse than the Disease, that thou mightest, under Pretence of Justice and Good unto the People, execute thy Wrath upon the Head Magistrate, for that which he could not possibly avoid through the secret Decree of the most High God.

38. Whatsoever Men shall imagine to the contrary, thy Reason tells thee, thou wouldst not be so dealt withal, if his Case were thine: Therefore art thou not unreasonable, if weighed in the equal Ballance of sober Reason itself?

39. Again, if thou really believest there is a Creator, what needst thou trouble thyself about *Oliver Cromwell*, his Council, or Head Officers, in Reference to Things that perish?

40. Who can tell for what End the Protector of Heaven and Earth hath so highly exalted him?

41. Again, if thou hast but a little Patience, and shalt see the Lord *Jehovah* make Use of *Oliver Cromwell* to be an Instrument of Acts of general Good beyond thy Expectation, though in a Kingly Way, wilt thou not then be ashamed of all thy Reasoning in Reference to his Ruin?

42. Again, if on the contrary he should be an Instrument of Cruelty above others before him, and so in a short Time be removed by the Creator himself, will it grieve thee then, that thou wast not guilty of his Blood?

43. Again, doth any Men in the World possess such a kind of continual Peace, as those Men which are tender of the Lives of the worst of Men? Who art thou then that wouldst be counted a sober rational Man, and yet wouldst do that to another which by no Means wouldst have done to thyself?

44. Again, because of the Endlessness of Man's reasoning against that innocent Peace of Conscience, and Joy in the Holy Spirit full of Glory, belonging unto all those that are made obedient to this heavenly Rule; therefore I shall write a little further concerning this needful Point.

45. If this Golden Rule be general, and without Obedience to it, no Man can enjoy true Peace, some Men may say unto me, are the Magistrates excluded from Obedience to it, because they are Law-Makers?

46. From

45. From the Holy Spirit of our Lord *Jesus Christ*, to this I answer: It is impossible for any Civil Magistrate to be obedient to this Rule: Why? Because you know then, that he could not execute Justice upon any Man upon what Account soever.

46. Again, whether a Head Magistrate be a just or unjust Person, yet you may know, that upon a Civil Account, he represents the Person or Place of the righteous Judge of Quick and Dead; wherefore, according to his Obedience or Disobedience unto his Commands, he shall be rewarded in this World, or that to come: Therefore know, that since the God of Glory cloathed himself with Flesh and Bone in the Form of a Man, to kill, or consent to murther the Head Magistrate, it is as if thou hadst murthered the King of Glory himself.

47. Though nothing comes to pass by Chance or Fortune, but by the providential Decree of the Most High God, yet no Man can be cleared in his Conscience from the Guilt of innocent Blood all his Days, if secretly or openly he shall consent to kill the Ruler of the Nation, without an immediate Command by Voice of Words from the God of Heaven and Earth.

48. Suppose the former Governors of these Nations were guilty of much innocent Blood, and Ruin of Families, by their *Spiritual Courts* so called, and through their imaginary Wisdom, *Lucifer*-like, set in the Throne of God, commanding Men to worship their Inventions, triumphing over all tender Consciences which could not bow down to their *Egyptian* Calves; and yet what spiritual or sober rational Man can blame those Men for their wilful Bloody-Mindedness, seeing a blind fiery Zeal moved them to it, in Reference to the Worship of their God?

49. Again, if any of them thro' Coveteousness of Silver or Honour amongst Earthly Princes, did only pretend a Divine Worship, and through secret Envy to those which could not obey their Commands, did ruin Men to the utmost of their Power, through those Jesuitical Counsellors who were Atheistical, can any sober Man imagine or think that those Men were not oftentimes convinced of hypocritical Irrationality, besides a secret Fear of eternal Vengeance, notwithstanding all their fleshly Glory, through which they were strengthened in

their

their Spirits, to flatter themſelves up with vain Hope that there was no God at all; or if there was any God, to cheat themſelves with a Conceit that it was irrational Cruelty, for a Man to think that the Creator could be ſo unmerciful, as to create Man for eternal Damnation, in Reference to momentary Infirmities which their frail Natures could by no Means prevent.

50. Again, if thou which thus reaſoneſt didſt truly underſtand, that thou hadſt no Power in thyſelf to withſtand theſe natural Evils beforeſaid, thou couldſt not poſſibly then commit them; but this is hid from thine Eyes by the ſecret Wiſdom of the Moſt High God, that thou mighteſt clear his Divine Juſtice, in Reference to thy former Cruelties, with everlaſting Thoughts, that thou mighteſt have done otherwiſe when thou waſt in thy Earthly Pomp if thou wouldſt.

51. If the God of Glory ſhould neither recompence Men in this Life, nor in that to come, for all their wilful vainglorious bloody Cruelties, which they think they could prevent if they would, then indeed theſe ſeeming wiſe Men might juſtly ſay, if there be a God, he is ſo far from any ſpiritual Equity, that he falleth ſhort of all rational Equity whatſoever.

52. Again, this Sort of ſpiritual bloody Perſecution of long Continuance being come to the Height, whoever thou art that art offended with the preſent Powers becauſe they have not eſtabliſhed ſuch a Government as was by many imagined,

53. It is becauſe of thy rational Atheiſm or ſpiritual Weakneſs in the wonderful Tranſactions of the Moſt High God, in this preſent Age.

54. Again, whatſoever *Oliver Cromwell*, his Council, and Adherents are guilty of, it is beſt known to God, and the Light of their own Conſciences:

55. But this I poſitively affirm, by an immediate Commiſſion from the Holy Spirit, that the God of Glory that ſpiritual Lion of the Tribe of *Judah*, hath exalted *Oliver Cromwell*, a Lion of the ſame Tribe according to the Fleſh, into the Throne of *Charles Stuart*, that the Yoke of Jeſuitical

Perſecution

Perſecution for Conſcience Sake, may be utterly taken off of the Necks of his People in theſe three Nations.

56. And that all thoſe Powers which endeavour to exalt the *Roman* See of *Charles*'s Seed upon his Throne again, may be cut off as ſpiritual Rebels againſt the everliving God, and his glorious Appearances in the Spirits of his Redeemed Ones out of Darkneſs into his marvelous Light.

57. I ſay again, by full Aſſurance from the everlaſting *Emanuel*, that whatever *Oliver Cromwell* hath been ſuffered to act for attaining the Lordſhip of three Crowns or Kingdoms, or whatever Depths of Council ſhall proceed from him and his Fellow Counſellors, for enlarging their princely Territories.

58. Yet, becauſe he denies throning himſelf as a ſpiritual God in the Conſciences of his Fellow Mortals upon what Account ſoever; though all the Princes of the Earth band together againſt him which are guilty of ſpiritual Tyranny, they ſhall proſper as thoſe that fought againſt *Joſhuah* or *Judah*.

59. Again, whoever thou art which art offended at the preſent Government, under what Pretence ſoever, if Health, Wealth, Honour, Friendſhip with Mortals, or Long Life be thy eſteemed chief Good, or if thou confeſs an eternal Being of all timely Beings, beſides theſe periſhing Delights, yet if thou ſayeſt there is no other God but what is within thee, be thou never ſo ſeemingly pure at preſent, it ſhall be manifeſted one Day in the Preſence of God, elect Men, and Angels, and in thine own Conſcience, that thou art ſo far from any ſpiritual Purity, that thou never truly knoweſt what rational Purity was, nor where it is.

60. Again, ſeeing all created Beings through their Finiteneſs, are naturally ſubject to change, or to be changed in their Reſolutions, and that Nothing comes to paſs by Man's Will nor Angels Wills, but by the ſecret providential Will of the unchangeable God of all infinite Power, Wiſdom, and Glory.

61. Who then is that ſpiritual or rational wiſe Man, but he that is made truly to underſtand that to contend with a Sword of Steel againſt a head Magiſtrate exalted upon the Throne, through ſo many marvelous Difficulties as this preſent Power hath

hath been possessed withal, is to call in Question the Wisdom and Power of God in all the Transactions of foreign or civil Wars since this World began.

62. Thus thou which art spiritually rational mayest know, that it is neither Chance, nor Fortune, nor natural Endowments, nor deep Subtilty, nor Valour, nor Silver, nor carnal Weapons, nor any Power in Men, nor Angels, is the Cause of exalting *Oliver Cromwell*, in a Place of so great Concernment.

63. But the mighty God of *Jacob* hath brought it to pass, to manifest his prerogative Will on Earth, as it is in Heaven; that his natural Wonders may be as visible unto Men in this World, as his spiritual Wonders are visible, I say unto Angels, *Moses* and *Elias*, in that World to come.

64. Therefore whoever thou art, after the Knowledge or Perusal of this Epistle, whether Emperor, King, or Beggar, that shall be left to thy own fleshly Wisdom to endeavour the Ruin of this present Power of *England*, *Scotland* and *Ireland*; thou shalt be possessed with Fear of natural Destruction in this Life, and with a secret Fear of eternal Damnation in the Life to come.

65. And now, as an eternal *Memento* of Glory or Shame in this Life, and that to come, from the Spirit of the divine Majesty himself, suffer me to speak a few Words unto thee, which possesseth the Title of Lord Protector's Highness.

66. If thou hast Ears to Ear, I humbly beseech thee with a meek and patient Spirit deeply to consider what I shall say.

67. If thou shalt be left unto thy own natural Wisdom, only to pretend Liberty of Conscience, and temporal Equity between Man and Man, that, *Alexander* like, thou mightest conquer the whole World, and through great Victories shalt say in thy Heart, there is no other God, or Glory, but what thou injoyest already: Then after the divine Majesty hath delivered his innocent People by thy Hand out of their spiritual and natural Tyranny in many Places; as sure as the Lord liveth, thou mayest justly expect, that he will discover thy exceeding Hypocrisy in the Sight of Men and Angels.

68. *Remember what befel* Herod, *when the People said, it was the Voice of God, and not of Man.*

69. Though I am made thus to write, there is a secret Hope in me of better Things concerning thee.

70. Again, if thou hast any true Light in thee, concerning an eternal Glory in the Life to come, thou knowest then that Truth cannot flatter; but it will be a righteous Judge in all our Consciences in the great and dreadful Day of our Lord *Jesus Christ*.

71. Lastly, be it known unto thee, most noble *Cromwell*, though this Epistle was written by the Hand of a poor sinful Man, if it be not owned by the eternal Spirit, as proceeding from the divine Majesty himself; then I neither can desire, hope, or expect, from the Lord any Mercy upon my Soul and Body to all Eternity.

72. So much concerning a rational Discourse in a divine Ballance between the present Civil Powers, and those which ingaged with them, or against them, in the late unnatural Wars. O blessed are all spiritual Warriors, for their Crowns are immortal and eternal.

73. Again, if thou shalt peruse this Epistle, *and in thy Heart shall say these are but Words only, and many in these Days of Liberty of Conscience have declared strange Expressions, with pretended Commissions from the Lord* Jehovah, *and have appeared with lying Signs and Wonders to confirm them, through which many have been deceived and utterly ruined both in Body, Mind and Estate*, and whether thou art one of this Sort, Time will make manifest:

74. To this thy supposed Reasoning, from the Lord *Jesus* I answer, if thou *Oliver Cromwell* dost as really understand and believe with thy Heart that there is a Creator, as thou confessest it with thy Tongue, then by this infallible Rule thou shalt one Day believe the Truth of this Epistle from all imaginary Voices, Visions, Revelations, Dreams, or high-flown Fancies whatsoever in this confused Age.

75. Mark what I say both thou and thy Council; yea, and all Men which truly confess a personal Divine Majesty: Whether I live or die, if the God of eternal Glory from his immortal Throne do not own this Writing and utterly disown those Men and their Writings which are left to despise it, then it

was

was not from the Spirit of the true God, but mere imaginary Flashes from mine own Spirit.

76. Another infallible Demonstration of the Truth of this Writing, is this; that though many Writings extant are more acute in form of Words; yet throughout this Book thou shalt find no Point absolutely contradicting itself, nor one another.

77. Again, another Testimony of the Truth of this Writing, is this; That it discovereth the Vanity of all formal or irrational Opinion in Man concerning God, Worship, Angels, Devil, Sin, Heaven, or Hell.

78. By this infallible Rule also thou mayest know, that this Epistle proceeded from a Spirit infinitely above all Kind of Reasoning in Man or Angels, because it alloweth no Man, upon what Pretence soever, to murther one another, or to sit in God's Throne to cut off the Head Magistrate, or to rebel against him with a Sword of Steel, or to speak Evil of him, or desire Evil unto him.

79. Moreover, though this Book was penn'd by the Hand of a sinful Man, yet by this undeniable Argument thou mayest know it proceeded from that Spirit that cannot be deceived; because it denies all Power in Man or Angel, as to be capable to act spiritual or natural Good to one another, or to resist spiritual or natural Evil without a continued Light proceeding from a spiritual Body, too infinitely glorious to be essentially united to Heaven, Earth, Angels, or Men; yet this wonderful God is now for everlasting abiding in a Body of Flesh and Bone; therefore not a Bone of him was suffered to be broken upon the Tree, or corrupted in the Grave, only his Godhead natural Life was left in this World for an everlasting Consolation unto those that shall attain to believe that it was the unvaluable Life-Blood of the only wise God himself, that was freely poured out unto Death for their Redemption from the Power of Sin, and Fear of eternal Death, and for a dreadful Witness at the Great Day against those Men that shall be left to their own unbelieving Spirit, to vilify the glorious God for abasing himself into the Likeness of sinful Mortals.

CHAP. XV.

1. Of the Error of Errors in Men, who say that there is no other God or Christ, but in this Creation only. 2. Several Objections and Answers concerning the Death of the Soul. 3. The Light of Christ in Man, is the invisible Image of God which purifieth the inward Filthiness of the Flesh and Spirit, and presents the certain Truth of an eternal Life of Glory or Shame. 4. No need of a new Birth, if there be a sufficient Light of of Christ in Generation to conduct to Heaven. 5. Children cannot understand spiritual or natural Good or Evil; so need not Christ's spiritual Gifts in the Womb for eternal Happiness. 6. A great Error to believe that the Essence of the eternal Spirit dwelleth in any Man but in the Lord Jesus only. 7. Two Marks of Reprobates.

1. YOU that are truly spiritual may know, that there are many Thousands of Atheistical minded Men and Women at this Instant, which are possessed with a Spirit reprobated unto all inward and outward Purity, out of which there is no Redemption, whatever men shall vainly imagine to the contrary; only their decreed Time of eternal Damnation in the Sight of elect Men and Angels is fixed: These are those which say, *all Things comes naturally of themselves:* Also they will say, *there is no Beginning of any Thing at all, but from all Eternity all Things were as you see, and so shall continue to all Eternity.*

2. There are many of these Men, which appear in Temples of Stone, or elsewhere, as experimental Speakers of the everlasting Gospel, and are more acute in a seeming glorious Language than most Men.

3. And

3. And usually they will talk of one pure Being within all Men only; also if they branch forth this their pretended God, unto their deceived Hearers, you shall hear them utter these or such like Expressions: *Brethren, be not so carnally minded as to think of a God in the Form of a Man sitting in a Heaven above the Stars, but mind that spiritual God in the invisible Heaven of your Hearts.* Again they will say, *that Spirit of the Father within you, is that God of Love, Beauty, Virtue, with all Variety of glorious Perfections whatsoever, if you were but once acquainted with it; wherefore if Fears of eternal Damnation seize upon you, they are apt to say it ariseth from your ignorant Conceivings of a God and a Heaven at a Distance.* Again, for managing of this their Sophistry, that their Deceit might not be perceived, they will treat upon these and such like Scriptures, *Christ in you the Hope of Glory: Know ye not that Christ is in you except ye be Reprobates? As he is, so are we in this present World: The Kingdom of Heaven is within you: At that Day shall ye know that I am in my Father, and you in me, and I in you: That they all may be one, as thou O Father art in me, and I in thee: Even that they may be also one in us: He that is born of God sinneth not.*

4. Thus they wrest these literal Scriptures to hide their fleshly Glory, and subtile Hypocrisy, that their eternal Vengeance may exceed all Mens in this Age, at the visible appearing of our Lord Jesus Christ with his mighty Angels.

5. You that are endued with a gift of spiritual distinguishing between perishing glittering Words, and glorious Things which are eternal, if you observe these Sorts of golden Sophisters, you shall find that whatever Scripture they treat upon, they carry it in an allegorical notional Mistery of nothing but meer empty Words only: As for Example, if they speak of the Persons of *Cain* and *Abel*, or of the Persons of the Bond-woman and her Son, and the Free-woman and her Son, they will bid you look within you, and you may see them all there in seeming Contrariety only.

6. Again, if you observe these Men, you shall seldom or ever hear them speak of any Thing after this Life: But they will tell you of a Death and Resurrection of Man in this Life, but as concerning this mortal Soul and Body of ours entering

into

into the Grave or Death, and quickning again a new and glorious Life, by raising this mortal Body into a glorified Condition, in the visible Sight of itself, and Presence of a personal God, elect Men, and Angels, in a Kingdom of eternal Glory, these are Riddles or uncertain Things at a great Distance.

7. It is not a God, or Christ, or Throne of eternal Glory above the Stars, which no mortal Man can make visible unto Mens Eyes, that will cloath Men in Plush-Jackets, and feed their Bodies with dainty Delicacies; no, no, the infallible Truth concerning a bodily Resurrection of a purified Spirit unto eternal Glory, and a personal appearing of an impurified Soul unto everlasting Shame, will yield no such Peacocks feathers, nor *Dives* Dishes as those are: The Apostles and those of the same Faith with them will one Day personally appear again, to bear Record unto this Truth.

8. My Brethren, what Difference is there between those Men which glory of a God, Christ, Heaven, Word, Ordinances, and Salvation without them, and are ignorant of the Teachings of the Holy Spirit within them; and those Men which glory of all these heavenly Things within them, and yet are ignorant of that glorious personal Majesty and Throne of Immortality without them?

9. Are not these Men those hypocritical Pharisees, and atheistical Sadducees, which endeavoured to cover their Nakedness with inward and outward Leaves of rational Words only?

10. Do not all Men which confess a Creator, conclude that his Spirit is infinite, immortal, unchangeable, and eternal?

11. Doth not every Man possess a distinct living Spirit in his own Body?

12. And is not every Man a Sinner, and subject to all Manner of loathsome Diseases of Mortality?

13. Wherefore, if this one pure Spirit of God himself was dwelling in the Body of any mortal Man whatsoever, is it possible, think you, that that Man could be desirous after carnal Copulation, or subject unto any Kind of Putrefaction whatsoever?

14. Who art thou then poor vain perishing Clay, which boasteth of possessing of a most holy, immortal Spirit within thee, and yet canst not enjoy any Life of Peace in the least, without a continual Supply of fleshly Carnalities without thee?

15. Again,

15. Again, art thou capable of possessing an infinite eternal Spirit, which art but a finite Piece of fading Dust?

16. Art thou so vain in thy Imagination, as to think that such a changeable Piece of Confusion as thou art, can possibly be capable to bear about thee that bright burning glorious Spirit of the unchangeable God, whose Glory is above all Heavens, at whose Power of a Word speaking, all kind of Lights within this Creation are immediately subject to enter into silent Darkness, as if they had never had any Being?

17. Again, is not the glorious Body of *Jesus Christ* in the Throne of the Father, the eternal Son of God?

18. And is not all the divine Godhead of the everlasting Father, living and reigning in him bodily?

19. And is this Spirit any more then one Spirit united unto that one Body of glorious Flesh and Bone of our Lord *Jesus Christ*?

20. And is not all the Treasures of Wisdom hid in this *Jesus* only, and is it not from his Fulness that we all receive Grace for Grace?

21. If we have any true Light at all ruling in us, if this be Truth, which none can deny but notional Atheists or bloody minded Formalists, what art thou then but that outcast angelical Reprobate which doth not only divide the Godhead Spirit of *Christ Jesus* our Lord, but impudently affirmest, that thou and all of thy Opinion, do possess the very Godhead Spirit within you?

22. And not only so, but like a Devil incarnate, as thou art, thou curseſt those that discovereth this thy horrible Blasphemy.

23. Again, thou which carrieſt thy God about thee whereever thou art, when thou hast breathed out thy sinful Soul, and all thy Light or Life, into silent Dust or Death, where then is thy inward God and self become?

24. But it may be thou wilt reply, and say, thy Soul is immortal and cannot die: To this lying Conceit of thine, I answer by Way of Quere:

25. Dost thou indeed believe any Truth in Scripture Records?

26. If

26. If thou reply thou doest, then my Quere is this, Whether thou thinkest that the Soul of Christ when he was in a Body of Flesh on this Earth, were not as immortal as any other Man's is, or rather immortal alone, and all others mortal besides him?

27. Well then, if I prove that the Soul of Christ died and was buried, canst thou then be convinced that thy sinful Soul is mortal and must die also?

28. In the 53d. of *Isaiah* it is written, *He poured out his Soul unto Death.* Again, it is written, *that his Soul was heavy unto Death.* Again, it is written, *that his Soul was made an Offering for Sin:* Again, in the First of *Revelation*, is written, *I am he that was dead and am alive, and behold, I live for evermore.* Again, it is written in St. *John*, *I lay down my Life of myself, no Man takes it from me: I have Power to lay it down, and Power to take it again: Christ therefore died, and rose again, and revived, that he might be Lord both of the Dead and the Quick:* In the Second of the *Acts* of the Apostles it is written, *thou wilt not leave my Soul in Grave, nor suffer thy holy One to see Corruption.*

29. Behold, is it not as clear as the Light in these Scripture Records, that the pure Soul of Christ himself died and was buried in the Grave for a Moment? And doest thou think thy sinful Soul is immortal, and shall escape Death?

30. Again, thou canst not be so sottish as to think that the Spirit of Christ was buried alive in the Grave; neither canst thou possibly prove by these Scriptures that his Soul was not buried with his Body in the Grave: How then canst thou, or darest thou say that thy polluted Soul is immortal, and cannot die?

31. Again, did that spotless Soul that was uncapable of the least Motion of Folly, enter into Death; and dost thou think that thy Soul shall scape Death, which naturally is become so full of Folly, that it is utterly uncapable in itself of all Kind of Purity whatsoever?

32. If no sinful Man be capable of the In-dwelling of the Spirit of God, some Man may say unto me, What is that Spirit, Light or Life of Christ, spoken of in the Scriptures, which

which all Men are made Partakers of, except they be Reprobates?

33. From a divine Gift of the eternal Spirit, to this I answer: The Elect of God being endued with the Virtues, Fruits, or Effects of the most Holy Spirit; these heavenly Graces or Motions in the Mind, proceeding from the glorious Spirit of our Lord *Jesus Christ*, are called by the divine Titles of God himself. Why? Because they are of the very same Nature, operating the very same Effects of immortal Glory in the End of the World, as it did upon *Christ* himself.

34. Again, you know it is written in Scripture, *The Fruits of the Spirit is Love, Peace, Gentleness, Goodness, Faith, Long-suffering, Brotherly-kindness, and such like, against which there is no Law.* Also it is written, *That Men were Partakers of the divine Nature, and that* Christ *did live in Mens Hearts by Faith.* And that *Christ* said, *He was the Vine, and his Apostles or Believers were the Branches, and his Father, or Spirit, was the Husbandman.* Again, it is written, *Let the same Mind be in you that was even in* Christ Jesus. Likewise it is written, *There were Diversity of Gifts or Operations of the Spirit of God in Men.*

35. My spiritual Brethren which wait for a Crown that fadeth not away, if you compare Scriptures with Scriptures, you may see then that no sinful Mortal did, or possibly could possess the in-dwelling Essence of the Spirit of God himself, but only the in-shining Motions, Operations, Voices, Virtues, Fruits or Effects of that most glorious Spirit.

36. Again, it is written, *That Christ is the Light that lighteth every Man that cometh into the World*; and why so? Truly because there is no other Father, Spirit, Creator, or God at all, but *Christ Jesus* alone to give Light unto Men or Angels; that is, all Men which are enlightned with the true Light that leadeth unto Life Eternal, receive it only from the glorious Spirit of our Lord *Jesus Christ*.

37. Again, though it is said, *that* Christ *is the Light of the World, or that he giveth Light unto every Man that cometh into the World*; yet it doth not therefore follow, that all Men

 are

are Partakers of the Light of Christ in them, unto Life Eternal.

38, Furthermore, I confess there is so much Light of Christ in the most wickedest of Men to convince them of Sin, but not to restrain them, or convert them from Evil.

39. Again, there is a two-fold Light of Christ in Men: The one is Literal, and the other is Spiritual.

40. Now you that are truly enlightned from above, may understand that there is naturally so much Light of Christ's Law written in every sensible Man's Spirit to convince him of Good and Evil; and to cause him oftentimes to confess the Truth, and to wish that he could love it, or do it, or that he might die the Death of the Righteous, like unto *Baalam*.

41. But though this legal Light of *Christ* in Men be never so great in Measure, yet no Man was ever capable by it to be made inwardly obedient unto the Spirit of *Christ* our Lord *Jesus*.

42. Therefore whoever thou art which sayest, that all Men have so much Light in them, as will make them happy if they will, thou knowest not as yet what it is to possess that spiritual new Birth of true Light unto Life eternal.

43. That Light of *Christ* which doth not only convince a Man of inward Rebellions, and convert him from the ruling Power of them, may also be called by a two-fold name, either a created Light, or a renewed Light.

44. This Light of *Christ* in Man, is that invisible Image of *God*, which doth not only purify the inward Filthiness of Flesh and Spirit, but doth also in some Measure present unto the Understanding the certain Truth of an eternal personal Glory, or everlasting Shame of a Life to come.

45. Again, you know it is witten, *that except a Man be born again, he cannot enter into the Kingdom of Heaven.* Also it is written, *From his Fulness we all receive, and Grace for Grace.*

46. My spiritual Brethren, if a Man's Understanding is not capable to comprehend any Thing of the invisible and visible Things of the Kingdom of Glory, except the eternal Spirit of *Christ Jesus* convey a new and shining Light into him, what then think you, will become of those Men which say, *there is so much Light of* Christ *planted in every Man's Spirit, that*

is

is sufficient to make him eternally happy, if he will but hearken unto it?

47. If all Men which are begotten and brought forth by the Spirits of sinful Parents, were naturally endued in the Womb with such a Measure of the Light of *Christ* in them, that will safely conduct them into the Kingdom of Glory if they will, what need then would there be of any new Birth at all from the Lord *Jesus Christ*? Or what Man would want any further Light from the Holy Spirit of the only everliving God?

48. Again it is written, *When Christ ascended on high, that he led Captivity captive, and gave Gifts unto Men.*

49. My spiritual Brethren, you know that by Nature we are all under a tyrannical Yoke of spiritual Darkness, and all Manner of fleshly Uncleanness whatsoever:

50. Also you know, that innocent Infants, tho' defiled in their Natures through Generation; yet they are neither capable to understand spiritual or natural Good or Evil; therefore they have no need of *Christ*'s spiritual Gifts in the Womb, for to ensure themselves of their own eternal Happiness.

51. Again, if the Lord *Jesus Christ* alone is the Light and Life of Men; and if all Men that are saved must of necessity receive a new Light unto their dark Souls from his divine Spirit, then without Controversy, those Men as yet are utterly ignorant of the new and true Birth of the ever-living *Jesus*, which say every Man hath so much Light of *Christ* in them, that is sufficient to Salvation, if they will.

52. Again, if every Man have the Spirit of *Christ*, living in his Conscience, as many Men vainly imagine; what then is become of the spiritual Body, or that *Jesus*, that ascended into the Throne of his Glory, in the visible Sight of Men and Angels?

53. Or what Man hath any need of his spiritual Gifts, or heavenly Graces at all; if his *Christ* and he was conceived and born together from the Womb of his Mother.

54. When the Apostle said, *For in him dwelleth all the Fulness of the Godhead bodily, and from his Fulness we all receive, and Grace for Grace.* I would fain know from any Man whatsoever, whether that *God* or *Christ* were in them when they spake or writ those Words.

 55. Again,

55. Again, if that Godhead Spirit of *Christ Jesus* our Lord had been within them when they uttered those Speeches, I suppose it had been more proper for them to have said, For in us dwelleth all the Fulness of the Godhead bodily. If the Apostles had always possessed the Spirit of God or Christ within them, then they uttered but vain Words, when they speak of *receiving of Grace and Truth*, from a personal Christ without them.

56. Again, if *Christ* or his Spirit had been within the Apostles when they spoke of his divine Glory, or Godhead-fulness of Grace and Truth; would it not have been more proper for them to have said, from that God or *Christ* within us, we are filled with all Manner of spiritual Consolations, or heavenly Perfections whatsoever?

57. If *Christ* or his Spirit were within Men when they uttered those Words, all Faith or Hope in Reference to eternal Glory was vain, and of no Effect: Why? Because if Men have their God or Christ within them only, they are no more under the Teachings of another Spirit, but are as glorious already as ever they are like to be: But what saith the Scripture, *If our Hopes were in this Life only, we were of all Men most miserable.* Again, concerning these Words, Christ *in you the Hope of Glory: Or know ye not that the Spirit of Christ is in you, except ye be Reprobates?*

58. My beloved Brethren, what need any Man hope for Glory, if he hath the Spirit of Glory resting upon him already?

59. Again, I hope no Man will say that he hath a Christ in him that hopes after Glory, or stands in need of any Glorification whatsoever: Well then, the Mind of the Spirit of *Christ* in those Words was this: That except your Understanding be enlightned from the eternal Spirit of a glorified *Christ* in that heavenly Throne above the Stars, ye are but Reprobates.

60. Or thus: Except you are filled with the Gifts of Graces of that glorious God-man *Christ Jesus*, who is ascended far above all Heavens, Angels, or Men, know ye not that you are but in the State of Reprobation?

61. Or,

61. Or, as if the Apostle should have said, Know ye not that you are but meer Reprobates; if ye glory of a God or Christ within you, and deny the Godhead Person of that Lord *Jesus Christ* that was crucified upon a Tree without you?

62. Again, whoever thou art which glorieth of a spiritual Union with a God or Christ within thee, and despisest a personal glorified *Christ* of Flesh and Bone without thee, yea and distinct from thee in another World, I say from his eternal Spirit thou art but a Reprobate.

63. Whoever thou art which boasteth of a God, and a Christ, and his Ordinances, and of a Glory to come without thee in the highest Heavens; if thou shalt be left to the Pride and Envy of thy formal Spirit, to condemn the invisible Teachings of the Lord *Jesus Christ* in his innocent People, because they are contrary to thy Opinion, I say from the ever-living *Emanuel*, that thou art also but a Reprobate.

CHAP. XVI.

1. *Of divers Comparisons of the Spirit or Person of* Christ, *unto the Face of the natural Sun.* 2. *No Man or Angel can be capable of the In-dwelling of God's Essence, but his own Person only.*

1. THE Spirit or Person of *Christ* may fitly be compared unto the Face of the natural Sun in divers Respects: You may know that the natural Spirit of the Sun by Virtue of the decreed Word of the Lord, is so exceeding fiery glorious, that no created Thing that hath natural Life in it, is capable of its in-dwelling Brightness, but its own Body or Face only.

2. So likewise that infinite Spirit abiding within the glorious Body or Face of our Lord *Jesus Christ*, is so unspeakable fiery glorious, that no created Spirit of Man, or Angel, is able to bear the indwelling Essence of it, but its own Body or Face only.

3. Again,

3. Again, you know that all natural Things of the Day are preserved only by Virtue of that inward Light, Life, Beauty or Glory in them which shineth through the Body or Face of the Sun only.

4. So likewise all spiritual Light, Life, Beauty, Joy or Glory within the Spirits of elect Men and Angels, shineth only through the glorious heavenly Mouth of *Christ Jesus* our Lord.

5. Again, though both sensible and insensible Creatures are preserved in their Well-beings, by Virtue of a measurable Light and Heat proceeding from the Sun, you may know that if the Essence of the Sun were on this Earth, it would not only put out the Fire, but also immediately consume all Things to Ashes or dry Sod.

6. So likewise, though the Spiritual Well-beings of elect Men and Angels are only preserved by Virtue of a measurable Light and Life proceeding from that bright shining Spirit, through the Face of *Christ Jesus* our Lord, yet if the Essence of his Spirit were within the Spirits of any created Beings, it would consume them immediately to Powder.

7. Again, though all created Beings under the Sun are enlivened and continued by Virtue of its Light and Heat, through which, according to their Kind, they are full of Joy, yet if the Sun should absent itself a little too long, all his former Light would vanish like Smoak, and the Creature would both languish and perish, for want of a new Supply from its Presence: So likewise it is with elect Men and Angels, for though that inshining Light and Life be of the very same Nature of God himself, yet if his Spirit should wholly retain its glorious Brightness within his own Body, all its former Light or Life would either be subject to be defiled as *Adam*'s was, or else it would perish for want of the renewing Presence of his glorious Spirit.

8. Again, through that Consolation flowing from the inshining Light of the Sun, you know in all sensible or rational Creatures, there is a Desire to behold that bright shining Face from whence their Joys proceed.

9. So likewise through that spiritual Joy and Hopes of Glory flowing from the inspiring Light of the Son of God, there

there is a ſtrong Deſire in thoſe that enjoy this Light, to behold that glorious Face from whence it proceeded.

10. Again, if the Sun had not a diſtinct Body or Face to give forth his Light into the Creation, you know there could be no Sun-ſhine at all:

11. So likewiſe you may alſo know, that if the God of Glory had not a Perſon or immortal Face, to diſplay the Sun-beams of his heavenly Glory into elect Men and Angels, there could be no God all.

12. Therefore you that are truly ſpiritual may know, that all that Light, Life, or Glory, ſhining in the Spirits of elect Men or Angels, doth not proceed from a God or Chriſt within them, but from an eternal Spirit of a God or a Chriſt without them, too tranſcendent glorious to be poſſeſſed by Heaven, Earth, Angels, or Men, as beforeſaid.

13. Again, though the natural Life of created Beings, by the Decree of the moſt high God, be continued by Virtue of the inſhining Light of the Sun, yet you may know that whatever Joy the Creatures are poſſeſt thereby, it doth neither add nor diminiſh unto the Glory of the Sun in the leaſt:

14. So likewiſe though the ſpiritual Light of elect Men and Angels be everlaſtingly continued by Virtue of the inſhining Light of the eternal Spirit, yet you may alſo underſtand, that what Joy or Glory ſoever the Creatures are poſſeſt withal; that it doth neither add nor diminiſh the Creator's Glory in the leaſt: Therefore you which are truly ſpiritual may underſtand, that if any Man or Angel could be poſſeſſed with the indwelling Eſſence of the eternal Spirit, it could not poſſibly be avoided, but he muſt become Infinite, Immortal, Unchangeable, and Eternal, even as the Creator himſelf is.

15. Again, whether Creatures are poſſeſſed with Joy or Sorrow, Life or Death, by an extraordinary Light proceeding from the Sun, yet you may know, that according to his Underſtanding he glories in himſelf equally, in reference unto what was effected by him; ſo likewiſe whether Creatures are poſſeſſed with ſpiritual Joy or Sorrow, eternal Life, or Death, by a more than ordinary Preſence or Abſence of the eternal Spirit, yet you may alſo underſtand that the moſt glorious

God

God equally rejoiceth in himself, in Relation unto what was produced.

16. Again, tho' the Nature of the Sun, through its created Brightness, is so exceedingly glorious, that it is utterly uncapable of natural Pollution from any Creatures within its Orb, yet you know that Things which are not, by vertue of his Power, in Measure qualified with a suitable Capacity to receive his inshining Light, are rather harden'd or destroyed by his Appearance, than any Way comforted or revived in the least: Witness the Fire, or any Thing else of an adamantine Nature.

17. So likewise it is with the Son of God, the everlasting Creator; for tho' his eternal Spirit in its own Nature is so infinitely pure, that if it be his divine Pleasure, it destroyeth all Impurity immediately, and wholly converts a polluted Creature into its own divine Likeness; you may also know, that if the Spirits of Men or Angels, by his Power, be not in some Measure qualified to receive his glorious Incomes, instead of dissolving their Spirits into a soft and sweet Pleasantness, it hardens their legal Spirits with Envy against the Creator, like unto Brass, or the Nether-Millstone, according to that of *Paul*, where he said, *they were a sweet Savour unto God of Life unto Life, in them that are saved, and of Death unto Death, in them that perish.*

CHAP.

CHAP. XVII.

1. No Man's Salvation or Damnation lieth in his own Will, but in the Prerogative of God. 2. Divers Absurdities which follow from the Opinion that Christ is only within Men. 3. A Question and Answer concerning a twofold Presence of God in the Creature. 4. If the essential Spirit were united unto Creatures, it could not be infinite.

1. THIS I would gladly have Men and Women to understand, which were elected unto Glory, that the eternal Salvation or Damnation of created Beings lieth not in the Will, Power, or Desire, of Men, or Angels, or in any divine Light received from the Holy Spirit that made them, but only within the glorious Breast of the divine Majesty himself:

2. That neither elect Men, nor Angels, may glory in themselves, or render Praise, Honour, Power, Wisdom, or Salvation unto any spiritual Light, Joy, or Glory whatsoever: Why? Because that is but the Sun-beams of Life eternal shining in them; but as most due is, by vertue of that Light, they may return all Praise and Glory unto that infinite Majesty upon the Throne of Glory without them.

3. Wherefore you know it is written: *That it is not in him that willeth, or in him that runneth, but in God that sheweth Mercy.* Also it is written, *To will is present, but how to perform I know not.* Also it is written, *Every Branch that beareth not Fruit in me, he taketh away; and every one that beareth Fruit, he purgeth, that it may bring forth more Fruit. Now ye are clean through the Word which I have spoken unto you. The Words that I speak unto you are Spirit and Life.*

4. I would fain know of any Man, whether the Spirit of Christ were not in his own Body, when he spake those Words unto his Apostles or Disciples.

5. If it be granted it was, which none can deny but Reprobates, then that Light of Christ in Men or Angels cannot be the essential Spirit of the Lord *Jesus Christ*, but a spiritual Word proceeding through his Mouth from the Throne of his infinite Glory, as it did formerly on this Earth the Footstool of his divine Majesty.

6. If there should be no other spiritual God or *Christ*, but what dwelleth in the Spirits of Men or Angels, then of Necessity this must follow, that every Man and Angel is a God or Christ to himself.

7. It is not to be wondered at, that many Thousands should be so easily perswaded of attaining to a Perfection in this Mortality, if they be possessed with the God of Heaven and Earth.

8. If there be no other God or Creator but within Men only, I would fain know for what End Men so mightily contend with one another, about a God or Worship due unto him.

9. Or why they vex one another by Writings or Speakings, unless they are hurried on for Silver, or an everlasting Name.

10. If there be no other God or Christ but within Mens Consciences only, is it not one of the maddest Things in the World for Men to talk of Rebellion against the divine Majesty, or of any Cruelty acted between Man and Man whatsoever?

11. Is not the divine Nature of the Spirit of our Lord *Jesus Christ* all Wisdom, Power, Glory, Love, Meekness, Patience, Long-suffering, Justice, Righteousness, yea, Salvation itself; or Condemnation to whom it pleaseth, for manifesting the Glory of its Power?

12. Sure I am that none can, will, or dare deny this Truth, but Reprobates: Wherefore, if the very Spirit of God were living within the Spirits of Men, could there possible then be any Thing else, but a godlike Harmony between them?

13. Again, is not the eternal Spirit of *Christ Jesus* in itself a glorious Order? And is not every Man iving at Variance within himself, and so at the best is but a disorderly Piece of Contradiction or Confusion in himself?

14. If this be Truth which none can deny, but vain-glorious Cast-aways, how then think you it possible that any mortal

tal Man; that is but polluted Duſt, ſhould be capable of the indwelling Eſſence of the Spirit of God? Or if he enjoyed the eternal Spirit, what could be in him but a glorious Harmony?

15. If no created Being is capable of the indwelling Eſſence of the Spirit of our Lord *Jeſus Chriſt*, becauſe of its incomprehenſible Glory, but its own Body only, ſome Men may ſay unto me, if the Spirit of God be infinite, what Perſon, Place, or Creatures can be excluded of its inviſible Preſence, from that Light of Life eternal? To this I anſwer:

16. There is a twofold inviſible Preſence of God in all ſenſible or inſenſible Beings, that have any Light or Vertue in them.

17. There is a natural Preſence of God by Vertue of Creation, which ſhall periſh, and come to Confuſion, for everlaſting:

18. Alſo there is a ſpiritual Preſence of God in elect Mankind by Vertue of Redemption, which glorioſuſly encreaſeth and continueth to all Eternity.

19. Again, Whatever natural wiſe Men imagine or think, from the Spirit of all Truth itſelf I declare, that all created natural Light, Life, or Joy, both viſible and inviſible, ſhall become utter Darkneſs, and a Chaos of everlaſting Confuſion; becauſe, though it made not itſelf, it is as contrary to the Nature of that Spirit that made it, as Light and Darkneſs, or Life and Death.

20. Whoever thou art unto whom this ſeemeth ſtrange, if thou waſt in Nature as wiſe as *Solomon*, yet if thou haſt no Diſtinction in thee, between this natural periſhing God of Time, and that ſpiritual flouriſhing God of Eternity, as yet thou art in utter Darkneſs concerning any heavenly Thing whatſoever.

21. Though all natural or ſpiritual Light do vertually flow from the divine Spirit of *Chriſt Jeſus* our Lord, yet if that eternal Spirit were not a glorious Being, diſtinct from all created Beings, it could not poſſibly be infinite.

22. Why? Becauſe you may underſtand that infinite Life doth not conſiſt in Bigneſs or Bulk of Things, but in its exceeding Brightneſs of Wiſdom, Power, and Glory in itſelf,

in that it can contain its infinite Brightness within its own Person only, or let forth his inshining Glory by Degrees in the Spirit of elect Men, or Angels, as it pleaseth him.

23. Though all Light or Life in Men, or Angels, proceed from the natural or divine Presence of the one holy Spirit of God himself, yet if that eternal Spirit were essentially united unto those Creatures, it could not possibly then be infinite.

24. Why? To be essentially dwelling within all living Things, is not Infiniteness, but Finiteness; but, as beforesaid, to be a glorious Being in itself, in the Bigness of Man, and essentially distinct from Heavens, Earth, Angels, and Men, and yet from so small a Compass, tho' at never so small a Distance, all created Beings in Heaven or in Earth to be vertually filled with his divine, or natural Presence, in their Measures, according to the Pleasure of his Good-will, by a Word speaking, in this is all Infiniteness indeed.

25. If there were no God or Creator at all, but what doth live in created Beings, then it is possible that all Beings, and their indwelling God, may eternally vanish together; because there is that in them which is more natural to provoke them all to murder one another, and kill themselves, than the Good of one another: For alas! you know that it is both a common and easy Thing oftentimes with small Means for Men to destroy themselves, or one another. And is it not by the same Rule, as easy totally to cut off all the Creation at once?

26. If this be Truth, which no sober Man can deny; what then would become of Men and their *Christ*, if this total Dissolution at once should fall upon them?

27. Again, If the Spirit of the most high God be so infinitely vast, boundless, or that it is both the Light and Life of all spiritual or natural Things or Places whatsoever, as is abundantly declared, some unsatisfied Men in this Point may say unto me, that to confine this incomprehensible Spirit of the omnipresent God of Heaven and Earth, into one single Person and Place at once, like unto a poor mortal Man, seems unto us an imprisoning of Infiniteness into a narrow Compass, instead of declaring its incomprehensible Glory, from a divine Gift of Life eternal. To this I answer:

28. Is

28. Is it not rather an imprisoning of the everliving God, and robbing him wholly of his infinite Glory, for any Man to divide his most blessed Majesty into distinct Persons, or to divide his Godhead Spirit into all Spirits of Men and Angels, leaving no Throne or Person for the divine Glory to be in, but his created Beings only.

29. Instead of honouring that Spirit within the glorious Person of *Christ Jesus* our Lord, doth not those Men that affirm the Indwelling of that infinite Spirit in the whole Creation, not only share the divine Glory and Godhead Titles of the eternal Spirit amongst the lying Creatures, but also wholly deny any other Creator, or eternal Spirit, within or without Men, but perishing Nature only, whatever they pretend to the contrary?

30. What Dishonour or Disadvantage is it unto an infinite Spirit, to possess his ravishing Glories to himself, within a distinct Body of his own? Nay, is it not altogether advantageous unto his divine Majesty that it should be so, and that it can be no otherwise? For alas! you know that it stands to good Sense or Reason, that if the God of Glory were only an invisible Spirit dwelling within the Creation, he could not then possess any new Joys or ravishing Glories to himself, but the whole Creation of Men or Angels must be Partakers with him, as soon as he.

31. Therefore you that are truly spiritual may know, that those Men that talk of a God, or a *Christ*, living in Mens Consciences only, and cannot endure to hear of a distinct personal God upon the Throne of his Glory in the Heavens above the Stars;

32. Whatever Godlike Shape they appear in, as yet they are but Freewill Redemptionists, or refined Naturalists at the best: And all their Speakings, tho' mix'd with many Words of Truth, tend to nothing else but meritorious Popery from themselves, and tyrannical Prelacy over one another.

CHAP. XVIII.

1. A Discourse that the Divine Being is cloathed with Flesh and Bone. 2. How God knows all Things in the World. 3. Of the Manner of God's taking upon him human Nature. 4. What the Form of God was before he became Flesh. 5. No Spirit can enjoy Happiness or Misery without a Body.

1. IS not Heaven, Earth, Angels, and Men, as they are created Beings, subject to change, or to be changed?

2. Doth not all Men that acknowledge a Creator conclude that his Spirit is infinite, unchangeable, immortal, and eternal, as beforesaid?

3. Wherefore, if this infinite or boundless Spirit of the eternal Majesty were dwelling within the Spirits of Men, or Angels, could it possibly be avoided, but every Thing then would become infinite, unchangeable, immortal, and eternal in itself, as he is?

4. Doth not the Scriptures call the glorious Spirit of the everliving God by Titles, a consuming Fire, and everlasting Burnings?

5. O all ye Lucepherian Despisers of a glorious God, in the Person of a Man, wonder and perish, at a Miracle of all Miracles that shall be declared unto the general View of Men in this Place:

6. Wherefore behold, ye elect and precious Jewels of divine Glory, though the eternal Spirit of your Creator and Redeemer be of so fiery glorious a Nature, that neither Fire, Air, Earth, Water, Sun, Moon, Stars, Heavens, Earth, Angels, Men, nor any Thing else, is capable of the Indwelling of it one Moment, without being consumed to Ashes, Dust, Sand, or Powder; yet this infinite bright burning Spirit is contained within a single Person of Flesh and Bone glorify'd:

7. Yea,

7. Yea, and is so united unto it, that all its divine Pleasures naturally floweth from its essential Ownes to all Eternity:

8. Insomuch that, from that unerring Spirit I positively declare, against Men, or Angels, that this fiery glorious Spirit cannot possibly possess any sensible living Being, out of that blessed Body of Flesh and Bone in Glory, no more than the mortal Soul of a Man can live without its natural Body of Flesh, Blood, and Bone in Shame.

9. Though the heavenly Body of the eternal Majesty be very Flesh and Bone itself, yet I would gladly have you that are spiritual, to understand that through the Indwelling of its Godhead Spirit, it is so fiery glorious, that neither Men, nor Angels, can behold his Face, and live, unless their Spirits be strengthned by Vertue of its inshining Excellency.

10. Again, tho' the glorious Body of the everliving God be very Flesh and Bone, yet you may understand that 'tis clearer than Chrystal, brighter than the Sun, swifter than Thought, yea, and infinitely more softer than Down, and sweeter than Roses.

11. You may also know, that the visible Sight of so glorious a Face, is that which will eternally ravish the Spirits of Men and Angels.

12. Again, you may also understand, that tho' the Body of Christ glorified be very Flesh and Bone, of a burning, bright, swift, soft, sweet Nature, beyond all Expression of Men or Angels; yet, it is of an immortal, fiery, glorious Softness, or Sweetness, and not of a mortal fiery Nature mix'd together, as the most softest or sweetest of Pleasures in this World are.

13. Tho' the infinite Spirit of the unchangeable God is cloathed with his eternal Son beforesaid, which was too pure to be subjected by Sin, Wrath, Death, Hell, or the Grave; yet you that are truly enlightned from on high may know, that by vertue of his Wisdom or transcendent Glory, he perfectly seeth thro' Heavens, Earth, Angels, and Men, at once, and knoweth all Motions, Thoughts, Desires, Words, or Actions, in all Things whatsoever, without charging his spiritual Memory in the least.

14. There-

14. Therefore it is written, that *the Eyes of the Lord pass to and fro thro' the Earth, beholding the Just and the Unjust; and the Lord knoweth that the Heart of Man is vain, and his Imaginations are evil, and only evil, and continually evil: And all evil Things that are done now in secret with Delight, shall be revealed upon the House-top or Head of Mens Understandings*, soon enough, and with Sorrow, Pain, and Shame enough, whatever is thought or said to the contrary.

15. If the Spirit of the divine Majesty be so infinitely glorious, that no created Being is capable of the Indwelling of its divine Godhead; some Men may say unto me, had not that Man Christ, called the Son of God, his Being on the Woman's Part from the Loins of *Mary* his Mother, as well as other Children? If this be Truth, which the Scriptures clearly demonstrated, how then could that Child *Jesus* be capable of the Indwelling of an infinite Spirit, any more than any other Child whatsoever?

16. Unto this curious Query, from the unerring Spirit, I answer, tho' that Child *Christ Jesus* had Beginning of the Seed of his Virgin Mother, as all Children have, yet he was that Holy One of *Israel*, which from Eternity was a spiritual Body, in Form like a Man; therefore, when he entered into the Virgin's Womb, he laid down his infinite spiritual Glory by vertue of his Godhead Power, that he might be capable to transmute, create, or conceive himself of the Virgin's Seed, into a Condition of pure Flesh, Blood, and Bone, in a new and wonderful Way, for an everlasting Astonishment unto elect Men and Angels:

17. Wherefore the Virgin *Mary*, his Mother, was forewarned by the Angel of his glorious and gracious Purpose, that her Soul might be prepared for that marvellous Incoming of her only God and Saviour, to become the Redeemer of his elect People from the Power of Sin, and Fear of eternal Death.

18. It is written, *Great is the Mystery of Godliness, which is, God was manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up to Glory.* Again it is written: *Who being in the Form of God, thought it no Robbery to be equal with God; but he*

he made himself of no Reputation, and took on him the Form of a Servant.

19. Is there any more than one God? And was not Christ the Form of this invisible God, before he became the Person of a Man? And did not that spiritual Form of Christ Jesus enter into the Virgin's Womb, and became a pure natural Form?

20. Moreover, was not Christ and his Father only one uncreated, heavenly Person, from all Eternity?

21. Though I undoubtedly affirm, that Christ Jesus eternally was the divine Form of the invisible God, yet I would not have any Man imagine, or think, that I go about to prove the Creator to be a Body of Flesh, Blood, and Bone, from Eternity.

22. Neither would I willingly have any of the Blessed of the Lord to be so grossly ignorant, as to think that the glorious Creator could possibly be a spiritual living Substance, without a Body or Person.

23. If Christ Jesus, and the Father from all Eternity, were but one distinct Person, some Men may say unto me, What might the Form of his uncreated Majesty be before he became Flesh from the Light of Life eternal:

24. To this I answer: His divine Form did not consist of natural Earth, Air, Water, or Fire, in the least; but it was a bright burning fiery Glory of uncompounded Purities, continually satisfying itself with Variety of divine Excellencies.

25. Tho' the spiritual Person of the holy One of *Israel* was from Eternity so transcendently glorious, that no Elements could possibly contain him, without being immediately consumed to Ashes; yet he was absolutely, from the Crown of his glorious Head, to the Soles of his divine Feet, in Form like unto the first Man *Adam*.

26. Again, You that possess the heavenly Truth in you may know the divine Form of Jesus Christ, the everlasting Father, was of so pure, thin, or light Nature, that, as beforesaid, it was swifter than Thought, clearer than Chrystal, infinitely more glorious than the Sun, purer than the purest Gold, or any Thing more precious:

27. So that when the eternal Spirit moved him to enter into the Virgin's Womb, it being ſwifter than Thought, and its Body being of its own Nature, he was in her Womb before ſhe was aware of it, only by a wonderful Change in her Soul, ſhe felt him converting his Godhead Glory into Fleſh, Blood, and Bone, according to his Promiſe by the Angel *Gabriel*; this was that wonderful Myſtery of God the everlaſting Father, which manifeſted himſelf in a Body of Fleſh, at which moſt Men and Women ſtumble and periſh.

28. Is any Thing impoſſible for God to do, when his divine Glory moves him to it?

29. Moreover, is not the infinite Power, Wiſdom, or Glory of the everliving God, moſt of all ſeen by Men or Angels, in the loweſt abaſing himſelf?

30. Again, do not all Men which confeſs a Creator conclude, that his Holy Spirit is infinitely full of all divine Qualifications whatſoever, and is the incomprehenſible Spirit of the Holy One of *Iſrael* any Thing at all without its glorious Vertues?

31. Is it poſſible, think you, that this eternal Spirit could be ſenſible of its heavenly Glories, without a diſtinct Body of its own, to enjoy them in? If this be Truth, the which none can gainſay but ſenſeleſs Sots, or ſimple Saints, then without Controverſy, Chriſt Jeſus and the Father was eternally but only one ſpiritual Body, in Form like a Man.

32. Again, Is there any created Being, whether ſenſible or inſenſible, either in Heaven or in Earth, that poſſeſſeth any Kind of ſpiritual or natural Motion, Heat, Light, Life, Joy, or Glory in the leaſt, without a diſtinct Body of its own, ſuitable to its preſent Condition?

33. Hath the moſt wiſe Creator ſo ordered every living Being, that all the Joy they poſſeſs is in their own Bodies, chiefly diſtinct from one another, and that each others Joy is nothing at all to one another, unleſs they be both ſenſible of the ſame.

34. Can any ſober Man be ſo ſenſeleſs, as to imagine or think, that the glorious Creator of all ſpiritual and natural Order can poſſibly be any Thing at all, without a diſtinct Body of its own, as abundantly beforeſaid?

35. Are

35. Are not all finite Creatures a mere Chaos of senseless Matter, until they are formed into distinct Beings of themselves, and have Names given them by God and Man, according to their Natures? And are they any Thing at all, until they become living Spirits in compleat Bodies of their own, as aforesaid?

36. Wherefore, this being known to be as true as Truth itself, can it possibly be, that he that gave Beings to all Things, should not be something that is infinite also; or a distinct glorious Body, having Variety of holy Names attributed to him, according to his divine Nature, for the Exaltation of his infinite majestical Person above all Heavens, Angels, and Men.

CHAP. XIX.

1. Of the true spiritual Trinity in Unity. 2. Of the one personal Divine Majesty. 3. No Scripture mentioneth God to be three Persons, only one God and one Person. 4. Why God called himself by a threefold Name.

1. IN the next Place I shall treat of that divine Trinity in Unity of the Holy One of *Israel.*

2. You may remember I have already elsewhere in this Epistle clearly demonstrated the horrible Fallacy and Absurdity of that old Error of three distinct Persons or Spirits, and but one God, from these Words; *For there are three that bear Record in Heaven, the Father, Son, and Holy Ghost; and these three are one.*

3. My spiritual and literal Brethren also, that have any Desire in you to know the Truth, take special Notice of this Thing, there is not one positive Record in Scripture that affirmeth the God of Heaven and Earth to consist of three Persons.

4. Was not the eternal Jehovah called the Holy One of *Israel* in the Law?

5. Was not the eternal Jesus called the Holy One in the Saints Time of the Gospel?

6. Is not Jesus called a consuming Fire in the Gospel, as well as Jehovah in the Law?

7. Hath not Jesus attributed unto him the Titles of a Creator, Ancient of Days, Everlasting Father, Mighty God, or Redeemer, and such like, as well as Jehovah?

8. Again, was not all divine Honour, Glory, Praise, Might, or Dominion, by Men and Angels, in as full a Manner ascribed unto Jesus, as Jehovah?

9. Doth not the Scripture say, that the Holy One of *Israel* will not give his Glory to another? And yet you know Christ Jesus had all Glory from Men and Angels given unto him, who then is that eternal Jehovah, but the everlasting Jesus? And what is that eternal Jesus but the everlasting Jehovah?

10. Before the eternal Jehovah became Jesus in Flesh, was not his invisible Spirit the everlasting Father?

11. Was not that fiery glorious Body, wherein God the Father had his heavenly Habitation, that eternal Son of God?

12. Was not the Holy Ghost that Almighty Word that proceeded thro' his heavenly Mouth, when his Holy Spirit mov'd him to speak?

13. Is not this Trinity in Unity, or Unity in Trinity, more agreeable to the Holy One of *Israel* than any other Trinity whatsoever, unto all Men which acknowledge but one eternal Being?

14. What Difference is there between the holy Names of Father, Son, and Spirit, and Lord Jesus Christ? Was it any Thing else but one and the same Godhead Person in a threefold Condition, appearing unto Men?

15. Again, if Need be, will not the Names of Father and Lord bear one Sense? The Names of Son and Jesus signify one Thing; and may not the Titles of Christ and Spirit be of one Signification also?

16. Doth not the Word Lord signify divine Protection? And doth not the Word Father bear the same Sense?

17. Doth not the Word Jesus signify a Saviour? And doth not the Word Son bear the same Sense? And doth not the Word Christ signify Chrystal Clearness, or anointing? And doth not the Word Holy Ghost bear the same Sense? 18. If

18. If this be Truth, which none can gainsay but Men as yet under spiritual Darkness, what Difference is there then between the Word Father, Son, and Holy Spirit, and Lord Jesus Christ? Are they not only Names, Words, or Titles, in Relation to the only wise, immortal, invisible, distinct glorious God-man, blessed for ever and ever, in himself, and honoured only of Men and Angels, unto whom he is made manifest.

19. Again, tho' the eternal Jehovah had Variety of divine Titles for the Exaltation of his infinite Majesty, under the legal or ceremonial Worship of *Moses* and the Prophets, was he ever own'd by any more than one Name of glorious God, or Holy One of *Israel?*

20. If he had contained of three divine Persons or Spirits in co-equal Godhead Glory, can any Man be so senseless to think that he would have hid it from *Moses* and *Aaron*, *Abraham*, *David*, and all those Prophets, with whom he was so familiar in divine Appearances, or wonderful Miracles.

21. If the most high and mighty Jehovah was but only one spiritual Person in the Times of *Moses* and the Prophets, which none can gainsay but Men in *Ægyptian* Darkness, are not those Men at present utterly ignorant of the only wise God, which endeavour by literal Violence to perswade themselves and others, that the Holy One of *Israel* is three Persons, because he is called by a three-fold Name in the New Testament?

22. You know in Scripture a Man is called Soul, Body, and Spirit, tho' he be but one Person.

23. Also you may know that Men in highest Places are called by a threefold Title, as namely, Kings, excellent Majesty, or Lord Protector's Highness.

24. Tho' they attribute to themselves never so many honourable Titles, to manifest their earthly Greatness, that they might be dreadful in the Spirits of earthly minded People, yet you know they are but one Person only:

25. So likewise, tho' the eternal Jehovah be called by a threefold Name of Father, Son, Spirit, or Lord Jesus Christ; or tho' he hath never so many divine Titles attributed to him for Exaltation of his infinite Majesty, within the Spirits of his redeemed

redeemed ones, yet you may know, that he can be no more than one glorious Being only.

26. You that are truly ſpiritual may know, why the God of Glory called himſelf by a three-fold Name, becauſe no Man by human Learning ſhould, by the Letter of the Scripture, truly know what the Holy One of *Iſrael* is, or was, that God alone might have all the Praiſe or Glory in revealing himſelf unto Mankind.

27. Moreover, Chriſt Jeſus, the Holy One of *Iſrael*, call'd himſelf by a threefold Name, in reference to a threefold Manner of Appearance to his elect *Iſraelites?*

28. In his firſt Appearance unto *Moſes* and the Prophets he was pleaſed to manifeſt himſelf by the divine Titles of Jehovah, the mighty God of Jacob, the Holy One of *Iſrael*, and ſuch like.

29. Again, when the God of Glory abaſed himſelf in Fleſh in the Form of a Servant, anſwerable unto that ſecond Appearance unto his choſen ones, you know he called himſelf Jeſus the Son of God, the Son of Man, the Saviour, and ſuch like.

30. Again, Jeſus Chriſt, the Holy One of *Iſrael*, being aſcended into the Throne of his former Glory, now in his third and laſt Appearance, he is pleaſed to call himſelf by the Names of Holy Ghoſt, or Spirit, becauſe of his immediate ſpiritual teaching of his redeemed ones.

31. Or thus: The only God may be underſtood a ſpiritual Lion in the Days of *Moſes* and the Prophets; a Divine Lamb, in the Days of Chriſt and the Apoſtles, a heavenly Dove in theſe our Days of confuſed Darkneſs.

32. Or thus: The Holy One of *Iſrael* may be deſcrib'd, the eternal *Jehovah*, in the Law, the eternal Jeſus in the Goſpel, the eternal Spirit in this Age.

33. And yet but one only diſtinct perſonal Majeſty, even from Eternity to Eternity.

34. Tho' the Lord of Life and Glory, commanded his Apoſtles to baptize thoſe of the Faith in the Name of the Father, Son, and Holy Ghoſt, yet you know their Miracles were done by the Name of the Lord Jeſus Chriſt.

35. There-

35. Therefore, whatever any literal Monger shall object, you that are spiritual may know that the Lord Jesus Christ, and Father, Son, and Spirit, beareth but one Sense.

36. Jesus Christ, the Holy One of *Israel*, called himself by a threefold Name of Father, Son, and Spirit, in relation unto his threefold Witness on Earth, in the Words following, which are these; *and there are three which bear Witness in the Earth the Spirit, and the Water, and the Blood, and these three agree in one.*

CHAP. XX.

1. No Title of Honour ever attributed but to a Person. 2. Who it was that Christ prayed unto in the Days of his Flesh. 3. The Creator distinct from all his Creatures. 4. Of God's Oath concerning his Transmution into pure Flesh and Bone.

1. MY spiritual Brethren, because all true and lasting Peace wholly depends upon a right Understanding of the only wise God, and because most of the Heirs of Glory are not clear in their Understandings, concerning his personal Majesty, tho' much hath been declared to that Purpose in this Epistle already, I shall write distinctly concerning the Creator, and his immediate commissionate Messengers, or Embassadors, from these two threefold Scripture Records.

2. You know that in Scripture Records, as beforesaid, a Man is called by a threefold Name of Soul, Body, and Spirit, as if he contained of three distinct Essences; yet you know, that in the Originality of Nature, he is but one distinct personal Being.

3. So likewise, though the only wise God in Scripture Records be called by a threefold Name of Father, Son, and Spirit, or Lord Jesus Christ, as if he contained of three distinct Essences; yet you which are spiritual may know that he is but only one distinct glorious Person, in Form like a Man.

4. Again,

4. Again, if an earthly Monarch did not possess a distinct Body, could there be ascribed any honourable Titles of Emperor, King, or such like, unto him at all?

5. So likewise, if the eternal Majesty were not a distinct Person, what holy Names could be attributed unto him in the least?

6. Is it Names, Words, or Titles, makes a King to be, or gives Being to an Emperor, without a natural Person?

7. Is it divine Words, Names, or Titles, makes a God to be, or gives Being to a Divine Majesty, without a spiritual Person?

8. You know that all the honourable Titles in this World to be vain, and of none Effect, if there were not the Person of a Man to ascribe them unto.

9. So likewise you may know, that all honourable Titles concerning a divine Majesty would also be of none Effect, if there were not a spiritual Person to attribute them unto, or unless they were a Signification of the divine Nature and Form of a Something that is infinite.

10. It is as clear as the purest Light itself unto you that are experimentally spiritual, that it is not Names, Words, or Titles proves God or Man to be any living Beings at all, except they be distinct Persons, to manifest their honourable Names, as proceeding from comprehensible Somethings, and not from incomprehensible Nothings.

11. If the God of Glory in Scripture Records should be called not only by three divine Titles, but by threescore thousand holy Names, also yet all Men in this World, or Angels in that World to come, can never prove him to be an infinite Spirit without a Body, or prove him to be any more than only one distinct glorious Person. Also,

12. You heavenly ones may also know, that the divine Majesty is called in Scripture Records by three divine Titles, that as beforesaid, that the most learned, prudent Men in this World might never attain to a right Understanding of the very true God, and the spiritual Mysteries of his everlasting Kingdom, by all their rational Study in the Scripture Records, or any other Ways: And that was the very Cause that the Lord Jesus Christ said unto his own spiritual Power, represented

sented by angelical *Moses* and *Elias*; *I thank thee, Father, that thou hast hid these Things from the wise and prudent, and hast revealed them to Babes and Sucklings.*

13. Concerning that threefold Title of Father, Son, and Holy Ghost, instead of three Persons, as of long Time by blind Guides have been imagined, doth it not rather stand to better Sense, that the Word Father hath Reference unto the Godhead Spirit, eternally united unto Christ Jesus our Lord.

14. And that the Word Son hath Relation unto the glorious Body of the everliving *Emanuel*, which is visibly seen by elect Angels, *Moses* and *Elias*.

15. And that Word Holy Ghost hath Reference unto a divine Word of Light, Life, or Power, proceeding from the invisible Father, through the glorious Mouth of the visible Son, into the invisible Spirits of elect Mankind, to the enlightning of their dark Understandings, and purifying of their fleshly Minds.

16. Thus you which are truly enlightned from above, may clearly see what that threefold heavenly Record signifieth, of that only distinct personal Majesty of the Lord Jesus Christ, God alone, blessed for ever and ever. *Amen.*

17. It is also as clear to you that are spiritual as the Light itself, that the Holy One of *Israel* could not possibly be three distinct Persons or Spirits in one Godhead Being, or any such like confused Deities.

18. You know, that wheresoever the Scriptures exactly make Mention of the Holy One of *Israel*, it attributes all Honour, Praise, and Glory unto him, always in the singular Number, as unto one distinct personal Majesty, or glorious Being, and not in the plural Number of three distinct Persons, or Spirits in one Body, as hath been long imagined, by Deceivers of the whole Christian World so called, which are in Bondage to their confused God, and invented Formalities.

19. You know that in the Conclusion of many several Things the Scriptures run in such a Line as this: *To the only wise God, or unto God only wise, or tho' there be that are called many Gods, or many Lords, yet unto us there is but one God, or the Holy One of Israel*; and such like.

20. You know becauſe there is none above a King, or head Magiſtrate, in his own Kingdom, or equal with him upon an extraordinary Occaſion, he will ſwear by himſelf, or by the Faith or Word of a King.

21. Thus it was with that Holy One of *Iſrael*, becauſe there was none above him, or beſide him, or equal with him in Heaven or Earth, he ſwore by himſelf concerning the Tranſmutation of his uncreated Glory, and everlaſting ſpiritual Prieſthood, into a pure Body of Fleſh, Blood, and Bone.

22. Before the God of Glory was deſcended into the Virgin's Womb, you know he had many holy Names attributed unto him; wherefore you may alſo know, from all Eternity he was a diſtinct divine Perſon, and not an infinite formleſs Spirit, as moſt Men blindly imagine.

23. You ſpiritual ones may alſo know, before he was cloathed with Fleſh, it is not the holy Names of Creator, infinite Spirit, Jehovah, Ancient of Days, mighty God, Lord of Hoſts, Redeemer, Holy One of *Iſrael*, King of Glory, or everlaſting Father, or any glorious Expreſſions that can be uttered by the Tongues of Men or Angels, that can prove any God at all, except he was a divine Perſon, diſtinct from Heavens, Earth, Waters, Angels, Men, and all Things elſe.

24. That the one perſonal heavenly Majeſty may remain in the heavenly Center of his own uncreated Glory, and all Beings that he hath formed to live in his Sight, may continue in their own creaturely Stations, for an everlaſting Diſtinction between the glorious Creator, and poor changeable Creatures.

25. Thus by a free Gift received from the Holy Spirit of our Lord Jeſus Chriſt upon the Throne of Glory, in Simplicity of Spirit, and Plainneſs of Speech, in a ſmall Meaſure I have declared the Mind of the Holy One of *Iſrael*, in thoſe literal Expreſſions: For there are three which bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.

CHAP.

CHAP. XXI.

Of a threefold Record of natural Witnesses, proceeding from the blessed Person of Christ *at his Death.*

1. I SHALL write a little of a threefold Record in that most pure natural Body of *Christ*, when he was on this Earth, in Relation unto the threefold Record of his spiritual Body, in the invisible Heavens beforesaid: In the 53d of *Isaiah* it it written, *He poured forth*, [or out] *his Soul unto Death:* And in the 19th Chap. by St. *John*, you may find it thus written, *But one of the Soldiers with a Spear pierced his Side, and forthwith came there Blood and Water:* Here you, that are spiritually discerning, may clearly see a threefold Record of natural Witnesses, proceeding from that blessed Person of our only God and Saviour, at his voluntary Death:

2. As namely, Blood, Water, and Spirit, wherefore his most precious Soul pouring forth itself unto Death, that was the Witness of the Death of the everlasting Father in Flesh.

3. The issuing forth of the unvaluable Blood, that was the Witness of the Death of the eternal Son in Flesh.

4. The flowing forth of the Water, that was the Witness of the eternal Spirit in Flesh on Earth.

5. These Sayings are not only hard, but intollerable to be borne by cursed *Canaanites*, which understand nothing truly of the Power of an infinite Majesty:

6. Nevertheless unto you which are made to understand the deep and hidden Mysteries of the most wise and powerful Creator; doth not this answer these Scripture Sayings?

7. *I and the Father are one, and from* Jesus Christ, *which is that faithful Witness, and that first begotten of the Dead, and that Prince of the Kings of the Earth, unto him that loved us, and washed us from our Sins in his own Blood, will pour clean Water upon them, and they shall be clean, he died in the Flesh, and quickned in the Spirit.*

8. Thus you that are truly enlightned from on high, may see a little into that wonderful Mystery of the only wise God, manifesting itself in Earth, answerable unto his threefold Record in the Heavens beforesaid.

9. Three glorious Words, Names, Titles, or Distinctions, in Reference unto one divine Person only, in a threefold Manifestation of his spiritual Glory unto elect Men and Angels.

CHAP. XXII.

1. *Of the three Witnesses on Earth.* 2. *Of Spirit, Water, and Blood.* 3. *The three Records on Earth are the three Commissioners.* 4. *What the Commissions are.*

1. SEEING all spiritual Power and Wisdom in Heaven above, or in Earth beneath, is no where to be found, nor never was, but only within the divine Ark or spiritual Person of our Lord Jesus Christ.

2. In the next Place, by his own Light in some Measure, I shall remonstrate unto you that are capable, what is the Meaning of those three Witnesses of Water, Blood, and Spirit in Earth, which agree in one, unto which the foregoing Words have Relation of Father, Son, and Spirit, which are but one.

3. My spiritual Brethren, are not those three Witnesses in Earth the commissioned Messengers, which by Voice or Words, through the glorious Mouth of God himself, were sent forth unto an unbelieving bloody worldly minded People, for a Witness unto them to this Purpose at the unexpected dreadful Day of the Lord Jesus Christ?

4. Doth not that Water witness in Earth signify Moses, and the true Prophets under the Law, in Reference unto the holy Name of God the everlasting Father?

5. Doth

5. Doth not the Witness of the Blood in Earth signify Jesus, and the chosen Apostles, in Relation of that heavenly Name of God the eternal Son?

6. Doth not that Witness of Holy Ghost in Earth, signify those two Witnesses in the 11th of the *Revelations?*

7. As Water, Blood and Spirit, mixt together, are in a sweet Harmony in the Body of a Man in perfect Health, and through a Defect of either of them the Body could not subsist:

8. So likewise it is with those Witnesses of God in Earth, called Spirit, Water and Blood; for these Three sweetly unite bearing Witness unto but one only wise distinct personal God glorified.

9. Therefore they agree in one heavenly Harmony, and cannot possibly be one without the other, not only because they proceeded from one glorious Spirit, but also because they Three only, by the secret Wisdom of the eternal Majesty, were chosen to bear witness in Earth before Men and Angels, unto that threefold Record in Heaven of Father, Son, and Holy Ghost aforesaid.

10. But some Men may say unto me, the Law and Gospel being witnessed unto by the Prophets and Apostles already, what need is there of this third Witness of the Spirit in Earth, or what doth it bear Record unto?

11. From a divine Gift, to this I answer: In many Respects there is as much Use of the Witness of the Spirit in this atheistical Age, as of the two former Witnesses of Water and Blood.

12. To fulfil the Scriptures, which saith, *Heaven and Earth shall pass away, but his Word shall not pass away; or not one Tittle of his Word shall be unfulfilled.*

13. How should Christ Jesus the Lord of Glory be known to be the only God of Truth, if there were not at one Time or another a third Witness in Earth to fulfil the Scripture, *for there are Three that bear witness in Earth.*

14. Another Nececessity of this third Witness of the Spirit is this; because you may know that there hath not been above these Thousand Years a commissionated Messenger sent forth by the eternal Spirit, to bear witness unto that Truth, which

which the two former Witneſſes ſealed too with their Bloods.

15. Another Neceſſity of the Witneſs of the Spirit is this, becauſe of late, and at preſent, ſo many ſeveral Antichriſtian Spirits are come forth into the World in their own Names, and from the Power of their own ſtrong Imaginations, and cunning curſed Obſervations, have acted many viſible lying Signs and Wonders upon their own Bodies, and other Ways, to the ruining of many a poor deceived Soul, in Body, Mind, and perſonal Eſtate; all of them pretending when thoſe fleſhly Fits comes upon them, that it is the Power of the eternal Spirit immediately moving them.

CHAP. XXIII.

1. *Of ſeveral empty Opinions concerning the Two Witneſſes in the Eleventh of the* Revelation. 2. *What they are.* 3. *No true Witneſs without a Voice from Heaven.* 4. *Who are the Two laſt Spiritual Witneſſes.*

1. IN the next Place I ſhall write ſomewhat of Mens empty Opinions concerning the two Witneſſes in the *Revelation*, for your better Underſtanding of the inſuing Truth; ſome Men have imagined them to be the Spirit of Chriſt, and the Fleſh of Chriſt.

2. Now you may know that cannot be, becauſe the Spirit and Body of Chriſt were both glorified together in the higheſt Heavens, long before *John* propheſied of the Two Witneſſes ſtanding before the God of the whole Earth, amongſt the Sons of Men.

3. Others there are, that would have them to be the literal Law and Goſpel: Now you that are ſpiritual, may alſo know that cannot be the Witneſſes here ſpoken of, becauſe without a true Interpreter, the Scripture in itſelf is but a killing Letter.

4. You

4. You know that the invisible Truth of the Scriptures proceed only from a true Light received from the spiritual Person of Christ Jesus our Lord, in the Throne of immortal Glory.

5. You know that from the bare Records, it is impossible to attain to the Knowledge of the only very true God, or the spiritual Mysteries of his everlasting Kingdom; and that was the very Cause of these and such like Scripture Sayings, *I thank thee Father, that thou hast hid these Things from the Wise and Prudent, and hast revealed them to Babes: Make the Heart of this People Fat, which have Eyes, and see not, Ears, and hear not, Hearts, and understand not:* And why so? To fulfil the Word of the Lord spoken through the Mouths of his Prophets in the Time of the Law.

6. If the two Witnesses here spoken of were the Letter of the Scripture, What need then would there be of the invisible Teachings of the Spirit.

7. For the most Part, doth not the Ministers and People set up the Letter of the Scriptures, and offer divine Worship unto them as the Children of *Israel* worshipped their golden Calves?

8. The two Witnesses cannot be meant the literal Scriptures, because it is said, *If any Man will hurt them, Fire proceeds out of their Mouths, and devoureth their Enemies: And if any hurt them in this Manner, they must be killed.*

9. Now you may know, that at this very present, there are many Thousands in these three Nations, that do not only count the Scriptures meer Inventions of wise Men, to keep the Simple in Awe under their Rulers; but if it were not for fear of Men, if they could have their Wills, they would burn all the Scriptures in the World to Ashes, and instead of fearing any fiery Vengeance following them, their unbelieving seared Spirits would greatly rejoice at it, as a most noble or profitable Act to the whole World, for preventing all literal Contestations concerning a God, or Glory, or Misery to come.

10. Some Men would imagine these Witnesses to be the Magistrates and the Ministers.

11. Now you may know that cannot be, because both Magistrates and Ministers are either chosen by one another, or by the

the Voice of the People, instead of being chosen by the Voice of God himself, or a true Prophet sent forth by his eternal Spirit for that Puropose.

12. 'Tis written, *that the Witnesses hath a powerful Gift of Prophesy:* Now you know that since God became Flesh, instead of the Magistrates or Ministers owning themselves to be commissioned Witnesses, or Prophets of the Divine Majesty, for the most Part, if Men have appeared upon that Account, they have persecuted them by Imprisonments, Stripes, Banishment, or Death itself.

13. Again, it is written, *The Witnesses were cloathed in Sack-cloth*, therefore they cannot be the Magistrates, or the Ministers; because you know that for the most Part they are rather cloathed in Sattin, or other costly Garments, than Sack-cloth or mean Apparel; wherefore seeing all Magistrates with their Ministers are chosen by Men only through the secret Decree of the most high God; and it being apparent that instead of honouring the Lord of Life and Glory, or shewing Mercy unto his Prophets, for the most Part they seek the Honour of one another, and persecute his Messengers, and rejoice in feasting one another through the Fastings of others.

14. It is as clear as the Light unto any Man whose Heart is not stone blind, that they are none of the Witnesses prophesied of by St. *John* in the Eleventh of the *Revelation.*

15. Another Sort of atheistical People there are, that would imagine themselves to imply the two Witnesses there spoken of, saying, the two Witnesses *are within them, or every Man's Soul and Body are those two Witnesses*, and such like:

16. Now you may know that this is so far from any spiritual Truth, that there is no Sense or Reason in it: Why? Though a Man be called Soul, Body, and Spirit, yet he being but one Person only, you know he can be no more than one Witness upon what Account soever.

17. Again, the invisible Witness of Mens Consciences concerns Mens own Particular only between God and Man, or between Man and Man, and God only wise perfectly seeth that Witness always, and not Men; therefore that cannot be the Witnesses here spoken of, because you know that the Witnesses or Prophets of the Lord were always visible whilst they had a Being in this World.

18. Thus

18. Thus it is as clear as the Light, that none of all these are those two Witnesses spoken of by St. *John*, but meer imaginary Fancies of Mens own Brains, for want of a Divine Light in them to distinguish between the true Witnesses, sent forth by the Creator himself, and the false ones that went before they were sent.

19. Again it is written, *But I will give Power unto my two Witnesses, and they shall prophesy*: My spiritual Brethren, you may know that when *John* spoke those Words, that the two Witnesses were to come into the World, to bear Testimony unto the Truth of the two past Witnesses of the Lord, because the Text saith, *but I will give Power unto my two Witnesses, and they shall prophesy.*

20. And you know, according to the Truth of unerring Scriptures, the two former Witnesses had Power given them from the Lord, and they did prophesy in their Times:

21. So that you may understand, that the Lord did purpose to raise Men in this atheistical Age, out of the very Ashes of the two former Witnesses, not only for Discovery of all lying Appearances in his Name, as they did in their Times, but also for a more clearer Manifestation of the deep Things of God, then ever was since this World began.

22. You that are spiritual may know, that since the Lord's two former Witnesses fell asleep in the Dust of the Earth, not a Man have powerfully appeared to bear Witness unto one distinct personal Creator, as they did, until we came forth in the latter End of the Year 1651, in the Name of the Lord Jesus Christ by Voice of Words spoken unto me, by his eternal Spirit three Mornings together, to the Hearing of the Ear as a Man speaks to his Friend.

23. Again, the Scriptures call them by the Name of two Witnesses only; wherefore if any Man addeth to their Number, or despiseth them because they appear not like a God, to bring Fire down from Heaven, or turn Waters into Blood, or such like natural Plagues, or Miracles, as hath been acted already, if there be any Truth in the Scriptures, can that Man scape the Plagues of God in the Life to come threatned in such a Case?

24. Again, you know it is ſaid, *The Lord gave Power unto the two Witneſſes to prophesy:* Is not this anſwerable unto the Word of the Lord, when he ſaid unto me, *that he had given me Underſtanding above all the Men in the World, and that he had choſen me as his laſt Meſſenger for a great Work unto this bloody unbelieving World, and had given me* Lodowick Muggleton *to be my Mouth?*

25. You know that the Witneſſes are ſaid to be *two Olive Trees, and two Candleſticks, ſtanding before the God of the whole Earth:* My beloved ſpiritual Brethren, hath not the glorious God of Heaven and Earth, both by ſpeaking and writing, manifeſted through our earthly Candleſticks, or mortal Mouths, more divine Oyl, or golden Truth, than in any Men in the World beſides?

26. Again, you know it is ſaid, *The Witneſſes were cloathed with Sack-cloth:* I humbly beſeech you that have truly taſted of the Glory of Eternity; did any Men upon the Face of the Earth, ſince the Time of the Apoſtles, upon an Account as ſent forth from the eternal Spirit, ſuffer Perſecution for bearing Witneſs unto the Man Chriſt Jeſus glorified, to be the only wiſe God, and alone everlaſting Father, but we two only?

27. Again, you know it is written, *If any Man will hurt them, Fire proceedeth out of their Mouth and devoureth their Enemies:* My ſpiritual Friends, is not this anſwerable unto the Word of the Lord, when he ſaid unto me, *I have put the two edged Sword of my Spirit into thy Mouth, that whoever I pronounce bleſſed through thy Mouth, is bleſſed to Eternity, and whoever I pronounce curſed through thy Mouth, is curſed to Eternity?*

28. Whoever thou art that ſhalt ſee theſe Paſſages, and be offended with me, becauſe of them, be it known unto thee, and all Men elſe, that I of all Men neither do nor can expect any Mercy from the glorious God to all Eternity, if the Creator himſelf did not ſpeak thoſe very Words unto me by Voice from Heaven, as aforeſaid.

29. Though at preſent atheiſtical Men ſhall laugh to ſcorn what we ſpeak or write in the Name of the Lord Jeſus, yet they being Words of Truth by an immediate Commiſſion from the

the eternal Spirit, you that are Heirs of immortal Crowns, may know in that unexpected Day of the Lord's general Account, they will become an invisible Fire within the Spirits and Bodies of those that heard them, of eternal bright, burning, ravishing, Glories, or everlasting fiery Shame in eternal Death.

30. What Power is attributed unto the two Witnesses in the 11th of the *Revelation*, you may know that it is spiritual and invisible; why, because as beforesaid, it being the Third and last Witness in Earth of the eternal Spirit, it's declarative Plagues upon the Spirits and Bodies of Persecutors were spiritual, answerable unto the natural Plagues that were executed by the two former Witnesses, upon the Spirits and Bodies of those that persecuted them for their Commission's Sake.

CHAP. XXIV.

1. *Of the Witnesses Trials and Persecutions, after the publishing of their Commission.* 2. *The Prophets Interpretation of some Verses in the* 11*th of the Revelation.* 3. *An Objection against the true Witnesses answered.*

1. YOU that are experimentally spiritual, may understand that the true Light of Christ in his beloved Apostle Saint *John* hath in those two Revelation-witnesses concluded in one, both the true Prophets in the Law, and chosen Apostles in the Gospel, and the two last commissionated Witnesses of the invisible Spirit, in this spiritual conceited Age.

2. Why? Because they jointly as one Man against all Gainsayers in the World, do bear Witness unto that Man Christ Jesus, cloathed with Flesh and Bone in Glory, to be the only wise very true God, and alone everlasting Father and Creator of both World, Angels, and Men.

3. Again, you know it is written, *That when the Witnesses have finished their Testimony, the Beast out of the bottomless Pit shall make War against them, and overcome them, and kill them:*

Behold as that bottomless Pit, beastly Imagination within the Spirits of the *Canaanitish Pharaohs* and *Herods* was stirred up unto cruel Persecution upon the two former Witnesses for their Testimony's Sake;

4. So likewise a little after that testimonial Truth of the same Nature was published by us, the Holy Spirits two last Witnesses, in a Book intituled, *A Transcendent Spiritual Treatise*; I humbly beseech you that were the moderate Eye-witnesses thereof through the Instigation of the People;

5. Did not the Spirit of Persecution appear in the Head Magistrate of this City of *London*, when he committed us unto the common Jail of *Newgate*, (so called) in *September* 1653. Notwithstanding no Man did accuse us in the least of the Breach of any Civil Law of *England?*

6. The next Sessions following in the *Old Baily*, were we not arraigned at the Bar like Thieves or Murderers, before Alderman *Foulke* then Lord Mayor of *London*, the Recorder *Steel*, and some other Magistrates.

7. And did not the Magistrates beforesaid in open Court condemn us as Blasphemers against God, because we did bear Witness unto the Man Christ Jesus glorified, to be the only wise God, and alone everlasting Father, by vertue of a Commission we received from his eternal Spirit?

8. Upon the Account aforesaid, were we not kept close Prisoners in the House of Correction, called *Old Bridewell*, six Months, without Bail or Main-prise?

9. I appeal unto any Man that heard our Trial, that hath any true Hope of eternal Salvation by that Jesus Christ that was nailed to a Tree, without the Gates of *Jerusalem*, whether any Thing was laid to our Charge by our Accusers, the Lord Mayor, and the Witnesses, upon any Civil or natural Account in the least?

10. 'Tis Truth, because of some Speeches spoken unto the Lord Mayor first, and afterwards to the whole Bench and Jury, by the Power of the Lord Jesus Christ in us, in Reference unto our Commission and Innocence of Spirit, whether it was to gain the Magistrates Favour, or whether they knew of it, the Lord knoweth: Some said, *whipping was too good*

for

for us, other said, *hanging was too good for us, burning of us was most fit :*

11. But where was the Man that had so much Love of Truth, or natural Pity in him, as to say, *But what Evil have they done ?* Was there any such Man upon the Bench, or in the Jury, or among the Officers, or amongst all those Men that heard our Trial ? If there were, it was in secret.

12. I remember it is written when our Lord Jesus was accused before *Pilate*, for a Deceiver of the People, Blasphemy, and such like, notwithstanding he was vehemently accused by the chief Priest and Rulers ;

13. Yet *Pilate* oftentimes said, *But what Evil had he done ? I find no Fault in him* ; so likewise though we are but poor sinful Dust and Ashes, and in Comparison of our Lord Jesus Christ not worthy in the least to make Mention of his most Holy Name ;

14. I am fully perswaded in my Soul, if *Pilate* had sate in the Judgment-seat with the Recorder, he would have asked the Lord Mayor, and our Accusers, what Evil we had committed, or what Law we had broken, before he had past Sentence upon us ?

15. Whatever Mens Thoughts and Opinions are concerning the Recorder *Steel*, I appeal unto God, elect Men, and Angels, and to his own Conscience, whether he came not short of *Pilate*, when he sate in the Judgment-seat concerning us ; if this be Truth, which none can deny that heard our Trial, if Truth be their Guide, I hope he doth not think much of *Pilate*'s being his elder Brother, but will also grant him the Preheminence in the Day of the Lord's eternal Account.

16. Some of you that heard our Trial, may remember that the Recorder did examine us chiefly, if not wholly, concerning Christ's Father, or what that Father was, that in his Agonies he cried or prayed unto ?

17. If you have not forgot it through Distance of Time, you may remember our Answer was to this Purpose.

18. *That that Father which our Lord Jesus Christ made Mention of in all his Extremities, was his own representative spiritual Power or Charge, which he had committed unto Angelical* Moses *and* Elias *in Glory, whilst he went that sore Journey in*

Flesh

Flesh for the Redemption of his elect lost Israelites: It is written, *He shall give his Angels Charge concerning thee*; that he and thee was but only one Divine Being, let Men and Angels disprove what I have written concerning this Thing if they can, that I may be ashamed and confounded of my great Confidence in that which is not.

19. So much concerning our Trial, for our bearing Testimony unto Jesus Christ to be the only true God, and alone everlasting Father, before the Powers of this perishing World.

20. For a more clear Manifestation of the commissionated Witnesses of the eternal Spirit, unto the Heirs of immortal Glory, I shall write somewhat of the Mind of Christ from *John*'s Words, in the Beginning of the 11th Chapter; the first Words these: *Then was given me a Reed like unto a Rod, and the Angel stood by, saying; Rise and measure the Temple of God, and the Altar, and them that worship therein: But the Court which is without the Temple leave out, and measure it not, for it is given unto the Gentiles, and the holy City shall they tread under Foot forty and two Months.*

21. My divine Friends, you may understand that that Reed like unto a Rod possessed by *John*, was a free Gift of Inspiration which he received from a glorified Christ in the high Heavens by his Angel, whereby, like unto a skilful Land-measurer, his Understanding was enabled to comprehend the spiritual Signification of the Temple of God, and the Altar, and them that worship therein.

22. You may also understand, that the Temple, and them that did worship therein, did signify God's spiritual House, or Tabernacle of elect Jews, and Gentiles, which make but one compleat Body for Christ Jesus their Head to reign in, by his heavenly Light.

23. That Altar spoken of by *John*, did signify the glorious Body, or Tabernacle of the eternal Spirit, unto which divine Altar, or Godhead Person, those spiritual Worshippers were vertually united by a received Light from that infinite Majesty: Through which invisible Intercourse sometimes their Souls were full of spiritual Joy, through that inward

Seal

Seal of godlike Glory, which they were to enjoy in the Life to come.

24. You may underſtand, that that unmeaſured Court without the Temple, did ſignify the viſible Scriptures.

25. You know that when Sacrifices or Ordinances were in Force at *Jeruſalem*, there was the inward Temple, and outward Porch or Court, joining to the Temple.

26. You alſo know the Court without the Temple was a common Place for all People to meet in, but none might enter into the inward Temple in the Time of their Worſhip, but the chief Prieſts, or thoſe that were Confeſſors of the true God, and approved of by thoſe Teachers of the Law.

27. Likewiſe you may underſtand, that the outward Court, or Scripture, which is common to all Men, that was left unmeaſured, or caſt out, did ſignify all the out-caſt unbelieving Jews, and Gentiles: and the inward Temple or Spirit of the Scriptures, did ſignify all the Elect believing Jews, and Gentiles, in that glorious Altar beforeſaid.

28. Again, you know that the Court of the Temple was an outward Ornament or Witneſs, unto the Beauty or Glory within the Temple:

29. So likewiſe the Court of the viſible Scriptures, is an Ornament or Teſtimony unto that eternal Spirit of all Truth, within the Temple, Body, or Tabernacle of the everliving God: and vertually in a great Meaſure living in the Temples, or Bodies of his Elect, that are enabled to give a true Diſtinction between the Things of eternal Life and eternal Death.

30. Again, you know it is ſaid, *That the unmeaſured Court without the Temple, was given to the Gentiles, and that they ſhould tread the holy City under Foot two and forty Months.*

31. You ſpiritual ones may know that the Mind of the Holy Spirit in thoſe Words was this: That to fulfil the Propheſy of Chriſt concerning the Deſtruction of the Jews, their Temple and City of *Jeruſalem*, by the *Romans* through Conqueſt, they ſhould poſſeſs the literal Records, written by the prophetical and apoſtolical Jews, and not only worſhip it inſtead of the eternal Spirit, but alſo by cruel Perſecution for above thirteen hundred Years, were to tyrannize over the

Holy

Holy City of ſpiritual Jews and Gentiles, that could not bow down unto their Inventions.

32. You that are ſpiritual, may know that the *Roman* Gentiles here ſpoken of by *John*, are thoſe People which Men call Cavaliers, whoſe princely Race ſprang firſt from the Loins of King *Herod*, that bloody Perſecutor of the Lord of Glory; and ſo ſtreamed into the Line of the tyrannical *Roman* Empire or Popedom.

33. From this papal Power, whatever apoſtical or chriſtian Stile they attribute to themſelves, through all the Chriſtian World ſo called, they have banded together as one Man, to tread under Foot, as beforeſaid, that choſen City of heavenly minded Jews and Gentiles.

34. Becauſe their innocent Souls could not forſake that everliving Altar manifeſted unto them, and bow down to their *Egyptian* Calves, ſet up as a Snare unto the People, chiefly for fleſhly Gain and periſhing Glory from Men of their own Spirits.

35. Alſo you that are ſpiritual take ſpecial Notice of this, that theſe two Witneſſes or Prophets ſpoken of in the 11th of the *Revelation* did not appear unto Men, until the gentile Power of perſecuting Biſhops were extinguiſhed in this Land.

36. But it may be objected by ſome, that one *Bull* and *Varnum*, and others long before them, have pretended to be theſe two Witneſſes, and yet it came to nothing.

37. To this I anſwer by Way of Query, can any Man make it appear from any Record ſince the Apoſtles Time, that in any Land or Nation, two Men did ever bear Witneſs in all Oppoſition of all Men or Angels, unto the Man Jeſus Chriſt glorified, to be the only God, everlaſting Father, and Creator of both Worlds, Angels, and Men?

38. Again, amongſt all the pretended Prophets in the World, doth any of them bear Witneſs unto one perſonal Majeſty, diſtinct from Heavens, Earth, Angels, and Men?

39. Nay of the contrary, do they not all rather diſown ſuch a God, as a weak or carnal Thing, and as one Man like unto *Baal*'s four hundred Prieſts, and the falſe Prophets, and Prieſts

Priests in all Ages, imagine the Creator to be an infinite formless Spirit?

40. If any Man should moderately enquire of the pretended Prophets, or spiritual Lights in this Age, concerning the Knowledge of the Creator, or a Glory to come, is there any Answer to be had from them, but this or such like: *The Creator is an infinite, invisible, unchangeable, eternal Spirit:* Or else they will say, *the Creator is all Wisdom, Love, Purity, Riches, Beauty, Joy, Righteousness, Justice, or Divine Excellencies; he fills Heaven and Earth, he is the All in All, and there is nothing besides him:* Or else they will say, *The more ye desire the Knowledge of the Creator, the less you will know of him, because he is Infinite:* Or they will bid you, *Mind that God or Christ within you, and trouble not yourself about incomprehensible Infiniteness:* Thus these false Prophets of cursed *Cain*, make a Wonderment of an infinite Creator of nothing, but meer Words only.

41. Thou which art puffed up with such a Creator as this is, shalt one Day know, to thy eternal Sorrow and Shame, what it is to despise a personal God, infinitely full of all glorious Perfection.

42. When this personal Majesty shall shew his infinite Power upon thee, through the retaining of his inshining Light from thy *Lucepherian* Spirit, and shall leave thee and thy inward God in an unspeakable Condition of eternal Shame, and Confusion of Soul and Body; then shalt thou know, that thou didst hear of a personal God too infinitely glorious for Heavens, Earth, Angels, or Men, to be capable of the indwelling Essence of his eternal Spirit.

CHAP. XXV.

1. *Of the sinful Soul of Man.* 2. *Of its Mortality.* 3. *All Souls that are generated are mortal.* 4. *If Mens Souls were immortal, they could not be capable of Diseases.*

1. CAN the Soul of Man be any Thing at all but Dust without their Bodies? Or can their Bodies be any Thing at all but dry, dead, cold Dust also, without their Spirits?

2. Doth not the rational Soul or Spirit of Man lye secretly hid in his Seed like unto a Spark of Fire? And can this Seed of Man have any living Being without its Body?

3. Can the Soul and Body of Man be therefore any more than one distinct living or dying Essence?

4. When a Woman conceives Life in her Womb, through Mixtures of Seeds, by Virtue of the decreed Word of the Lord spoken at the first Creation of Nature, is not that Life the very Soul or Spirit of the Child?

5. Doth not that Soul or Spirit in the Womb by Degrees congeal together into rational Fire, Blood, and Water, and so in due Time become a compleat Body of Flesh, Blood and Bone? Again,

6. If Men and Women together beget and conceive the Soul and Body of the Child by an Instinct in Nature, which none can gainsay, but senseless Sots, or conceited wise Men, which through an Ambition of Tongues, or Languages, have studied beyond all sober Sense, Reason, or Wit;

7. Is it then possible, think you, that the Soul of a Man should be immortal, and the Body wherein it liveth be mortal?

8, Doth it not stand to very good Sense, that being both conceived into Life into the Womb together, and both born together into the World, and both living together upon the Earth

their

their appointed Time, and being both polluted together with Sin, that they ſhould alſo both die together, and turn to their Duſt, or Non-being again, until the general bodily Reſurrection of all Mankind, that are dead aſleep in the Duſt of the Earth, when Time is no more, either unto eternal Glory or everlaſting Shame.

9. Again, it is written in the 46th Chapter of *Geneſis*, *All the Souls that came with* Jacob *into* Egypt, *which came out of his Loins, beſide* Jacob's *Wives, were in the whole threeſcore and ſix Souls.*

10. In the Tenth of *Deuteronomy*, and the laſt Verſe, it is written, *Thy Fathers went down into* Egypt *with ſeventy Perſons:* Here you ſee the Scriptures are plain for proving the Souls proceeding out of the Loins of Man, as well as the Bodies.

11. Alſo you ſee that a Man in Scripture is called Soul, and ſometimes is called Body, or Soul, Body and Spirit; and yet you know he is but one living Eſſence or Subſtance.

12. If all Souls and Bodies ſince the Fall of *Adam*, by natural Generation proceed from the Loins of one another, as it is proved clearly by ſpiritual Senſe, Reaſon and Scripture: How can poor vain periſhing Duſt imagine, that his ſinful Soul is immortal, and cannot die? Again,

13. Is it not natural for an immortal Spirit to be united only unto an immortal Body? And is it not natural for a mortal Soul to be united only unto a mortal Body? Moreover,

14. Is it not againſt all ſober Senſe or Reaſon, that the Body of Man could be ſubject to any Kind of Diſeaſes or Diſtempers in the leaſt, if his Soul were immortal and could not die?

15. Is it not the very Nature of Immortality immediately to ſwallow up all into Life, or to tranſmute that Body wherein it liveth from all Manner of Corruption, into his own uncorrupted Glory?

16. Is it not the Nature of a ſinful Soul to become ſubject to die through the Defilement of its firſt created Purity?

17. And, is there any undefiled Soul now living upon the Face of the Earth? And is not Immortality all ſpotleſs Purity, as

aforesaid? How then thinks thou it possible, that the sinful Souls of Men are immortal already, and cannot die.

18. It is written, *The Soul that sins shall die*; also it is written, *In the Day thou eatest thereof, thou shalt die the Death*. I confess that the Souls of *Adam* and *Eve* were not capable of any Kind of Death, until they were both defiled with the sinful Nature of the Angelical Serpent:

19. But as soon as ever they had eaten of that cursed serpentine Tree of Knowledge of Good and Evil, their Soul and Bodies were free from all their former pure Life:

20. In the Room thereof were subject to all Kind of impure Death whatsoever, and did not know but that they were both cut off from the divine Presence of the eternal Spirit.

21. Until the God of Glory himself graciously promised them to become Flesh, Blood, and Bone, of the Virgin Seed, to redeem their sinful Souls and Bodies again out of all Kind of Death, into an unchangeable immortal Glory, at his personal appearing with his mighty Angels.

22. Again, the Lord hath said in divers Places of Scripture, *that the Souls of Men shall be cut off from the Land of the Living, and that the Soul that sins shall die, and that the pure Soul of Christ himself was poured forth unto Death, and that the Soul of Christ should not be left in Grave, nor that his blessed Body should see Corruption*; and the Lord hath said, *That Adam and Eve were but Dust, and to Dust they should return again.* And yet thou, contrary to all prophetical or apostolical Scripture, and against all sober Sense or Reason in its right Mind, ignorantly or impudently affirmest, *that the sinful Soul of Man is already immortal, and cannot die, or be put to Death.*

23. Again, from this thy nonsensical Imagination, dost thou not call all the Scriptures all Lie, and the eternal Majesty from whence they proceeded a Liar to his Face? And dost thou not all call sober Sense and Reason a meer Lie also?

24. I know it is a common Thing for Men to say they have in them a good Spirit, and a bad Spirit; 'tis confest that every Man in his fallen Spirit hath remaining a little Light or Motion of the Spirit of God in him.

25. Yet

25. Yet take notice of this, though he hath a twofold Motion in him to justify all the righteous Proceedings of the Creator in his Conscience at the last Day, yet he hath but one Spirit or Soul in him.

26. Indeed the Apostle saith, *The Spirit lusteth against the Flesh, and the Flesh lusteth against the Spirit, and these two are contrary:* That which the Apostle calls the Spirit in this Place of Scripture was a divine Light of Life, received into the dark Understanding, by vertue of a Word speaking from the eternal Spirit of a glorified Christ, but not the Essence of the Holy Spirit.

27. And that which he calls the Flesh, was Man's own Spirit, which consists of nothing but confused lying Imagination, or cursed carnal Reasoning against that heavenly Light aforesaid.

28. Again, you that are spiritual do know, that all Men that do expect a Glory to come in the invisible Heavens, do confess that the Spirit of the divine Majesty is infinite, unchangeable, immortal, and eternal.

28. If the Creator's Person is of an incomprehensible Brightness, which none can gainsay but angelical Carnallites, how then thinkest thou it possible for Men or Angels to be capable of the in-dwelling Essence of the eternal Spirit.

29. Though every Man as aforesaid, have little or much of the spiritual Motions of God abiding in his Soul, yet take special Notice of this, when he inspireth any Light into sinful Spirits, that very Light itself being distinct from the infinite Spirit, and essentially one with Mortality, is made capable, not only to live, but also to die together, that it through Death might be capable by the Decree of that Spirit from whence it was produced, to quicken and revive that Mortality again into the glorious Likeness of the eternal Majesty itself, from whence it came.

CHAP.

CHAP. XXVI.

1. *Of the Nature and Place of the Reprobates Torment.* 2. *The last Witnesses great Confidence concerning the End of the World.* 3. *Without a Tongue no Speech can be made by God, Angels or Men.* 4. *God is visibly seen by spiritual Bodies, as Kings are by their Subjects.*

1. TAKE Notice of this also, that in what Soul soever this in-shining Light hath appeared, though he be preserved from despising a personal God, if before he taste of Death, he doth not attain to understand this glorified Jesus to be the only wise very true God, upon the Sight of so clear a Discovery as this is, then this will be his Portion: All the Light at his Death shall vanish and come to nothing, and in the Day of the Lord's Account, by vertue of his Decree, that Luciferian Serpentine Spirit which abhorred the simple plain Truth, because it discovereth its carnal Deceits, shall quicken and bring forth a Body of Flesh and Bone of a descending Nature; yea, spiritually as dark as Pitch, and naturally as heavy as Lead, a Body of thick Darkness, or Blackness of Darkness, according to Holy Writ.

2. Again, it will be a Body whose invisible Spirit shall be a Fire of such a dark envious Nature, that it shall burn more intolerably fierce than any Fire in this World whatsoever, through which the Flesh and Bone shall be tormented, as if it were nothing else but a Carcase or Pillar of unsavory burning Brimstone.

3. In that very Place where it doth appear upon this Earth, it shall either stand, sit, kneel, or lie along, neither seeing its own dreadful Person, nor no Man's else.

4. And the main Ground of all his unspeakable Sorrow will arise from hence, because its Spirit is bar'd close Prisoner in its own Body, from all Kind of former Thoughts, or motioning forth upon any spiritual Comforts whatsoever, through the

the total absenting in-shining Presence of the Lord Jesus Christ, the everlasting Father. Again,

5. All thy former Pride, Envy, Covetousness, Lying, Lust and Hypocrisy, which thou with Delight didst act towards thy innocent Brother's Ruin, shall then be acted against thine own self; it will be the Eternity of thy Condition that will increase thy Sorrows and Shame: O it will be in vain then to wish thou hadst never been born, or any Thing else.

6. Whoever thou art that shalt out of thy atheistical Soul laugh these Words to Scorn, and say, *these are but meer Fancies of my own Brain*; know this from the Lord of Glory, when this whole World, and all the Beauty and natural Glory thereof; as namely, the Firmament, Sun, Moon, and Stars, are become nothing but burning Dust, or dry Sand, and an utter Chaos of everlasting confused Darkness; then thou shalt remember thy despising Things thou knewest not.

7. Is not this answerable to Christ's own Words, where he saith, *If that Light in thee be Darkness, how great will that Darkness be?* Again, *The Son of Man shall send forth his Angels, and they gather out of his Kingdom all Things that offend, and them that do Iniquity, and shall cast them into a Furnace of Fire, there shall be weeping and gnashing of Teeth,* Matt. 13. Take Notice of this Record of Scripture, and you shall find that he said, *These Things should be done at the End of the World.* Again, *and when the Son of Man cometh in his Glory, and all the holy Angels with him, then shall he sit on the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd separateth the Sheep from the Goats: And he shall set the Sheep on his right Hand, and the Goats on his left; then shall the King say to them on his right Hand, Come ye blessed of my Father, take the Inheritance of the Kingdom prepared for you from the Foundation of the World. Then shall he say to them on the left Hand, Depart from me ye cursed into everlasting Fire, which is prepared for the Devil and his Angels.* Mat. 25.

8. Here ye may see that the Lord Jesus doth not speak of cursing or burning up of Sin in all Men, and eternal Salvation unto all Mens Persons, but maketh as clear a Distinction as there

there is between Sheep and Goats, of an eternal Separation of two distinct Generations.

9. The one personal Nation to enter into that most blessed Estate or Kingdom of the right Hand of eternal ravishing Glory, with Christ and his holy Angels, and the other personal Generation to be cast out into the left Hand of the fiery burning Kingdom of everlasting utter Darkness, with that Devil *Cain* and his cursed Generation, being thereunto appointed from the Foundation of the World. Again,

10. Whatever Men shall imagine or think to the contrary, this was the very Mind of Christ in those Words of his, concerning blessing elect *Israelites* to Eternity, and cursing *Canaanitish* Reprobates for everlasting.

11. Who shall dare open his Mouth in that Day to say, why hast thou made me thus? As sure as the Lord liveth, and as certain as thou art a living Soul and Body, this very Thing will come to pass in a short Season, though Men or Angels should gainsay it.

12. The Lord Jesus Christ neither can, nor will be found a Liar in this nor any Thing else, for all the cursed Whimsies of Men in this Age, or any other Age, though the Persons of ten hundred thousand Times ten Millions of Men and Women should suffer the Vengeance of eternal fiery Death in utter Darkness. O poor vain Despiser of a personal God, what accursed Condition art thou in, and knowest it not?

13. In the next Place I shall speak again concerning the Creator's being an infinite personal Majesty, unto which the visible Forms of Men and Angels bear Record, as unto an incomprehensible Glory, from whence all their comprehensible Things had their Beings.

14. Was there not an uncreated eternal Majesty alone, when no Creatures, whether Men or Angels, appeared in a sensible living Being? Again,

15. Seeing there was from Eternity a distinct Glory, is it not of Necessity that this everliving Being should be a glorious Something.

16. Is it not both lawful and expedient also for a Man, according to Sobriety, to declare unto his spiritual and natural Brethren, what this glorious God was, and is, that Man being sent forth by the eternal Spirit for that very End or Purpose?

17. Doth

17. Doth not all Men which confess a Creator, conclude positively there is but one God, and no more?

18. If this one God was an infinite distinct spiritual Substance, before any created Being appeared to themselves, is it not of an absolute Necessity that he should abide in his own divine Center, and so continue a distinct glorious Being to all Eternity, for an everlasting Distinction between the unchangeable Creator, and the changeable Creatures.

19. Do not all Men which acknowledge this distinct glorious Being, conclude him to be an infinite, eternal, unchangeable Spirit? And do they not conclude this incomprehensible Spirit to be an eternal Godhead Being in itself? And so of Necessity must he not be a distinct glorious Being, from all Things and Places?

20. If there be a Creator, and if this glorious Creator be an infinite distinct Something, too transcendently divine to be essentially united unto Heavens, Earth, Angels, or Men, which none can deny but conceited Notionalists, or literal Hypocrites, are not those Men as yet utterly ignorant of the Holy One of *Israel*, which imagine the Creator to be an infinite formless Spirit, essentially united unto the whole Creation, utterly hating that God that is a distinct glorious being to himself? Again,

21. If the eternal Being be an infinite Spirit, can that glorious Spirit be any Thing at all without it be endued with Variety of divine Qualifications?

22. Is not that infinite Spirit and its glorious Properties, but only one Essence or Godhead Substance?

23. Is not every Vertue in the eternal Spirit infinite?

24. Is that eternal Spirit and its heavenly Vertues, any Thing else but immortal Crowns of bright burning Glories?

25. Can this infinite spiritual Glory be sensible of its divine Excellencies, or be a perfect Blessedness, except he hath a distinct Body suitable unto his eternal Spirit, to enjoy his divine Pleasures to himself, and at his Pleasure to distribute by Measure into the elect Spirits of Men and Angels, the inshining Glimpses of this incomprehensible Glory?

26. Though the eternal Spirit be that invisible God, that by the Power of its Almighty Word hath created all Things

 either

either for a Time, or for Eternity, into that glorious Order they now appear to be, yet you that are ſpiritual may know, that without a Body, Face, or Tongue, his glorious Spirit could not poſſibly have ſpoken any diſtinct Words at all, no more than the Spirits of Men or Angels can ſpeak diſtinct Words without a Body, Face, or Tongue of their own.

27. Though all Power, Wiſdom, and Glory proceeds only from an inviſible eternal Spirit, yet you may know that it cannot be a perfect Glory, except it be clothed with a majeſtical Perſon, as a viſible Ornament for Men and Angels, to behold Face to Face in the high Heavens, no more than the inviſible Spirits of earthly Monarchs could be compleat without natural Bodies or Perſons, for their Subjects beholding them Face to Face.

28. Thus you that are truly ſpiritual, may know, that though there was nothing created by any bodily Labour, or painful Study of the glorious Creator;

29. Yet without a diſtinct heavenly Body there was nothing made that was made, neither poſſibly could be, whatever is or ſhall be imagined to the contrary.

30. So much at preſent concerning that one perſonal Majeſty, or incomprehenſible Being of all Beings, which are ſubject to change, or to be changed at his divine Pleaſure.

31. O bleſſed only are all you that have the Faith of this own glorious perſonal God abiding in you.

CHAP.

CHAP. XXVII.

1. A more full Discourse of the two Witnesses. 2. No true Messenger or Witness without a Voice from God to the hearing of the Ear. 3. The three Commissions agree all in Truth. 4. Differing only in point of Worship. 5. There was not, nor can there be Assurance of eternal Happiness, but in the Belief of a Commission. 6. God owneth no Worship in this Commission but what is spiritual. 7. The Difference between true and false Commissioners.

1. IN the next Place I shall treat again concerning the Witnesses according to my former Intention: You may remember where I ceased, I challenged the whole World whether, since the primitive Times, any Men upon the Account of bearing Record unto the Man Christ Jesus in Glory to be the only Wise God, Creator, Redeemer, and everlasting Father, appeared as the two *Revelation*-Witnesses? Again,

2. Until the *Roman* Bishops persecuting Tyranny was expired in this Land, you may know the two *Revelation*-Witnesses, or Prophets, never appeared:

3. For according unto Scripture Order, you that are of a spiritual Comprehension, may know, that we are those two commissionated Witnesses, or Prophets of the Holy Spirit of the Lord Jesus Christ; because, as beforesaid,

4. According to the Prophesy by Saint *John*, we exactly appeared when the *Roman* Bishops times were expired, of treading under Foot the holy City or People of the Lord Jesus Christ in this Land.

5. Some Men may object and say, *Why are the Witnesses of the Spirit but two in Number, and the former Witnesses of so great a Number?* Unto this Objection from the Lord I answer by Way of Quere: Doth not the glorious Wisdom of the eternal Spirit most of all appear in the smallest Number of Things for the acting of a wonderful Work?

6. Is it not most advantageous unto the Creator's Glory, to prevent Men or Angels from knowing his Witnesses, or their Number, either by Miracles or without Miracles, until his Pleasure is to reveal them?

7. You know that God's Worship formerly was not only invisible but visible also, and to continue for a long Season, therefore there required a great Number of spiritual Speakers unto the Elect.

8. But the Worship of God being now only spiritual or invisible, thou mayest know, that a Witness or two is sufficient, the Day of the Lord being near at Hand, to proclaim his glorious coming, by speaking or writing unto the Ends of the Earth. Again,

9. Is not a Witness or two sufficient to discover the Vanity of all vain-glorious fleshly Formalities amongst the Sons of Men, seeing the Lord is at Hand to make an eternal Separation between the blessed *Israelites*, and the cursed *Canaanites*?

10. Doth not these three Witnesses in Earth only agree in one divine Body of all Truth in this Respect; because they received their Commission by Voice of Words, to the hearing of the visible, as well as invisible Ear, through the glorious Mouth of a personal Majesty?

11. Wherefore, can any Man upon this Earth, that counts himself, or is accounted by others, to be a true Prophet, Apostle, Minister, Preacher, Teacher, Bishop, Shepherd, Priest, Ambassador, or Witness from the God of Heaven and Earth, without a Voice of distinct Words to the hearing of the Ear from the everliving God?

12. Or can he possess any true Joy or Peace of Conscience, in his prophetical Declarations, without such an immediate Commission from the true God as beforesaid. Again,

13. Though Spirit, Blood and Water, by the Wisdom of God, sweetly agree within the Body of a healthful Man, yet you know that they are of contrary Natures to one another.

14 For the Soul or Spirit of Man is an absolute mortal Fire within the Blood and the Water, which by vertue of its fiery

fiery Nature, qualifieth the Blood and the Water, according to their Capacities.

15. Through which they are so sweetly composed, that unanimously they give natural Life and Strength through the whole Man: Insomuch, that the one cannot live without the other, though they are of contrary Natures.

16. Thus through the secret Decree of the divine Majesty, there is a marvelous trinitary Mystery within the natural Body of Man.

17. But very few Men understand it, for want of the prophetical Spirit of *David* in them, who cried out with exceeding Admiration of the Creator's Wisdom, saying, *I am fearfully and wonderfully made!*

18. So likewise you may know, it is with these three commissionated Witnesses of the divine Majesty in Earth:

19. For though all three proceeded from one and the same Spirit of Truth, and all bear Record unto only one distinct personal God-Man gloried, yet, in the Manner of their Declarations concerning the Worshipping of the Holy One of *Israel*, they differ, and are as contrary as Fire, Blood and Water, which are without the Body of Men.

20. But in the Spirituality of their Administrations concerning invisible worshipping of the Lord Jesus Christ, they harmoniously agree as one Soul, like unto Spirit, Blood and Water, within Man's Body, as aforesaid.

21. If any Man should ask, why the Holy One of *Israel* hath put such a vast Difference between the Administrations of his three Witnesses in Earth: To this, from the Holy Spirit, I answer by Way of Quere; Is it not to blind the Eyes of the wise and prudent Men of this World, that from their Strength of Reason in Scripture Records, they may war against the pure Light of Life within the Witnesses of the God of all saving Truth?

22. That they may remain in their rational Darkness of Unbelief wherein they were born, and so everlastingly perish for want of that new and true Birth of the fiery glorious Spirit of our Lord Jesus Christ.

23. Is it not also that God alone may receive all the Honour, Power, Praise and Glory, from his redeemed ones, in

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the revealing his true Witnesses or Prophets unto them by his eternal Spirit, through which they attain to the right Understanding of the very true God, and the glorious Things of Eternity, declared by his own chosen Messengers?

24. And so are made to receive those divine Truths in the Purity of them, by loving of them above the Gain or Glory of this conceited perishing World?

25. Moreover, do they not thereby enjoy an invisible Seal of an Assurance of the eternal Immortality of their Persons at the visible appearing of the divine Majesty of the Son of Man?

26. That most infinite glorious God, with all his mighty Angels, *Moses* and *Elias*, at that dreadful Day when all Time shall vanish immediately, and Eternity only seize upon all Mankind in their several Persons. Again,

27. If Water, Blood and Fire, without the Body of Man, be mixt together, being of contrary Conditions or Natures, you know they cease not contending until they have conquered one another.

28. Also you know Blood is too strong for Water, and Fire too powerful for Blood; so likewise you may know it is with the three commissionated Witnesses of God in Earth, *Moses*, the Apostles, and two last Witnesses.

29. Though they unanimously agree in bearing Record unto only one distinct personal God of all saving Truth, as Spirit, Water, and Blood, sweetly accord within the healthful Body of a mortal Man as aforesaid.

30. Yet you may know that in their visible Worship they are at Warfare with each other, until they have obtained Victory one over another.

31. That the present immediate spiritual Wisdom of the divine Majesty, might bear Rule in the Consciences of the chosen Jewels of immortal Crowns, and not that which is past.

32. Wherefore, when that Gospel Administration of Blood appeared, you know that the Apostolical Commissioners thereof did, with all their Power, preach against all *Mosaical* Observations of Jewish Circumcision, new Moons, or Abstinence from Meat, Drinks, or any Kind of sabbatical Cere-

monies

monies whatſoever, to be vain and of none Effect, and contrary to the Spirit of Chriſt.

33. Thus you that are enlightned from on high, may ſee that that ſpiritual Wine of the everlaſting Goſpel, in the Choſen of God, tranſmuted all watery Ceremonies into its own ſpiritual Subſtance, even as Water being mingled with Blood, is converted into its own Nature.

34. Moreover, ſince the appearing of the two laſt Witneſſes of the eternal Spirit, you may know, that all apoſtolical Ordinances imitated by Men called Miniſters of the Goſpel, are counterfeit Apoſtles, which take upon them to preach, pray, baptize with Water, break Bread, lay on Hands, or any ſuch like, without a Commiſſion from on high.

35. Whether for Silver, or Honour, or a Name amongſt Men, under pretence of Conſcience unto a God which they truly underſtand not, nor deſire to know.

36. From the true God I ſay again, you that are ſpiritual may know, that theſe idol Shepherds, and their imaginary Formalities, are now become vain, and contrary to the heavenly Breathings or Incomes of the glorious Spirit of our Lord Jeſus Chriſt, God-Man glorified.

37. Thus in what Soul ſoever this divine Worſhip of the true God powerfully appeareth, it immediately tranſmits all apoſtolical Formalities into inviſible Spiritualities of glorious Joys,

38. By vertue of an heavenly Intercourſe between the divine Spirit and the poor Soul, that is acquainted with his heavenly Voice, or ſtill Motions. Again,

39. If divers Men appear as Witneſſes, or Prophets, immediately ſent forth by a powerful Commiſſion from the ever-living God, are there not certain divine Seals to diſtinguiſh between thoſe Ambaſſadors which are infallible, and them that are but fallible?

40. My elect Brethren, is it not the Property of a commiſſionated Witneſs of Chriſt Jeſus, at the firſt Appearance of God unto him, to deſire the moſt High, that he would paſs him by, and make Choice of any other to be his Ambaſſador unto his People?

41. Furthermore, in the Manner of his ſpiritual Declarations unto the moſt wiſeſt natural Men, doth he not appear not only ſeemingly quite contrary unto the Lord's former Witneſſes,

neſſes, but alſo as the moſt blaſphemous, ſimple, baſe Fellows that ever appeared in the Name of the Lord?

42. But of the contrary, for the moſt Part in Men that are deceived, is there not a ſtrong Deſire in their fleſhly Spirits to be a ſpiritual Witneſs of the Lord?

43. And upon that Account, will not the leaſt Appearance within them, or without them, ſtir up their Spirits to go or run before they were ſent?

44. Moreover, for want of a true Commiſſion by Voice of Words from the God of Heavens and Earth, do they not declare marvellous natural Things that ſhall ſuddenly come to paſs, or ſpiritual Voices of Power within them, with many lying Signs and Wonders, ſuitable unto the Nature of Man?

45. Through which the moſt wiſeſt rational Men are not only outwitted by them, but ſubject to become one with them.

46. Furthermore, for want of ſpiritual Declaration to witneſs in the Conſciences of the People of pure Light, Language and Life, that they are from the unerring Spirit, do they not deceive their own toſticated Spirits, by taking upon them to act over anew the former Actions of the true Prophets, or Witneſſes, or high Prieſts of the Holy One of *Iſrael?*

47. Doth not this demonſtrate thoſe to be the commiſſionated Witneſſes of the unerring Spirit, that are indued with a divine Gift, to write a Volume as large as the Bible, and as pure a Language as that is, with as much Variety of Matter, without looking in any Writing whatſoever, or having any real Contradiction in it? Again,

48. If Men are endued with a divine Gift to remonſtrate the real Grounds of the inviſible Things of eternal Glory, and Shame, appointed for two Worlds of People when Time is no more; is not this a clear Manifeſtation unto the elect *Iſraelites*, that thoſe Men are the immediate Witneſſes, or Prophets, of the eternal Spirit?

49. But on the contrary, if Men pretend to be Prophets, high Prieſts, or Kings of *Iſrael*, by an immediate Power from the eternal *Jehovah*, and yet are ignorant of the inviſible Things of Eternity,

50. In

50. Is not this a clear Manifestation unto all that have any divine Light in them, that such Men are but spiritual Counterfeits?

51. If Men by a divine Gift unto those that have any Light of Life Eternal, shall make an undeniable Discovery of all Sorts of spiritual Counterfeits in the World, is not that a real Evidence of the Infallibility of their Commission from the Holy One of *Israel?*

52. On the contrary, if Men are so far from a true Discovery of all spiritual Counterfeits, that they can shew no sensible divine Grounds of their own Commission from above, is not that a clear Manifestation unto all that are truly enlightned, that they are Persons under spiritual Deceits?

53. If all sober Men in general, upon the Perusal of this Epistle, shall in their Consciences be convinced, that concerning the invisible Things of Eternity, this is the clearest Discovery that ever their Eyes beheld, and yet but very few of them shall dare to own the Penmen thereof, for fear of loosing their present Enjoyments of fleshly Honour, Profit, or Pleasure amongst Men;

54. Is not this a clear Demonstration unto the Chosen of God, that this Book was penned by the infallible Witness of the eternal Spirit, in the glorified Person of our Lord Jesus Christ:

55. Whom Men durst not own when he was on this Earth, for fear of being excommunicated out of their vain glorious Synagogues; or because of many hard Sayings unto Man's Reason, spoken through his gracious and unerring Mouth.

56. So much at present concerning the chosen Witnesses, Prophets and Apostles, sent forth by the eternal Spirit unto the Sons of Men, to bear Record unto the Man Christ Jesus the Lord from Heaven, the only wise God and alone everlasting Father, against all Gainsayers that ever were, are, or shall be, from these Scripture Words: *And there are three which bear Witness in the Earth, the Spirit, the Water, and the Blood, and these three agree in one.*

57. Crowns of eternal Glory are prepared for those Men and Women, which are not only preserved from despising

Things that seem strange unto them, but are also made with Patience to wait upon the Holy Spirit for his Discovery of them.

CHAP. XXVIII.

1. *No Reason in Angel or Men can be satisfied in itself without Revelation from the Creator.* 2. *God created Reason.* 3. *Yet it was not of his own Nature.* 4. *Infiniteness is to create Persons and Things differing from his own Nature.* 5. *Though all Creatures were made by God, yet they came not out of him but by the Word of his Power.* 6. *No Creature, spiritual, or natural, can be said to be the Image of God, but Man only.* 7. *It is the Property of Reason to promise Obedience to God by his Prophets, but perform none.* 8. *Why the Angels are called mighty.*

1. AGAIN, because of the Endlessness of that serpentine Reason in Man, continually warring against the innocent Dove of plain Truth proceeding from the eternal Spirit of a glorified Christ,

2. Therefore I shall write again concerning the vast Difference between the Nature of angelical Reason, and the Nature of divine Satisfaction in itself, utterly unknown to Men or Angels, until it be his Pleasure to impart the inshining Glimpses thereof into their shallow Comprehensions.

3. Though the Spirits of the mighty Angels are pure Reason, yet you that are spiritually quick, may know, that their undefiled Reason would immediately become all rebellious Imagination against the Creator's Glory, if it were not continually supplied with Inspirations from his eternal Spirit. Again,

4. Is

4. Is the Nature of the most piercing Reason that is, any Thing else but meer Desire? Moreover,

5. Where any Desire abideth, is there not a Want of something desired? And where any Thing is wanting, can that Spirit be fully satisfied in itself? Again,

6. Seeing the pure Spirits of the mighty Angels are but rational, and the most excellentest Reason that is, but meer Desire, and Desire a Want of inward Satisfaction; and where such Satisfaction is wanting in itself, there can be no true Peace enjoyed, or Continuance one Moment in its present Purity.

7. What spiritual Power is there in the most piercing Reason that can be?

8. Is it any Thing else but a meer Desire that it might be Partakers with the glorious Purity of that Spirit that gave its sensible Being?

9. Hath it any Power at all to desire after Wisdom, Love, or any Kind of divine Excellency in the least from its own rational Nature? If this be Truth, which no spiritual or sober rational Man can deny, are not those Men under deep Darkness which say, *The divine Nature of God himself is pure Reason only?*

10. If the most purest Reason in its own Nature be nothing else but unsatisfactory Desire; is it possible think you, that Spirit should have one Thought or Motion of Reason inherent in his Nature, whose divine Vertues are all transcendent Satisfaction in itself? Again,

11. Some Men may say unto me, *Could the divine Majesty create a rational living Spirit, and yet have none of that Life or rational Nature living in himself?*

12. You may remember I have written upon this Point already in the Creation of Angels; yet, for a further convincing or confounding of that Luciferian Reasoning in the learned Men of this World, against the infinite Power, Wisdom, or Glory of the Creator, I shall speak somewhat from the Lord Jesus in answer to this curious Quere.

13. First, You may know that all Things are possible and very easy for an infinite Spirit to bring to pass, when his Glory moves him to do it.

14. Secondly, You may alſo know, that tho' the eternal Spirit be infinite, yet it hath no Power to do any Thing at all, except his Glory moves him to it, or againſt its own Glory.

15. I confeſs it is not only contrary to Reaſon, but far above all Reaſon's Reach, truly to underſtand the Myſteries of the Creation, or Redemption of the mighty Jehovah, or ever-living Jeſus.

16. What is the Height or Depth of the pureſt rational Comprehenſion in Men or Angels, concerning the glorious Things of Eternity? Is it any Thing elſe but either Strength of Memory, or Excellency of Speech, or Swiftneſs of Underſtanding, in comprehending all Words whatſoever, whether they are uttered according to Acuteneſs of Senſe or no? But for a true Underſtanding of thoſe heavenly Things ſignified by thoſe divine Words, it knoweth nothing at all in the leaſt.

17. You know it is written, *With thee is a Well of Life, and in thy Light ſhall we ſee Light.* Here you ſee that *David* did not attribute the Sight of that Light of the Well of Life unto his rational Comprehenſion, but unto the divine Light which he received from the Well of Life eternal:

18. So likewiſe you may underſtand, that the holy Angels themſelves do not comprehend that inſpired Light of Life in them by their own rational Purity, but by vertue of the glorious Incomes themſelves, proceeding from the divine Nature of the eternal Spirit.

19. So that you that are ſpiritual may clearly ſee, that neither Men nor Angels are capable to comprehend divine Truths by any rational Comprehenſion whatſoever:

20. But only by vertue of divine Words or Motions received from the Spirit of an infinite Majeſty of all glorious Truths which are eternal.

21. If the Divine Majeſty could not, by the Power of his Word ſpeaking, into ſome Subſtance diſtinct from him, as well create ſenſible and inſenſible living Beings of Variety of Natures, contrary to his own heavenly Nature, as produce ſenſible Beings of his own divine Nature, how could he poſſibly then be infinite?

22. If the moſt High God ſhould have inherent in his own Spirit ſomewhat of every Nature that he hath created, how could

could he then be all Variety of nothing but infinite Purity in himself?

23. Or how could there be any spiritual Creator at all, but perishing Nature only, as over-wise Men blindly imagine? Again,

24. I would gladly have you that are spiritual-minded, to understand this divine Secret, though every Thing that have Life had its Original from the Creator, yet all Spirits, whose Natures are opposite to the divine Glory, were without him, and not within him, and so were eternally distinct from his most pure Spirit.

25. So that from Eternity he perfectly foresaw all those Spirits alive in their own Elements, though they were nothing but senseless confused Matter in themselves; and when his divine Pleasure moved him to make them appear into distinct living Beings, you may know, that it was none of his divine Nature, but a powerful Word only, commanding those Spirits to come forth out of secret Death or Darkness, and manifest themselves according to their several Properties, into distinct living Beings, in the visible Sight of themselves, and elect Men and Angels, as Manifestations of his eternal Decree.

26. Wherefore you know, in the forming of the Man *Adam* it is recorded that God said, *Let us make Man in our Image*; but you never read or heard that any other Creatures were made in the Image or Likeness of God besides them.

27. You know it is written, *that Christ took not on him the Nature of Angels, but the Seed of Abraham.* And why did not the Creator take on him the *Nature of Angels, but the Seed of Abraham?* You that are spiritual may know, it was because the one was created or renewed into his own Image or spiritual Likeness, and the other was in his Nature quite contrary to the divine Majesty.

28. If the Angels Spirits had been of the divine Nature, how could it be said that Christ took not on him the angelical Nature.

29. But it may be objected, that those Words were spoken in Relation to Christ's fleshly Part. To that I answer: Was not Christ both God and Man in one Person? And was not his divine Spirit and natural Flesh one bodily Essence, after his Godhead was transmuted into pure Manhood?

30. Tho»

30. Though the unchangeable Glory of the Creator was wholly transmuted into a Body of Flesh, Blood and Bone, that sinful Mortals might behold their God Face to Face, and live;

31. Yet you may know that the Nature of his Spirit, in Respect of its divine Purity, neither was, nor possibly could be changed, but only his Infiniteness was laid down in Flesh for a Season, for the fulfilling of Scripture Prophesies. Again,

32. If Christ took not on him that angelical Nature of pure Reason, what then, think you, will become of all rational wise Men, which understand nothing but what is visible unto the Eyes of carnal Flesh?

33. If the eternal Spirit of the Creator hath no angelical Reason in his divine Nature, some Men may say unto me, How will you answer that Scripture, where the Creator saith unto the *Jews*, *Come, let us reason together?*

34. As to that, you may know, when that Scripture was spoken, that the Lord did not talk with the Nation of the Jews in his own Person, but in the Persons of his true Prophets, which were sent to convince those stony-hearted Jews, by declaring the glorious God and his spiritual Truths unto them, in the Ballance of their own Reason. Again,

35. You know it is written that the *Israelitish* Jews cried out, *Let not God speak to us any more, least we die; and it was granted unto them, that he would not speak unto them any more in his own Person, as they desired*; therefore you may know, that the Lord's reasoning with the Jews was only by his Prophets, which were rational Men, like unto themselves.

36. If the Creator himself seemeth to reason with any Man, is it any other Ways but to confound the Wisdom of unclean Reason in Man, by Way of Query, and such like, as Christ, the only God, often did to the Jews, in the Days of his Flesh?

37. You know it is written, that *Christ wept over Jerusalem, and the Jewish Nation, saying, How often would I have gathered you together, as a Hen gathereth her Chickens under her Wings, and ye would not:* Behold, as he was a Man, he wept over the Unbelief of their bloody-minded Spirits, but as he

he was a God, he rejoiced at their Damnation, in relation unto his eternal Decree.

38. Is not this anſwerable unto thoſe Sayings of his, where he calleth them *Serpents*, and *Generation of Vipers*, and *Children of the Devil?* and *how ſhouid ye 'ſcape the Damnation of Hell?* and ſuch like. Again,

39. Concerning thoſe Words, *ye would not*, you that are ſpiritual may know, that the divine Will or Pleaſure of God in his Prophets did ſpiritually contend with the carnal Spirits of the legal Jews, anſwerable unto their curſed Imagination, of having Power in their own rational Wills to do whatſoever he ſhould command them.

40. If the Nature of the moſt pureſt Reaſon be nothing but unſatisfactory Weakneſs, ſome Men may ſay unto me, why then doth the Scriptures call them Chriſt's mighty Angels? From the true Light of Life eternal, to this I anſwer by a Compariſon; If Men are choſen by the greateſt Monarch in the World for his Society, that they may be always ready to obey his Will in whatſoever he ſhall command them, when they have received a Commiſſion from his own Mouth, to execute Vengeance upon Rebels, their Towns, Cities, or Caſtles, in his Dominions, you know they appear mighty or dreadful unto all his People, as the King himſelf that ſent them:

41. So likewiſe you may know it is not in Reference unto the Purity of the Angels Natures, that they are called mighty Angels, but becauſe they were created, not only to ſtand in the perſonal Preſence of an infinite Majeſty, to behold his bright burning Glory Face to Face, but alſo to be ready to receive Commiſſions from him, to execute Vengeance upon the Perſons, Goods, Towns, or Caſtles, of *Canaanitiſh* Rebels, that are left to deſpiſe his ſpiritual Government, or glorious Truths, declared through the Mouths of his choſen Meſſengers.

42. Again, though thoſe Men that ſtand in the Preſence of the World's Monarch, are looked upon as the moſt mighty Nobles on this Earth, yet you know that the Sight of them is not very dreadful to behold, until Men know they have received a Commiſſion of Life and Death from their mighty Lord and Maſter.

43. So

43. So likewiſe, tho' the holy Angels are called mighty, becauſe they ſtand in the perſonal Preſence of the moſt infinite Majeſty of Heaven and Earth, yet you may know that the Sight of them are not very dreadful to behold, until they have received a Commiſſion of Life and Death from their moſt mighty Lord of Heaven and Earth. Again,

44. You know that the Servants of the moſt eminent Prince are not only looked upon as honourable and mighty Perſons, becauſe they ſtand in the Preſence of ſo powerful a Prince, but alſo becauſe they inherit a temporal Kingdom of ſuch exceeding Vaſtneſs, with Variety of Honour, Beauty, Riches, or Pleaſures.

45. So likewiſe you may alſo know that the Perſons of Angels are not only called Holy or Mighty, becauſe they ſtand in the viſible Preſence of ſo infinite a Majeſty, but alſo becauſe they inherit a Kingdom of ſuch infinite Vaſtneſs, and unſpeakable Fulneſs of all Variety of raviſhing Honours, Beauties, Riches, or Pleaſures, which are eternal. Again,

46. You know that the Servants of an earthly Monarch, for the magnifying of their Lord and Maſter, in the Spirit of his Subjects, are cloathed not only with Ornaments decked with Silver, Gold, precious Stones, or the like, but their Bodies alſo are anointed with precious Odours, and fed with the fineſt Delicacies.

47. So likewiſe, for exalting of the tranſcendent Glory of the infinite God in the Spirits of his obedient Subjects, you may know that the Perſons of the elect Angels doth not only ſhine brighter than Gold, or any precious Stones whatſoever, but their Bodies alſo are anointed with divine Odours, and their Spirits are fed with glorious Delicacies, by vertue of a continual inſhining Brightneſs, proceeding from the eternal Spirit that made them.

48. So much at preſent between the divine Nature of the eternal Spirit of undeſiring ſatisfactory Fulneſs in its own perſonal Majeſty, and the rational Spirits of unſatisfactory Deſires, dwelling in the ſpiritual Bodies of the elect Angels, and why they are called mighty Angels.

CHAP.

CHAP. XXIX.

1. *Of the Creation of* Adam. 2. *Why God spake in the Plural Number in the making of Man.*

1. IN the next Place I shall treat of the created Purity of the first Man and Woman that ever were made, that the Heirs of immortal Crowns may the more clearer understand my ensuing Discourse. In the first and second Chapters of *Genesis*, it is thus written; *furthermore God said, let us make Man in our Image, according to our Likeness, and let them rule over the Fish of the Sea, and over the Fowl of the Heaven, and over the Beasts, and over all the Earth, and over every Thing that creepeth and moveth on the Earth; thus God created the Man in his Image, in the Image of God created he him: He created them Male and Female. The Lord God also made the Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and the Man became a living Soul.*

2. My beloved spiritual Brethren, I do not question your Satisfaction concerning the Holy One of *Israel*, being but only one eternal personal Majesty, because not only the Ridiculousness of three Persons in the Deity is so fully discovered already in this Epistle, but because the true Ground why the God of Glory calleth himself by a threefold Title of Father, Son, and Holy Spirit, is clearly manifested also.

3. Before I write concerning what that Image of God in Man's Creation was, give me Leave to reason a little upon those Words, *let us make Man in our own Likeness.*

4. Again, if thou which art so literally acute or exact, do but soberly mind the first and last Words of the three Scripture Texts together, thou canst not possibly but be convinced of thy Trinitary Error.

5. Again, concerning those first Words, *furthermore God said*, hath not those Sayings relation unto the Singular Number only.

6. Moreover, though God ſpake in the Plural Number, *let us make Man in our Image, according to our Likeneſs*; it doth not therefore follow that the Holy One of *Iſrael* can poſſibly conſiſt of three perſonal Beings in co-equal Glory, as Men vainly imagine.

7. Again, thou which little thinkeſt that Univerſity Tongues keeps thee under ſpiritual Darkneſs, whether was it moſt proper for the glorious Creator to ſay, let *us* make Man in *our* Image, according to *our* Likeneſs; or to ſay, '*I* will make Man in *my* Image, according to *my* Likeneſs.

8. Is not the Word *us* in Creation more emphatical, or ſpiritual Order, than the Word *I* in Creation?

9. What is thy natural Wiſdom but rational Exactneſs, whether Words bear a good Senſe, Sound, or Language, and from thence to imagine the Holy One of *Iſrael* to be three perſonal Beings, becauſe he was compell'd to ſpeak Words in the Plural Number, in Reference unto the Glory of his Wiſdom or Counſel, concerning the creating of Man in his Image or Likeneſs?

10. Again, as in the foregoing Words the Creation of Man was ſpoken in the Plural Number of Trinitary Expreſſions, *let us make Man in our Image, according to our Likeneſs*; ſo likewiſe in the following Words you may ſee the Plural Number converted wholly into the Singular Number of one divine glorious Being, in thoſe Sayings; *Thus God created the Man in his Image, in the Image of God created he him: he created them Male and Female.*

11. Doth not theſe Trinitary Expreſſions themſelves, unto all Men that have any ſpiritual Light in them, clearly diſcover the confuſed Darkneſs of any Kind of Perſonal Trinity whatſoever?

12. Can three Perſons in equal Power, Wiſdom, and Glory, poſſibly be but one God?

13. Moreover, is not three in Number abſolutely three? How then, or by what diabolical Logick, canſt thou make three Beings appear to be but one divine Eſſence?

14. Three diſtinct Perſons, as beforeſaid, cannot poſſibly be leſs in Number than three Gods, unleſs two of them in Numberbe removed, that there may remain but one perſonal God

God alone, that none may ſhare with the Holy One of *Iſrael* in his infinite Wiſdom, Power, and Glory: If this be not good Senſe, let Men or Angels reprove me with better.

15. Again, I have better Thoughts of thee, that thou ſhouldſt imagine the Creator to be three Perſons, united together in one divine Bulk or Being, and to think that he, by his infinite Power, might diſunite his divine Trinity, and ſend two of them forth for a Seaſon unto the Sons of Men as he ſaw Occaſion, and ſo to return unto the divine Eſſence.

16. I confeſs, theſe and many ſuch like groſs Abſurdities concerning the Creator, every Man is ſubject unto, until his Underſtanding be enlightened from on high by the Holy One of *Iſrael* himſelf.

17. Becauſe Millions of People lie under deep Darkneſs in many Nations, concerning the right Underſtanding of the Trinity of the only true God in Unity, through the Deceit of Antiquity of Cuſtom, proceeding from the Orthodox Miniſters of the Goſpel, ſo called, therefore I am compell'd to uſe many Words in this moſt needful Point.

18. Again, if through a ſober and meek Peruſal of this Epiſtle, thou attain to know there is an eternal Being of Beings, and truly to underſtand this glorious Creator to be but one perſonal Majeſty, thou wilt then, as clear as the Light itſelf, not only ſee the miſerable confuſed Darkneſs of thoſe Men that ſay, *there is no God but in Men's Conſciences only*, or that ſay, *there is no God at all but periſhing Nature*: But thou wilt alſo ſee all Men that are ignorant of this one perſonal Majeſty, which come forth in the Name of the Lord, but meer deceived Perſons, though they ſpeak like Oracles or Angels.

19. Again, becauſe many upright Souls, for want of clear Diſtinction in them of the inviſible God of eternal Glories, are ſubject to continual Doubts of being deceived through the Variety of pretended Appearances in his moſt Holy Name; therefore in the next Place I ſhall write in a comparative Way upon thoſe Sayings, *let us make Man in our Image, according to our Likeneſs*.

20. If a mighty earthly Prince have ſecret Thoughts of acting a Thing of Concernment, in Relation to his Honour, you know with Advice of his Privy Counſellors, it is uſual for

him to ſay, *It is our Royal Pleaſure to do ſuch a Thing, or we think fit ſo to do; or let us do ſuch a Thing, or we rejoice in your Welfare as our own, and ſuch like.*

21. So likewiſe, when the King of Glory was moved to create a Thing of Concernment, from his ſpiritual Privy Council, it was moſt requiſite for him to ſay, *let us make Man in our Image, after our Likeneſs.*

22. Again, if he intendeth to do ſome ordinary Thing by Virtue of his Royal Pleaſure, in Reference to his Honour, you know not taking Advice of his Privy Council, he ſpeaketh in the Singular Number altogether; as namely, *I will ſuch a Thing to be, or let it be ſo*; and ſuch like:

23. So likewiſe when the King of Glory created Things for his Honour, that were not of his divine Image, or Likeneſs; thoſe Creatures being at a Diſtance, and of lower Concernment to him, you know he ſpake altogether in the Singular Number only, as if he had not formed them from his unſearchable Council, as namely, *let ſuch a Thing be, or let it be ſo*, or the like:

24. Again, if a King for his higheſt Honour from his moſt eminent Councellors, having no Heir, is moved to ſet his Royal Stamp upon a Man, as to be called by the Name of the Blood Royal, and to be the next Man in the Kingdom to the King, you know the Thing being of ſo near Concernment unto him, he thinks he can never ſpeak too much, or Home enough in the Thing, for the taking upon the Spirits of his Subjects; therefore he will ſay, *Let us make ſuch a Man our Heir*; or, *it is our Royal Pleaſure to make that Man our Kinſman, and Ruler over our whole Kingdom, next to ourſelf*, and the like.

25. So likewiſe, as beforeſaid, the creating of Man being of the higheſt and neareſt Concernment unto the King of Glory, that his wonderful Wiſdom and Love in the Thing might operate not only upon ſpiritual Men, but alſo in the mighty Angels themſelves, the glorious Creator, with a Fulneſs of Speech from the Depth of his inviſible Council, ſaid, *Let us make Man in our Image, or in our Likeneſs*, becauſe until Man was made, he had formed nothing in his own Likeneſs, but the contrary altogether, as abundantly beforeſaid.

26. Again,

26. Again, you that are renewed from on high with the Image of Christ, may know, that one chief Ground that moved the divine Majesty to say, *Let us make Man in our Image*, it was because he did eternally purpose to become a spotless Man of Flesh, Blood, and Bone, himself:

27. So that the Word *us* had Relation unto a twofold Condition of that spiritual Man the King of Glory himself; therefore they were spoken in the plural Number, *let us make Man in our own Image*, and such like.

28. Another Ground why the divine Majesty said, *let us make Man in our Image*, was this, because the glorious Creator himself from Eternity was a spiritual Person in the Likeness of the Man *Adam*.

29. Again, as beforesaid, the chiefest Ground of all why the divine Majesty said, *let us make Man in our own Image*, was this, because the infinite Majesty, and the Man *Adam*, was to be of so near a Union both spiritually and naturally.

30. Therefore the God of eternal Glory was compelled to disrobe himself of his Infiniteness, by transmuting of it into Flesh on this Earth; that from his divine Self he might purchase for elect Mankind in that Body of his Flesh, personal Crowns of God-like Glory in the highest Heavens, with himself and his mighty Angels.

31. Heaven descended into Earth, that Earth might be made capable to ascend into Heaven.

32. God himself became very Man, except Sin on Earth, that very Man himself might become the very God in the high Heavens; and that elect Mankind, except Sin, may be all like God himself in the Heavens also in their several divine Measures, at the personal appearing of our Lord Jesus Christ in the Clouds of Heaven, with all his holy Angels.

33. Again, Was not this one End also why the Holy One of *Israel* spake in the plural Number, saying, *Let us make Man in our Image*; that the learned Men of this World should not only blind their own Eyes, but also become that scarlet Whore that sits upon many Waters, making the Nations continually drunk with their spiritual Witchcraft of trinitary merchandizing Lies, that they may be justly condemned in their own Consciences in that Day when our Lord Jesus Christ

Christ shall say unto them, *Depart from me ye Workers of Iniquity, I know ye not, or I sent you not, ye preached in my Name only for Silver and Honour among Men, and ye persecuted my Prophets to the Death, because they discovered your learned Deceits unto my People. From your own subtile Imaginations you made Laws to stop all Mens Mouths, as Blasphemers, Hereticks, Seducers, Deceivers of the People, or Disturbers of the civil Peace,* and such like: That you only might usurp Lordship over all Mens Consciences, Persons, and Estates, *that could not bow down to your idolatrous Inventions; you laid Snares to entrap all those that you suspected might impede your vain glorious Decrees; you lived in secret Lusts and Pleasures upon the Ruins of my innocent People, and flattered the Ignorant, what Pains you took in studying after spiritual Things for their Souls Health. You made Use of my holy Name only as a Cloak to hide all your Subtilties from the deceived People; you blinded their Understandings with your sabbatical Ceremonies of long Prayers, and lifting up your Eyes and Hands towards Heaven, as if you had been Purity itself, notwithstanding your Hearts were full of Covetousness, and your Feet swift to shed innocent Blood; you offered up your bloody Fasts and Feasts unto me for a Sacrifice of Acceptations of your Doings, as if I were like unto yourselves, to be perswaded by goodly Words to justify all your Unrighteousness; you pretended my Glory in all your imaginary Formalities, but it was your own Honour principally you sought from the People, and Death unto you to lose it; earthly Riches, Honour, Beauty, unsatiable Pleasures, long Life, and such like, were your only Joys; you have had this your desired Paradise already, and my poor People have suffered their Hell in your Heaven, and now must you suffer your eternal Pain and Shame, and they must possess everlasting Joy and Glory.*

34. So much at present, why the God of Glory spake in the plural Number. In the next Place, I shall in some Measure shew what that Image of God in the creating of Man doth signify.

CHAP.

CHAP. XXX.

1. *How God made Man in his own Image or Likeness.* 2. *The Soul of* Adam *was of the same divine Nature of God.* 3. *Not of the Nature of the Angels.* 4. *Of the created Virtues in* Adam's *Soul.* 5. Adam *did not know of his Power to stand or fall.* 6. *The Breath of Life which* Adam *had received from God, died.*

1. THE Scripture declareth what Condition Man was formed in, in these Words; *thus God created the Man in his Image, in the Image of God created he him.*

2. After the Man was compleatly made in the Similitude of his Creator, the Scripture tells you then what Substance he was created of, in those Words, *the Lord God also made the Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and the Man was a living Soul.*

3. You that are spiritual may know in the creating of Man, that the Lord God spake the Word only into the Dust of the Earth, and immediately the Vertue of that Word brought forth a living Man of pure Flesh, Blood and Bone, like unto God himself, as near as possibly could be.

4. It was not the Visibility of their Persons that differed in the least, but the Glory of them only.

5. The one was an infinite spiritual Body, in all Parts perfectly holy, and the other was a finite natural Body, of perfect Innocency, resembling that divine Form, as aforesaid.

6. You know I have abundantly shewed the Impossibility of the least Motion of Reason to be inherent in the Nature of God; therefore I would have you to understand, though *Adam*'s Body being made of Dust, and appointed for Generation, was but natural, yet his Soul was not rational, but supernatural, or divine: Why? Because it was formed according to the invisible Glory of the eternal Spirit.

7. Therefore you may understand, that if the Soul of *Adam* had been rational in its Creation, then it could not have been

been divine, but of an angelical desiring Nature, only of Unsatisfaction in itself.

8. Again, you spiritual ones may understand, that that divine Soul in *Adam*, which was created after the Likeness of the eternal Spirit, did consist of several heavenly Properties in its Measure, answerable unto those divine Qualifications in the glorious Creator, above all Measure.

9. What were those created Vertues in *Adam*'s Soul? It was an invisible spiritual Light and Life, called Wisdom, Faith, Love, Righteousness, Meekness, Patience, and such like.

10. Though his Soul could be nothing at all without its several Properties, and though those Qualifications were all in a heavenly Harmony, yet this I would have you to take Notice of, that Joy of Soul that *Adam* did possess, arose in him from one divine Voice only, called the Spirit of Faith, which was all Satisfaction in himself with his present Condition, not having the least Thought of any Happiness beyond what he enjoyed already.

11. Thus, as the divine Nature of the eternal Spirit was Variety of infinite Satisfaction in itself, so likewise the Soul of *Adam* being composed of the very same Qualifications, was Variety of heavenly Satisfaction in itself also, according to its Measure.

12. If the Nature of *Adam*'s Soul had been rational in his Creation, then through Want of divine Satisfaction in itself, it would always have been desiring after something that he wanted, like unto the elect Angels and us, which have two contrary Voices in one Soul.

13. Again, you may know, that the created Nature of the Soul of *Adam* could not possibly have any Reason it it. Why? Because the very Nature of Reason is seriously to consider, whether Things be good or right that are propounded unto its Understanding, or no.

14. But on the contrary, that Spirit which without the least Consideration perfectly knoweth the Excellency of a Thing, as soon as ever it is presented unto it, as *Adam*'s did, must needs be divine as God's is, and so super-rational, though cloathed with pure Nature only.

15. Again,

15. Again, though the Soul of *Adam* through the divine Purity of its Nature was immortal, and uncapable of the least Motion of any Kind of Rebellion against the glorious Spirit of its Creator, yet, because his Body was natural, and had its Beginning of Dust, and so was subject to change, or to be changed from its present Condition, his immortal Soul having its Being in a Piece of Clay, was become subject through Temptation to be transmuted from its present created Glory, also.

16. For this I would gladly have you to understand, though the Soul of *Adam* was of a divine Nature, yet, because it was a created Nature distinct to itself, it was become a Son, a Subject, a Servant unto its divine God, and capable of Transmutation through deep Temptation into a sinful Condition, through which both Soul and Body might not only be subject to natural Death, but also full of Fears of an eternal Death, or casting out of the spiritual Presence of the divine Majesty.

17. To bring forth his heavenly Design of a more transcendent eternal Glory, that he had prepared through Sufferings to be enjoyed by his divine Image, at the last Day with himself, Face to Face;

18. You that are spiritually quick may know, that the Body of *Adam* was not created natural only, because he was appointed for Generation, but also because if his Body had been immortal in its Creation, as well as his Soul, he would not only then have been uncapable of natural Generation, but also he would have been uncapable of any Kind of Transmutation whatsoever, unless he gave Consent unto it himself.

19. And where then had the prerogative Power, infinite Wisdom, and transcendent Glory of the Creator, ever been seen, or known, by Man or Angels, as beforesaid?

20. Again, though *Adam*'s Soul was of the divine Nature in its Creation, yet I would have you to understand that he knew not whether he should stand or fall from his present Estate or no.

21. Neither did he know what Power he was endued with all in his created Purity, as many Men vainly imagine:

22. Why? Because if he had known that he had Power in his own Will to preserve himself in his present Condition, he not knowing as aforesaid, any Glory above what he had enjoyed, you may be sure if he could have kept himself in that blessed Estate, he would never have lost it for want of making Use of all the Power that was in him to have resisted a Temptation unto Rebellion; in which he knew there was a threatning of the Loss of that created Glory he enjoyed, as beforesaid.

23. Again, though the Soul of *Adam* was of the divine Nature in its Creation, yet because it was one Essence with a Body that was taken out of Dust, therefore it was both probable and capable to be brought into a Condition of entring into dead Dust for a Moment, to fulfil those Scripture Sayings, *for in the Day thou eatest thereof thou shalt die the Death, in the Sweat of thy Face shalt thou eat Bread till thou return to the Earth, for out of it wast thou taken; because thou art Dust, and to Dust thou shalt return.*

24. Was the Body of *Adam* any Thing but dead Dust before its living Soul was infused?

25. Moreover, Was the Soul of *Adam* ever spoken of as a sensible living Being, before it became one Essence with his Body of Flesh, Blood, and Bone, formed out of the Dust as an House or Tabernacle for its comfortable Substance and sensible Understanding of its own living Being?

26. Seeing the Body of *Adam* was nothing but a Lump of dead cold senceless Dust, before his Soul entered into it, and composed it into a compleat living Man; by Vertue of a spiritual Word spoken through the glorious Mouth of the the Creator: Dost thou think it possible that either of them could enjoy any sensible living Being without the other?

27. Again, you know the Scripture saith, *The Lord God also made the Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and the Man became a living Soul:* Though the Body of *Adam* was formed of Dust, you see all the Life it enjoyed was from its Soul only, *and the Man became a living Soul.*

28. When

28. When the Lord said, *for in the Day thou eateſt thereof, thou ſhalt die the Death*; was it not the very Soul of *Adam*, as well as his Body, that was threatned with Death itſelf?

29. Nay, was there any Thing could live in the Body of *Adam* but the Soul? What then could be capable of dying, but the Soul only?

30. Again, canſt thou be ſo ſenſeleſs as to think that ever the Body of *Adam* could have turned to Duſt, if his Soul had not died within his Body, and like a Spark of Fire in an Oven that is cloſed from all Kind of Air?

31. So likewiſe thou mayeſt underſtand, that the immortal Soul of *Adam* became mortal as ſoon as ever it was polluted with Sin, and when it came to taſte of Death, according to the Word of the Lord, through the Stoppage of the Breath of Life, proceeding from the inviſible Soul, that fiery Spark was quenched with ſilent Sleep of Death, as Life or Light that is ſmothered, and did not fly in the Air, as Men vainly imagine.

32. Again, it is ſaid, *the Man became a living Soul*; now you know that every Man's ſinful Soul is the Life of its natural Body, yet it may be a dark dead Soul in ſpiritual Matters, while it is alive in natural; but as beforeſaid, the Spirit of *Adam* was called a living Soul, in Relation unto the living Vertue, Beauty, or inviſible Glory of its Creation.

33. I confeſs that it was impoſſible for the Soul of *Adam* of ever being capable of Death, if it had been always preſerved from being polluted with Sin.

34. Moreover, as ſoon as ever it was but touch'd with Sin, in that very Sin was Death itſelf:

35. Whoever thou art that ſhall ſay that the pure Soul of *Adam* was not defiled with Sin itſelf, whatever Light thou pretendeſt to know, thou art utterly ignorant as yet of the Spirit of the Scriptures.

36. If according to the divine Truth of Scriptures, thou art made to confeſs that the pure Soul of *Adam* was overcome of Sin, and therewith all defiled through his whole Man, though Men or Angels ſhould gainſay it, thou mayeſt be fully aſſured that both the Soul and Body of *Adam* are in the Duſt of the Earth dead aſleep, void of all Life, Light, Motion,

Heat, or any Thing appearing unto Life, until that second Man *Adam*, the Lord from Heaven, by the mighty Power of his Word doth, or shall raise him again, and all Mankind that are asleep with him in the Dust, at the last Day.

37. Again, though the Body of the Man *Adam* being formed of Dust, was absolutely natural, through its Appointment for Generation, yet I would have you that are spiritual to understand this Secret, that until *Eve* lusted after *Adam*, through her being first defiled with the angelical Serpent, the Soul of *Adam* being divine, and free from all Kind of Rationality, could not possibly have any Desire in it after carnal Copulation with his Wife.

38. For you may know that carnal Pleasures were too low for a spiritual Soul, whose Nature was Variety of divine Satisfaction in itself.

39. Again, though the Woman *Eve*, through the Permission of God, was first guilty of the Transgression of Lust, and so tempted her innocent Husband to lie with her, to cover her Folly, if it had been possible, yet because her Soul was of the divine Nature in its Creation, as *Adam*'s was, you may know that that carnal Desire in her towards her Husband, proceeded not from her own divine Purity, but from the rational Nature of the unclean Serpent within her, as I shall clearly demonstrate when I come to treat of the Manner of her being overcome by the Subtilty of that angelical Serpent.

40. Thus though the Bodies of *Adam* and *Eve* were both natural, and so were capable of Lust to bring forth Generations, yet you may know, that the secret Wisdom of God saw it most fit, that neither *Adam* nor *Eve* should be first capable to know what it was to desire after carnal Copulation from their own divine Spirits, but from that Serpentine unclean Spirit, that entred into the Body of *Eve*.

41. So much at present why God said, *let us make Man in our Image, according to our Likeness*, and what that Image of God was in the creating of Man.

CHAP.

CHAP. XXXI.

1. Of the Seed of the Woman. 2. Of the Seed of the Serpent. 3. How Sin came into Man's Nature. 4. No Angel cast out of Heaven but that one which deceived Eve. 5. No true Knowledge of the Scriptures but in the Knowledge of the two Seeds. 6. No Speech could proceed from any but from the Angel.

1. IN the next Place I shall write of the angelical Serpent, and of the Manner of his beguiling of innocent *Eve.*

2. In the 12th Chapter of the *Revelation* it is thus written: *And the great Dragon, that old Serpent called the Devil and Satan, was cast out, which deceiveth all the World, he was cast out into the Earth, and his Angels were cast out with him.* Seeing the Scriptures make Mention of an old Serpent, Dragon, Devil, and his Angels, some Men may say unto me, was there many Angels cast from Heaven into the Earth together, or but one only? And if there were but one or many, where are those Angels now become?

3. From a divine Gift received from the unerring Spirit, to this I answer: As there was but one Man *Adam* cast out of this heavenly Paradise of created Purity of Soul and Body, and all his Generation were cast out of their spiritual Peace with him;

4. So likewise there was but one angelical Serpent cast from his created rational Purity, and that was that Serpent Devil which deceived *Eve.*

5. But the Angels which were cast out with him were of his Seed or Generation, through his Union with the Intrails of Eve, as I shall make manifest in the ensuing Discourse.

6. My beloved spiritual Brethren, because my Soul desireth your Perfection as my own;

7. Therefore would I gladly have you possessed with an infallible Understanding between *Michael* and his Angels, and the Dragon and his Angels; or between the Seed of the Woman,

man, and the Seed of the Serpent; Why? Because in the Knowledge of these two distinct Seeds, Sons, or Generations, depends a general Understanding of the Spirit of the Scriptures;

8. Wherefore in the 2d of *Genesis* you should find it thus written; *but of the Tree of Knowledge of Good and Evil thou shalt not eat of it, for in the Day that thou eatest thereof thou shalt die the Death.*

9. If you look in the 3d Chapter of *Genesis* with a spiritual Eye, then you may clearly see what that Tree of Knowledge of Good and Evil did signify; the Words are these, *Then the Serpent said to the Woman, ye shall not die at all, but God doth know that when ye shall eat thereof, your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil. So the Woman seeing that the Tree was good for Meat, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise, took of the Fruit thereof, and did eat, and gave also to her Husband with her, and he did eat.*

10. My elect spiritual Brethren, you know it is a general Opinion amongst learned Men, that the Serpent which appeared unto *Eve*, was one of the Beasts of the Field, which the Lord God had made.

11. And that the Devil was an invisible Spirit, which entred into the Body of the Serpent, and spake those subtile Speeches through his Mouth;

12. And so caused the Woman to eat of the Fruit of a natural Tree, which the Lord God had forbidden, and tempting her Husband to eat of that Fruit with her, it operated that venomous Evil in them and all Mankind.

13. Behold the gross Darkness abiding in the Spirits of the learned Men of this perishing World!

14. You know that the Scriptures are generally expressed in natural Terms for the Manifestation of spiritual Things, to the weak Comprehension of sinful Mortals;

15. And natural wise Men would perswade Men to understand them exactly in the Letter, because they measure the glorious Things of Eternity by their rational Learning only, as beforesaid.

16. In

16. In Scripture Records you know that Christ is called a *Lyon*, a *Lamb*, a *Stone*, a *Door*, a *Way*, a *Vine*, a *Green Tree*, and such like Expressions, in Reference unto spiritual Meanings.

17. Also you know that evil minded Men are sometimes called by the Names of *Devils*, *Dragons*, *Vipers*, *Serpents*, *Fruitless-trees*, and such like, according to that of *John* the Baptist, when he said, *now the Ax is laid unto the Root of the Tree; every Tree therefore that bringeth not forth good Fruit, is hewn down, and cast into the Fire*;

18. So likewise you that are spiritual may know, that that angelical Reprobate by whom *Eve* was deceived, was called a *Dragon*, an *old Serpent*, the *Devil*, and *Satan*, a *Deceiver*, or *the Tree of Knowledge of Good and Evil*, and such likes Names, suitable unto his cursed Nature.

19. But the very Truth is this, that Serpent that tempted *Eve* was that angelical Dragon Devil beforesaid, which the Lord God from the highest Heavens, cast down to the lowest Earth.

20. And it was his seeming divine Wisdom, and angelical Person, that bewitched *Eve*'s innocent Soul to hearken unto him, and her Eyes to dote upon him.

21. For you know that *Eve* had three Considerations in her before she was overcome to consent unto the Serpent's Language;

22. First, *The Tree was good for Meat*. Secondly, *It was pleasant to the Eyes*. And thirdly, *It was a Tree to be desired to make one wise*.

CHAP.

CHAP XXXII.

1. *The Condition of* Adam *and* Eve *in their Fall.* 2. *The Angel called a Serpent.* 3. *He was more comely in* Eve's *Eyes than* Adam. 4. *How the fallen Angel became Flesh.* 5. *How God became Flesh.*

1. BEFORE I write of the three Secrets hid in the Angelical Temptation, I shall speak a little of the Dispensation of the secret Wisdom of God to his chosen Ones.

2. You that are spiritual may know, that in the divine Will of the infinite Majesty, is a Twofold Operation, which is this; *When his Wisdom seeth fit to reveal a divine Secret to his Elect, then his Holy Spirit is all active, and when he seeth fit to obscure it from them, then his divine Spirit is all passive.*

3. Why? Because for the Manifestation of his infinite Power and Wisdom, you know, that he can create Light out of Darkness, and Life out of Death, with a glorious Advantage:

4. For you know, that if the glorious Creator, for Trial of his Creature, should leave the most experimental Man that is to his own inspired Light, and suffer him to be tempted unto that Evil of Adultery or Murder, and overcome thereby, he must of Necessity lose that former Joy and Peace of the divine Light, or Love of God in him.

5. And in the Room thereof both see and feel Nothing but spiritual Darkness, with a secret Fear of eternal Death:

6. Until the Light of Life appears again, with a new Assurance of a glorious Deliverance from that sinful Darkness and fearful Death, as aforesaid.

7. Truly, whatever Men shall imagine to the contrary, as sure as there is a God, this was the Condition both of *Eve* and *Adam* also, when they were defiled with unlawful Lust one towards another, by the subtil Temptation of that Serpent's Council, called the *Tree of Knowledge of Good and Evil.*

8. Again,

8. Again, though it is ſaid, *It was a Tree to be deſired to make one wiſe*; yet you may know that the Soul of *Eve* was not of a deſiring Nature after Wiſdom in her Creation, becauſe ſhe was all divine Satisfaction in herſelf:

9. Therefore that Deſire of taſting of the Fruit of a Tree to make her wiſe as Gods, to know both Good and Evil, proceeded only from the rational Nature of the unſatisfied Spirit of the angelical Serpent.

10. For this I would have you to underſtand, at that Time *Eve* was tempted to Evil by the Serpent, ſhe was wholy left to her own Strength;

11. And it was the ſeeming Glory of his Angelical Language that overtopped her preſent Light, and begot that Deſire in her Underſtanding, through which her Soul was moved with a powerful Deſire to make Trial of his Serpentine Council, and to taſte of his ſpiritual Meat, ſo highly exalted by him:

12. Why? Becauſe to her received new Thoughts, ſhe had not heard ſo glorious a Language before.

13. Again, *the Tree was pleaſant for Sight*, truly before that glittering Serpent appeared, *Eve* wanted no Satisfaction in beholding the Man *Adam*.

14. But ſhe looking a little too long upon the Comelineſs of his Form, through his infuſed Witchcraft her Soul was raviſh'd with the Sight of his Angelical Perſon.

15. Again, *It was a Tree whoſe Fruit was to be deſired to make one wiſe as Gods, to know both Good and Evil.* My beloved ſpiritual Brethren, the pretended Meaning of the Serpent in thoſe Words was this, if ſhe did but taſte of the Fruit of that Tree, it was ſo full of divine Virtue, that ſhe ſhould not only be like unto God, but ſhe ſhould be as a God to herſelf;

16. Alſo to know all that was to be known, whether Good or Evil within her own Soul; but the Truth is, his ſecret Intent was this, that when ſhe had taſted of that forbidden Fruit, ſhe ſhould with him both know and feel in her own Spirit the Difference between *Light* and *Darkneſs*, *Life* and *Death*, *Love* and *Envy*, *Peace* and *War*, *Good* and *Evil*, or *God* and *Devil*.

17. Again, since *Eve*, the natural Mother of all Mankind, was overcome by Lust, through the Subtilty of the Serpent, hath not many a poor innocent Virgin, or Virgin-wife, been deceived in like Manner, through the Comelineſs of Men's Perſons, and their Serpentine Languages, by perſwading them that they loved them above their own Lives, and of giving them ſuch Content they know not of, or if they deny them, it will be their Death.

18. Moreover, by telling them all Men are but one Man, and all Women are but one Woman, and therefore it was pure Liberty to be free unto all; and that they are in the greateſt Bondage which are united to one only.

19. I ſay, hath not theſe and ſuch like curſed Councils occaſioned many an innocent Soul to betray their Virginity, or Virgin-bed, unto their perpetual Sorrow, and Shame afterwards?

20. Truly, my Chriſtian Friends, this was the Virgin-wife *Eve*'s very Caſe, though it may ſeem ſtrange at the firſt unto many that ſhall read this Epiſtle:

21. You know the Scripture ſaith, *That ſhe ſeeing the Tree to be good for Meat, and pleaſant to the Eyes, and a Tree to be deſired to make one wiſe, took of the Fruit thereof, and did eat; that is*, when the innocent Soul of *Eve* was overpowered with the Serpent's ſubtle Language, as beforeſaid, her Spirit did conſent unto him to come in unto her, and take full Poſſeſſion of her to be her God and Guide, inſtead of her Creator.

22. Truly in this Caſe the Virgin *Eve*'s Condition may fitly be compared unto the Virgin *Mary*.

23. For you know after the Angel had told her that without knowing of Man ſhe ſhould be with Child, through the Power of the moſt High overſhadowing of her; how eaſily was ſhe intreated, not only to have it ſo, but alſo how exceedingly did her Soul rejoice with the very Tidings thereof?

24. Again, if Men look with a ſpiritual Eye between their Angelical Salutations, they may ſee more ſeeming glorious Enjoyments in the unclean Angels greeting of *Eve*, than in the holy Angels ſaluting of *Mary*.

25. Though Men or Angels ſhould gainſay it, from the Spirit

Spirit of Truth itself, I shall declare the very Sense of this Secret in Plainness of Speech, which was this;

26. As soon as ever *Eve*'s innocent Soul, through the permissive Power of God, was overcome to consent to the Serpent's cursed Counsel, his Angelical Person entered into her Womb through her secret Parts;

27. And being united to her Soul and Body, his Serpentine Nature dissolv'd itself into her pure Seed, and defiled her throughout, and so became essentially one with her, through which naturally she conceived a *Serpent*, *Dragon*, *Devil*, into a Man-child of *Flesh*, *Blood*, and *Bone*, and brought forth her first begotten Son of the Devil, yea, the very Dragon, Serpent-Devil himself, and called his Name, according to his Nature, *Cain*, or cursed, though ignorantly she said she had received a Man from the Lord.

28. So likewise of the contrary, the Womb of the Virgin-Wife *Mary* was honoured with the only wise Angelical God himself;

29. Through which her polluted Nature was not only cleansed, whilst he was in her Womb;

30. But also, by Virtue of the divine Power, she was enabled to conceive his glorious Majesty of her Seed into an holy Babe of unspotted Flesh, Blood and Bone, and in his Season to bring forth her first-begotten Son of God:

31. Yea, the true God and everlasting Father himself, and call his Name, according to his Nature, *Emanuel*, *Jesus*, or blessed.

32. So that you which are inwardly baptized with the true Knowledge of the Holy One of *Israel*, may see in some Measure what is meant by the two Scripture Seeds, the Angelical Devil first became a Man-Child, and the Angelical God afterwards became a Man-Child.

33. Thus the most Holy God abased himself in the very Womb of a Woman, that he might first or last destroy the Power of that Serpentine Reason, or lying Imagination in all his elect *Israelites*.

CHAP. XXXIII.

1. *What Form the Devil was of before he tempted* Eve. 2. *Spiritual Bodies do not change their Forms but their Glories.* 3. *Spirits can take up no Bodies but their own.* 4. *The forbidden Fruit was not an Apple, or any other Fruit that could be eaten with the Teeth.*

1. IT is written, *But God giveth it a Body as it pleaseth him; even to every Seed his own Body.*

2. My spiritual Friends, according to the Truth of the Letter, you may see, that by the decreed Word of the Creator, every Seed, or Spirit, naturally bringeth forth it's own Body, or Likeness in its Season.

3. Thus it was with the Serpent-Angel when he tempted *Eve*, he was not a homely Beast, as Men vainly imagine from their beastly Reason;

4. But he was a spiritual Body, and appeared unto *Eve* in Form like unto a glorious God, or Man.

5. For this I would have you to understand whose Souls are fixed upon a substantial Glory to come, though the spiritual Bodies of God, or Angels, be transmuted into natural Bodies, or though the mortal Bodies of Men be changed into Immortality, yet the Form of their Persons are never altered, but the Beauty of Glory of them only.

6. But some Men may say unto me, is any Thing hard for the Lord? Or can he not appear in any Form, or transmute his Creature into any Shape whatsoever, after he hath formed him?

7. To this I answer, from the Truth itself, the Creator can do whatsoever his divine Wisdom seeth fit.

8. Now in his Wisdom he foresaw that his infinite Power and wonderful Glory would most apparently be seen by elect Men and Angels, in a comely ordering the Things that he should make.

9. So

9. So that all Creatures from Eternity appeared most amiable in his Eyes, that in Time were to bring forth their own Bodies, according to their Kind.

10. Wherefore when any Monster is born, you may know it is either through unnatural mixing of Seeds together, or it is some Judgement answerable to some wicked Act; or else it is a Forerunner of some strange or dreadful Thing that is to fall upon the Heads of monstruous minded Men or Women, which abhor the very Name of a personal Majesty.

11. For our God is the God of all spiritual and natural Order, and not of Magical Confusion.

12. This Truth will be an eternal Witness in the Consciences of *Canaanitish* lying Devils, which say, *When the Body of Man turns to its Dust, the Soul is swallowed up into the eternal Ocean, or else it appeareth in some other Form, as namely, a Horse, or an Ass, or a Dog, or a Root, or a Flower, or such like.*

13. My beloved spiritual Brethren, from whence think you proceedeth this, and all such like Errors? Truly only from some secret Lusts Men are in Bondage unto, which are as dear to them as their very Lives:

14. Therefore they are afraid of appearing again in the Bodies of Men, lest they should reap the Fruit of all their former Filthiness; *Blessed are the purified Spirits, for they shall see their God eternally Face to Face.*

15. Again, it is written, *that she gave also to her Husband with her, and he did eat:* That is, being full of natural Lust from that Serpent within her, she by her Angelical Speeches did entice her Husband to lie with her, and so he was defiled also with her.

16. But it may be objected, that the Woman was made for that very End for Procreation of Mankind, therefore it seemeth something strange that natural Lust should be that Sin of eating the forbidden Fruit, or Tree of Knowledge of Good and Evil.

17. To this I answer, 'Tis Truth the Woman was formed for that very End, and in her Seed was the very Law of Generation:

18. But she was defiled in Spirit and Body by another, to her

her own Knowledge, before ſhe was capable to know what it was to deſire her own Huſband;

19. And the Truth is, as aforeſaid, ſhe immediately deſired him to hide her known Rebellion againſt her Creator.

20. Beſides all this, knowing herſelf firſt in the Tranſgreſſion, her Conſcience told her that ſhe ought not to have enſnared her innocent Huſband, to hide her Folly.

21. But to have waited for the Iſſue of her own Doings, I mean the Birth of that Serpentine curſed *Cain* in her Womb, before ſhe had deſired the lawful Knowledge of her own Huſband.

22. Again, if you that are ſober do but ſeriouſly ponder it in your Spirits, you cannot be ſo weak as to think, that the Law of eternal Life and Death depended upon the eating of an Apple from a natural Tree;

23. For you know that the Lord *cauſeth the Earth to bring forth all Variety of Fruit to be eaten by the Mouth*, principally as a Superfluity of Delight to the Taſte of Man only:

24. Therefore how can ſober Men imagine or think, that the Souls and Bodies of all Mankind ſhould be ſo venomed through the eating of an Apple?

25. As ſure as the Lord liveth, it was ſuch a deviliſh Apple that was eaten by *Eve*, that it hath and will bring forth many Millions of Serpent Dragon-Devils, in Forms of Men and Women, unto eternal Condemnation.

26. Again, you know it is written, that *Chriſt* ſaid unto his Apoſtles, *Perceive ye not yet that whatſoever entreth into the Mouth, goeth into the Belly, and is caſt into the Draught, but thoſe Things which proceed out of the Mouth come from the Heart, for out of the Heart cometh evil Thoughts, Murders, Adulteries, Fornications, Theſts, falſe Teſtimonies, Slanders, theſe are the Things which defile the Man.* Matt. the 15th.

27. My ſpiritual Brethren, I hope e'er this you ſee that it was not a natural Apple eaten by *Eve*'s Mouth, and ſo paſſing through her Belly into the Draught, that defiled her whole Man.

28. For if our God and only Saviour be all Truth, as he is, and cannot poſſibly lie, then *that which is eaten by the Mouth of Man, goeth into his Belly, and is caſt into the Draughts without defiling*

defiling his Soul: So that without Controversy, that Fruit or Apple taken, and eaten, or received by *Eve* and *Adam*, through which they were wholly defiled, shamed, and fearfully tormented, never came into their Mouths, or Teeth, as literal wise Men vainly imagine;

29. But as beforesaid, it was a spiritual Eating of the Serpent-Angel in the innocent Mouth of *Eve*'s Soul, by her unlawful lusting after her innocent Husband that knew nothing of the Thing, that he might cover her Iniquity, or when she was called to an Account, help to bear her Burthen.

30. Again, it is written, *the Kingdom of Heaven consists not in Meats and Drinks*; also it is written, *whatsoever is sold in the Shambles, eat; making no Question for Conscience Sake.* Furthermore it is written, *there is nothing unclean in itself, but as it is so esteemed, for the Earth is the Lord's, and the Fulness thereof*; in these and many such like Scripture Sayings, is it not as clear as the Light itself, that whatsoever was made might freely be eaten, so that it were moderately taken?

31. So likewise, whatsoever was created at the first for Man's eating with his Mouth, was absolutely pure and very good for that End it was made; but of the contrary, that Fruit, or Tree of Knowledge of Good and Evil, eaten of by *Eve*, was not only full of tormenting spiritual Venom to her former Peace of Soul, but it caused her very Body also to be subject unto all Manner of mortal Diseases.

32. Besides a secret Fear of eternal Death, which was worst of all, until the Voice of God in the Garden of her Soul, quieted her wounded Spirit, with a gracious Promise of a glorious Deliverance, through his Appearance in a Body of Flesh, in that Saying, *The Seed of the Woman shall break the Serpent's Head.*

CHAP XXXIV.

1. *The Tree of Knowledge of Good and Evil was no natural Tree.* 2. *What it was.* 3. *Whence the Originality of Sin came.*

1. IN the first Chapter of *Genesis* it is thus written, *And God said, behold, I have given unto you every Herb bearing Seed, which is upon all the Earth, and every Tree wherein is the Fruit of a Tree bearing Seed, that shall be to you for Meat, and God saw all that he had made, and lo it was very good.*

2. If thou which readest this Point dost but view this Place of Scripture with Sobriety of Spirit, thou canst not then but be convinced of the gross Absurdity of the learned Men of this World, that have long imagined the Tree of Knowledge of Good and Evil, to be a natural Tree bearing Apples, or such like Fruit.

3. Again, *if every green Herb upon all the Earth, and every Tree wherein is the Fruit of a Tree bearing Seed,* were given unto *Adam* and *Eve* for their Food, according to what is here written, and that God that gave it them saw all that he had made to be very good, how then can any sober Man possibly imagine or think, that the Tree of Knowledge of Good and Evil could be of this Creation, though it appeared unto *Eve* upon this Earth, seeing all the Trees that God had made in this Earth, was very good in his Sight, as aforesaid?

4. This I would fain know from the Learned, whether this Earth was capable of any Curse, or any natural Thing that grew in it, before *Eve* had eaten of the forbidden Fruit?

5. Again, If the Earth was bless'd, and all that was created in it, until *Eve* had rebelled against the Creator, then without Controversy, whatever venomous Creatures, Trees, or Herbs there are, or any Thing else that is hurtful to the Nature of Man, upon the Account of eating with the Mouth, they had no Being in this Creation, until *Eve* had transgressed.

6. Therefore that Tree of Life in the Midst of the Garden, and the Tree of Knowledge of Good and Evil, could not

not possibly be Trees bearing natural Apples, as hath long been imagined.

7. But they were Trees of higher Concernment, than of eating their Fruit with the Mouth, and casting of it into the Draught.

8. Do not all Men that have any true Light in them, look upon the Tree of Life, from the Beginning of *Genesis* unto the End of the *Revelation*, to be nothing else but the spiritual Person of that Lord *Jesus Christ*, who is the only ever-living God, from whence floweth all living Waters into the Garden of *Eden*, who are the spiritual Trees of eternal Glory?

9. Again, do not those Men that are of a sound Judgment in the Things of Eternity, look upon that Tree of Knowledge of Good and Evil, to be the out-cast unclean Person of that Serpent-Dragon Devil, which through essential Union with *Eve* became that murthering, lying, cursed *Cain*, through which the Spirits of the elect *Israelites* are all defiled, as well as the *Canaanitish* Reprobate Trees of eternal Death, until they are watered a-new from the glorious Tree of Life eternal, as beforesaid?

10. But alas, in this confused Age of seeming lofty Light, instead of a true Understanding of the spiritual Trees of eternal Life, and the carnal Trees of eternal Death, spoken of in Scripture-records, do not many atheistical minded Men in these our Days, endeavour with all their Might to convert the glorious Truths of the ever-living *Jesus* into nothing but Brain Fancies of notional lying Vanities?

11. Is it not become a second Nature unto them for Silver, or Honour, to deceive their own Souls, by flattering their poor deceived Brethren, lying under the Power of many filthy Lusts, that all their Sins shall be burnt up, but their Souls shall be swallowed up into the eternal Being?

12. Suppose the forbidden Fruit had been a natural Apple, the Creator's Nature being all Purity itself, and the Soul of *Eve* being of his divine Image, if the forbidden Tree was pure in it's Nature also before it was touched by *Eve*, whence then came that Sin upon the Spirit of *Eve*, seeing all Things that was made in this Creation was very good at the first, as is clearly proved by the Scripture Records already?

13. This I am ſure of, that no Man that is ſober neither will, nor dares ſay, that that Evil proceeded from the Creator's forbidding her to touch the Tree, or its Fruit; neither could that Sin poſſibly proceed from the Soul of *Eve*, becauſe it was of the divine Nature in its Creation.

14. And if that Tree and its Fruit eaten of by *Eve* were of this Creation, how could there poſſibly be any Evil in its Nature, either ſeeing every Thing and Tree that was formed in this World, was made very good at the firſt in the pure Eyes of the Creator, as abundantly beforeſaid?

15. But ſome Men may ſay unto me, Though the eternal Spirit of the divine Majeſty was uncapable of the leaſt Motion of Evil, through the infinite Purity of its ſpiritual Nature, yet Sin being but a Defect of Nature, may it not originally riſe out of the Soul of *Eve*, though it was purely created, and for want of a Creator's infinite Power in itſelf for its own Preſervation?

16. From the Light of Life Eternal to this I anſwer: As for the Originality of Sin, it is both granted and clearly demonſtrated already, in that Secret of the Creation of Angels beforeſaid, that the Root of all Evil ſprung from the Nature of the unſatisfied angelical Reprobate, through the abſenting of the Creator's inſpiring glorious Excellencies to him:

17. But on the contrary, it is againſt all ſpiritual or rational Truth that is ſober, that the leaſt Motion of Evil could poſſibly have its Original from the divine Spirits of *Eve* or *Adam*;

18. Therefore much leſs out of any Kind of Apple-Tree, or any other Wooden Trees, Herbs, or Plants, which were made for Man's natural Comfort or Delight only;

19. For this I would have you to underſtand, though the Souls of *Adam* and *Eve* were but finite created Beings, yet becauſe they were of the ſame Nature of him that made them, their Spirits were as free from all Kind of Deſire after Wiſdom or any Thing elſe, as the Creator himſelf; for, as beforeſaid, where any Deſire is, there is a Want, and the leaſt Want that is muſt needs be a Defect or Weakneſs in Nature, which being not immediately ſatisfied, it is ſubject to become nothing but Evil.

20. Where-

20. Wherefore from a divine Gift received from on high, I affirm against Men or Angels, that that first Desire of Sin in the Soul of *Eve*, proceeded not from the Nature of her own Spirit, but from the unclean Spirit of the unsatisfied Serpent's Language spoken into her.

21. For you that are spiritually quick may know, that there appeared no Kind of Desire or Lust in the Soul of *Eve* towards *Adam*, until she had tasted of the forbidden Fruit; and if that Fruit had been an Apple, is it not very strange that *Adam* should be ignorant of it until his Wife had found it out, seeing all the Trees in the Garden which the Lord God had made, were very good, and given them for Food?

22. Moreover, whoever thou art, after the Perusal of this Truth, shalt call this *Nonsense*, *Blasphemy*, *Heresy*, *Lies*, and such like, because it discovereth thy *Darkness*, is it not a clear Testimony in thy own Conscience, that thou art one of the cursed Brood of the old Serpent Devil beforesaid, which art not able to endure the Light, because by it *thy Deeds are manifested to be Evil?*

23. Again, though I know I have written sufficiently concerning this Truth already, unto all that are of a quick Comprehension, yet, for the satisfying of the Lambs of Christ, and for a further convincing of all gainsaying Wolves, I shall go on to the utmost in the further clearing of this Truth of so high Concernment unto Mankind.

CHAP. XXXV.

1. *The Curse was not pronounced upon any natural Beast, but the fallen Angel.*

1. WHEREFORE in the third Chapter of *Genesis*, you may find it thus written, *Then the Lord God said to the Serpent, because thou hast done this, thou art cursed above all Cattle, and above every Beast of the Field, upon thy Belly shalt thou go, and Dust thou shalt eat all the Days of thy Life; I will also put Enmity between thee and the Woman, and between thy*

Seed and her Seed, it shall break thy Head, and thou shalt bruise his Heel. My spiritual Brethren, can any of you upon mature Consideration possibly imagine that that Serpent was a natural Beast that was pronounced cursed by the Lord, for some evil Deed done unto innocent *Eve?*

2. If it were an evil Spirit that spake through the Serpent's Mouth, can any sober Man think that the most wise Creator would have pronounced a Curse upon the brute Beast and his Seed, if the Evil that was done to *Eve* proceeded only from the Devil within the Body of that Serpent? Again,

3. Can you find in any Place of Scripture, that ever the Lord charged any evil Spirit or Devil with that Deed done unto *Eve*, but that Serpent only that spake unto her?

4. Therefore whatever Men vainly dream of Apples pulled from Wooden-Trees, or of a natural Serpent, or of an evil Spirit in the Body of an ignorant Beast, or any such like imaginary Stuff concerning the deceiving of *Eve*, yet you that are truly enlightned from on high, may know that that Serpent by whom *Eve* was beguiled, was that angelical Reprobate cast down from the Kingdom of Glory beforesaid, into this perishing World.

5. Moreover, you may understand also that the Serpent Angel deceived *Eve* upon a spiritual Account, and not upon a natural Account: Why? Because you know that she was ignorant of that poor and low Thing of lusting after a Man, until she had obeyed that Serpent's Voice;

6. Therefore when the Creator denounced that Curse upon the Serpent and his Seed, that angelical Serpent was within the Womb of *Eve*, and not without her.

7. And the Lord called him a *Serpent*, only because of his exceeding Subtilty to deceive.

8. Concerning the Serpent's going upon his Belly, and eating Dust all the Days of his Life, if that had been a natural Serpent so threatned by the Creator, was he not as well he had enjoyed Legs to go, and the choicest of Things to eat, seeing the one was become as natural to him as the other?

9. Of

9. Of what Concernment was that to the Woman for a natural Serpent to be curſed by the Lord? Doth any Man or Woman heed Serpents upon that Account, or any other whatſoever?

10. Moreover, ſuppoſe that Curſe had been denounced againſt an evil Spirit diſtinct from the Soul and Body of *Eve*, what Hurt would that have been unto *Eve*, *Adam*, or their Generation?

11. Or who regards a Curſe upon any Devil in the leaſt, ſo that he himſelf be not that evil Spirit or Devil ſo curſed?

12. Again, concerning the Enmity put between the Woman and the Serpent, and their Seed, I would fain know from any ſober Man, whether there might not be as much Enmity between *Eve* and a She-bear, as a natural Serpent?

13. Is it not believed by all Men that are poſſeſſed with the true Light, that that Chriſt Jeſus, recorded in Holy Writ to be the Son of God according to the Spirit, and the Son of Man according to the Fleſh, was that heavenly Seed of the Woman here ſpoken of?

14. Moreover, was not this Jeſus conceived of the Virgin's Seed into Fleſh, Blood, and Bone, by the eternal Spirit? And was he not pronounced bleſſed when he was in the Virgin's Womb?

15. Furthermore, are not all his ſpiritual Seed of elect Mankind pronounced bleſſed with him alſo, as the Offſpring of the Moſt High God, and Heirs of immortal Crowns of eternal Glory? Again,

16. Doth not Scripture Records throughout make a Diſtinction between two Seeds or Generations of Mankind?

17. And do they not attribute Names unto them, according to their ſeveral Natures?

18. Moreover, doth not the Scriptures make Mention of a Day of Judgment, both for the Dead and the Quick? And doth it not frequently ſpeak of an eternal perſonal Glory, and its Habitation prepared for ſome, called by the Titles of *elect and precious Jewels*, *choſen ones*, *Sons of Gods*, *Saints*, *the Bleſſed of the Lord*, and ſuch like?

19. Doth not the Scriptures alſo ſpeak of an everlaſting Shame of perſonal fiery Death in utter Darkneſs, ordained for others, and their Place of Reſidence?

20. And

20. And doth it not ascribe Titles unto them according to their Natures; as namely, *Devils*, *Dragons*, *Serpents*, *Vipers*, *Sons of Belial*, *cursed Children*, and such like?

21. Again, if the Lord Jesus Christ was that Angelical God which became that blessed Son of the Virgin, promised to *Adam* and *Eve* after their Transgression, the which none can deny after so clear a Demonstration of the Scripture Seeds as this is, except they be Reprobates; then, without Controversy, that Serpent which was cursed for his evil Deed was not without her, but within her, when he received that Sentence by the Mouth of the Lord, and that Seed, or First-born of *Eve*, called *Cain*, was that cursed Serpent Angel himself, cloathed with Flesh, Blood, and Bone, in the Form of a Man:

22. Who not being able to endure the Sight of righteous *Abel*, that blessed Seed, or Son of God, answerable unto that Curse of Enmity denounced against him in the Womb of *Eve*, his Spirit was restless until he had manifested himself to be that old Serpent, murthering lying Devil, and the Father of all *Canaanitish* murthering-minded Men and Women, so frequently spoken of in Scriptures, *Not as* Cain, *which was of that wicked one, and slew his Brother*, in the first Epistle of *John*, Chap. iii. *He that soweth the good Seed is the Son of Man, and the Field is the World, and the good Seed are the Children of the Kingdom, and the Tares are the Children of that wicked one, and the Enemy that soweth them is the Devil.* Matt. xiii.

CHAP.

CHAP. XXXVI.

1. *Of the Mind of the Spirit in the Word* Eating *of the Tree of Knowledge of Good and Evil.* 2. *No true Interpretation of the Scriptures but by immediate Inspiration.* 3. *Reason not capable of the Mysteries of God.* 4. *But Faith only.* 5. *No Devils but Men and Women.* 6. *No Devil, without Man tempteth any.* 7. *But the Seed or Lust of his own Spirit.*

1. WHAT is the Mind of the Spirit by that Word, *eating of the Tree of Knowledge of Good and Evil?* From the Light of Life eternal, to this I answer, the most wise Creator called it eating, for several Respects:

2. First, you may be sure that the Lord God called it eating, that neither Men or Angels should know his Secrets until it was his divine Pleasure, that he might receive the Praise and Glory alone from all those that he should reveal them unto.

3. Again, the Spirit of God called it eating, because of the Civility of that Speech: For the Scripture-Language is much like to a modest pure Virgin, who is loth to have her secret Parts mentioned in the least, tho' they are as useful in their Kind, and as honourable, being undefiled, as any Part of the Body.

4. And why are they honourable? Because the only Lord of all Life and Glory hath honoured them himself by his blessed Birth.

5. Moreover, you know, if a spiritual or natural Thing be propounded to the Understanding of Man or Woman, of which they have had no Experience, their Spirits feeds upon it, and considers the Pleasure of it as much as possible may be, before they consent to taste of it with the whole Man.

6. So likewise in the Word eating, you may know that the Meaning of the Spirit of God was this, that the Soul of *Eve* should beware of hearkning unto any other Voice, that was contrary unto that divine Image, or Voice of the Spirit of God within her; so that if she should hear the Voice of a Stranger, she

ſhe ſhould not give Way in the leaſt unto that Voice, leſt ſhe ſhould be overcome therewith.

7. Again, if the Spirit of God, inſtead of ſaying unto *Eve, thou ſhalt not eat thereof*, ſhould have ſaid, *thou ſhalt not ſpiritually, or naturally, luſt after any God or Angel, but be content with what I have appointed for thee*; then indeed there would have been no Need of any Interpretation upon the Words, but as beforeſaid, the Wiſdom of God ſaw it moſt fit to act otherwiſe.

8. Therefore, whatever the learned Men of this World dream of finding out the inviſible Things of Eternity, by ſearching into the Scripture Records, and comparing them together, the divine Majeſty hath locked up all the principal Secrets of the Scriptures in his own ſpiritual Breaſt, that he, by an immediate Inſpiration, may diſpoſe of them into the Spirits of elect Men and Angels, moſt advantageous for his own Glory, and their Conſolation.

9. Therefore the ſacred Scriptures runs not in the Line of Reaſon, but in the Line of Faith, Inſpiration, or Revelation, according to thoſe Sayings in the *Hebrews*, and other Records.

10. By Faith the divine Work of Creation, and wonderful Myſtery of Redemption, was, and is known with the immortal eternal Glory, and everlaſting Shame of Mens Perſons in the End of the World.

11. But of the contrary, you ſhall never read in any Place of Scripture, that any Man knew the Things of eternal Glory in the leaſt, by any Kind of rational Comprehenſion whatſoever.

12. I confeſs the natural Reaſon of Man is a very good Handmaid, if it be well qualified with the ſpiritual Dame of divine Faith, for illuſtrating of the Things of God unto weak Comprehenſions:

13. But as for truly underſtanding the inviſible Things of God by the higheſt Reaſon that ever was in Man or Angel, it is utterly impoſſible, as abundantly beforeſaid.

14. Why? Becauſe, tho' the Spirit of Reaſon were never ſo pure, yet you may know its Nature is but Deſire only after the

the Knowledge of the divine Nature of that Spirit from whence it had its living Being.

15. But of the contrary, spiritual Truth or Faith, being of the very divine Nature of God himself, in what Soul soever that heavenly Seed is sown, it springeth up in that Spirit with Variety of glorious Consolations, in Reference unto Life eternal, by vertue of an Intercourse with the eternal Spirit from whence it came.

16. Moreover, I confess that a Man that is endued with a *Solomon* like Gift of natural Reason, may be able to comprehend all Words, whether they are spoken in a good Form, Sense, or Language, or no; and to be mighty in Disputes about the glorious Things of Eternity.

17. But as for his real Understanding, whether there were any such eternal Things or no, he hath no certain Knowledge of that at all, but his bare Thoughts only, which, equally weighed in that Ballance, it may be true, or it may be false; and all this is for Want of an Infallibility of Truth itself.

18. Therefore, tho' the divine Things of the eternal Majesty be nothing else but spiritual Purity of infallible Truth in themselves, yet, unto that rational wise Man, they are nothing but nonsensical Blaspliemy, or lying Tales, till his Reason is confounded in him by a true and heavenly Faith.

19. Again, if there should be any evil Angels or Devils living in the Air, and a Devil amongst them, called *Belzebub*, the Prince of Devils, what need any Man trouble himself with the least Fear of eternal Death, whatsoever Wickedness is committed by him; because, if a Man is tempted to Evil by any Devil, but what is in his own Nature only, that evil Spirit is to be eternally damned, and the Man to be set free.

20. Nay, moreover, if Sin or Evil issued not from Man's unclean Reason, or lying Imagination within him, is it possible, think you, that any Man should be so tormented as some Men are, with an inward Burning, through a secret Fear of eternal Sufferings, rising in them from the Guilt of former Evils, committed against the Light of Conscience?

21. Furthermore, seeing all Men which live after the Flesh must die or perish, and that Man's own Lust is that imaginary Devil, from whence proceeds all Sin or Evil, without Controversy,

verſy, tho' Men or Angels ſhould gainſay it, there are now no other evil Spirits, Angels, or Devils, but unmerciful Men and Women only.

22. Again, if Envy, Pride, Covetouſneſs, Hypocriſy, Luſt, and ſuch like, be the Devil in Man, are not Men and Women thoſe Devils that are under the Power of thoſe Evils? I would fain know, from the learned Men of this World, whether there are any other evil Angels, or Devils, beſides Mankind, that luſt after Women, or Silver, or Honour, or Revenge, or any Kind of Evil whatſoever.

23. Truly, if thoſe ſuppoſed wiſe Men, which talk ſo much of the Subtilty of the Prince of the Air, that rules in the Children of Diſobedience, could poſſibly know that their own imaginary Reaſon was that evil Spirit, or Prince of all their airy Diſputes concerning God, Angels, Devils, Heaven, Hell, eternal Glory, or Shame to come, which they know not of, according to Truth.

24. Then, inſtead of their rejoicing in the Approbation of many Men, in Relation unto their natural Gifts, their own Spirits would immediately become the Principle of all thoſe howling, groaning, Serpent Devils, ſpoken of in holy Writ, even in the Sight of elect Men and Angels in this mortal Life.

25. Again, is it not againſt all ſpiritual or rational Senſe, that any Man, Angel, or Devil, ſhould ſuffer eternal Damnation for the Sins of another, or for another's tempting him to Sin or Evil.

26. Moreover, doth it not ſtand to very good Senſe, that that Creature that is left to himſelf, to be tempted unto Sin or Evil, and overcome thereby, and remains under the Power of it to his Life's End, ſhould eternally ſuffer at the great Day for his own Sins, and not for another's Iniquity?

27. Wherefore, is it not now one of the vaineſt Things in the World, for any Man to think that there is any other evil Spirit, Angel, or Devil, that tempts him to any Motion, Imagination, Thought, Deſire, Word, or Action of Rebellion, againſt God or Man, but that lying, proud, envious Devil, living in his whole Man, as beforeſaid.

28. Therefore,

28. Therefore, let no Man that profesſeth ſpiritual Light or Life in him, for very Shame ſay, that God can be tempted, or tempt any Man unto Sin, or Evil; neither let him ſay, that any evil Spirit, Angel, or Devil, in the Air, or Earth, or in the Water, or in the Fire, tempts him to commit any Sin or Evil, but that Air, watery, fiery, luſtful, fleſhly Devil, dwelling only in his own Body.

29. I ſay, let him know that that is the Prince of the Air, which, thro' the abſenting Virtue of the Holy Spirit, begets thoſe Legions of Devils, or Luſts, in the Soul of Man.

30. And it is the true Light of the Lord Jeſus Chriſt, in all his new-born ones, that cruſhes thoſe Cockatrice Eggs, before they become Serpent Devils, to ſting the whole Man with Fears of eternal Death.

31. So that thoſe Devils which, by the powerful Word of the Lord Jeſus, were caſt out of *Mary Magdalen*, or any other Creature, ſpoken of in holy Writ, were only all Manner of filthy Diſeaſes, or fiery Diſtempers in Man, that hurried him about any deſperate Wickedneſs whatſoever, oftentimes increaſing ſo powerfully, that it did not only occaſion him to rend his own Body, and break Iron Chains;

32. But alſo he is ready to tear any one in Pieces, until the Lord of Glory ſhine into his diſtempered Soul with that golden Grace of true Faith, thro' which that imaginary Devil is chained up, whereby all his fleſhly Goods were ſpoiled of ever having Power in him as formerly; and being now in his right Mind, at the glorious Feet of the true Jeſus, through his own pure Light leading him into heavenly Raptures, in Reference unto his eternal Glory, at his viſible appearing in the Clouds with all his mighty Angels.

CHAP. XXXVII.

1. *The prerogative Power of God is above all Law.* 2. *Why God cursed the fallen Angel in the Womb of* Eve. 3. *The Angel's Nature (after his Offence) was not satisfied without being Ruler.*

1. SOME Men may say unto me, if it should be granted that Serpent by whom *Eve* was beguiled, was none of the Trees of this Creation, nor an evil Spirit in the Body of a natural Serpent, as hath been long imagined by the learned Ministers of Men, but was an absolute Serpent Devil, as is abundantly declared by you, and that it entered into *Eve*, and in her Womb, was pronounced cursed by the Creator, and so naturally brought forth himself a cursed *Cain* of her Seed; what was this unto *Eve?* Or why should she suffer any Kind of Punishment for being overcome by an Enemy that was too mighty for her?

2. From the Light of Life eternal, to this I answer: Concerning the Enemy being too potent for her, that was hid from her Eyes by the unsearchable Wisdom of the Creator.

3. For you that are spiritual may know, that the Soul of *Eve* was not only purely created in its Kind, like unto Angels, or other Creatures, but it was also of the very same Nature of his most glorious Spirit that formed it; so that she could not be ignorant in the least, that all Obedience was most due unto her Creator's Command.

4. Moreover, you may know also that the Creator, by the Vertue of his Royal Will for manifesting of his glorious Power, might give his Creature a spiritual Law of Light and Life in itself, and yet reserve to himself the prerogative Power of it.

5. Furthermore, you know the glorious Creator might present unto the View of his Image a Serpent-Devil, for the Trial of his Workmanship, and might, upon Pain of Death, forbid

forbid his Creature of having to do with that Tree, or of hearkening unto it in the least.

6. Also you know that the Creator might leave his divine Image unto its own present Strength, thro' which it might, by a subtil Enemy, be tempted, and overcome to commit Evil with it, against its Creator's Law, and yet its Sin be upon its own Head.

7. Why? Not only because it rebelled against its own divine Light, but principally because there was no Law to bind an infinite Majesty to protect it in its created Purity.

8. My beloved moderate Brethren, if Men could forbear reasoning against the Creator's prerogative Power, wonderful Wisdom, or Ways which are past finding out, then would they enjoy true and lasting Peace in their own Souls, through Deliverance from that Conscience condemning Evil, of rash judging Things, they know not, but this Grace of Patience is prepared only for the blessed *Israelites*, and not for scoffing *Ishmaelites*.

9. Again, if the angelical Serpent was in the Body of *Eve* when he received his Curse, some Men may say unto me, was he capable of understanding of a Sentence denounced against him, being in the Womb of *Eve*, and changed from his former Condition, as abundantly declared by you?

10. Or why should the Serpent and his Generation undergo an eternal Curse, and *Eve* and her Generation suffer but a temporal Curse? seeing she rebelled against greater Light than he.

11. Or if that angelical Serpent was not cursed before *Eve* had actually rebelled with him, was not *Eve* as liable to an eternal Curse as he, seeing they both transgressed against an infinite Glory?

12. From the Light of Life eternal, to this I answer, that Curse denounced by the Creator upon the Serpent in the Womb of *Eve* was not for his Satisfaction in the least, but is to convince *Eve*'s deceived Thoughts of possessing such god-like Happiness promised to her, if she obeyed his Counsel, as aforesaid.

13. Also it was to convince her in due Time of that Error of doting upon her First-born, as a Blessing received from the Lord; for when she should see the Fruits of her Heir, instead

of

of her rejoicing in him as at his Birth, her Soul would not only loath his Company, but would alſo caſt him out of her Preſence, leſt he ſhould murder her, as he did his righteous Brother, for her former Love and tender Compaſſion towards him.

14. Moreover, that Curſe againſt the angelical Serpent and his Seed was ſpoken unto her for her divine Satisfaction afterwards, when the Light of Redemption ſhould ſhine in her deceived Soul, and ſhew her that her Firſt-born Son was that angelical Serpent, curſed in her Womb by the Creator;

15. And that his Generation of Men and Women were curſed in his Loins alſo, that ſhe might the more abundantly magnify the free Grace of God's electing Love towards her deceived Soul;

16. That having had ſo near a Union and Communion with that angelical Reprobate, ſhe was not eternally curſed with him alſo.

17. Furthermore, notwithſtanding the Soul of *Eve* rebell'd againſt a greater Light than the Serpent did, yet you that are ſpiritual may know, that ſhe was utterly uncapable of an eternal Curſe upon her Perſon for theſe Conſiderations:

18. Firſt, becauſe her Soul proceeded from the heavenly Nature of the eternal Majeſty himſelf.

19. Secondly, becauſe that Conſent unto Evil in her proceeded not from her own Nature, but the unclean Spirit of the Serpent ſpeaking into her innocent Soul, as aforeſaid.

20. Again, you may know that the Serpent was called *the Tree of Knowledge of Good and Evil*, before *Eve* was tempted unto Evil, therefore, tho' he had been a Tree in his firſt Eſtate, which had known nothing but Good, before *Eve* or *Adam* had any ſenſible Being, yet, being fallen from his created Purity, he was now become a Tree of Sin or Evil only:

21. Therefore he was a rejected, or curſed Outcaſt-Tree from the glorious Preſence of Life eternal, before his viſible appearing unto *Eve*:

22. So that though *Eve* through Temptation was overcome to know both Good and Evil, with that curſed Serpent; yet ſhe had ſome relenting Light of Life in her after her Rebellion,

lion, which occasioned a secret Shame and Confusion of Soul in her, for her Rebellion against the Creator.

23. Therefore she was capable of being made a good Tree again; yea, and a Tree bringing forth Fruit of a more transcendent Glory than she was capable of before her Fall.

24. But on the contrary, that Serpent Tree was so far from any Kind of Relentation of Sin, or Rebellion against the Creator, before or after he tempted *Eve*, that instead of being capable of Reproof of Sin or Evil, whereby he might be restored from his most wretched Estate, he did utterly abhor both God and Man, unless he might be their Counsellor, and Ruler over them for everlasting, as beforesaid.

25. This eminent Truth of the two Scripture Seeds, or Trees of eternal Life and Death, is plainly proved in the seventh Chapter of St. *Matthew*, where it was said by Christ, the only God himself, *a good Tree cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit, therefore by their Fruits ye shall know them:*

26. So that you which are spiritual, may know, that according to the Truth of Holy Writ, though Men or Angels should gainsay it, the Serpent Angelical-Tree being reprobate unto all Manner of Evil, he and his Seed of *Canaanitish* Men and Women, were not only cursed in the Womb of *Eve*, but also before this World was.

27. But of the contrary, innocent *Eve* being a good Tree in her Creation, through her proceeding from the divine Nature of the Tree of eternal Glory itself, though she was overcome by that wicked one as beforesaid, yet she and *Adam*, or any of their Seed, could not possibly eternally perish, because they were Trees elected to bring forth good Fruit unto everlasting Life and Glory, long before this World was, as abundantly beforesaid.

CHAP.

CHAP. XXXVIII.

1. *The Bodies of Angels are capable of dissolving into Seed.* 2. *The Seed of the Serpent only damned.* 3. *Pure Reason lost the Knowledge of the Creator, and of itself.* 4. Cain *not the Son of* Adam, *but of the Serpent.* 5. Cain *was Brother to* Abel, *only by the Mother's Side.* 6. *All that died in the first* Adam *shall be saved by the Second.* 7. *Those that are not lost in themselves, can never be saved.*

1. IF the angelical Serpent was of as large a Compass as the Person of a Man, some Men may say unto me, how could he enter into the Womb of *Eve* through so narrow a Passage, as is declared by you? Truly this Quere is much like that in the 3d Chap. by St. *John*, where it saith, *Can a Man be born which is old, can he enter into his Mother's Womb again, and be born?*

2. My spiritual Friends, as our Lord answered *Nicodemus* unto his fleshly Question, so likewise from his own Light in like Manner I shall make answer unto this; Though the Body of the angelical Serpent in its Length and Breadth was as a Man is, yet you may know it was not of a gross Substance as Man's is;

3. But it was a spiritual Body, created in another World;

4. For though the Bodies of the mighty Angels are in Forms like Men, yet you may know that they shine like unto the Sun, or a Flame of Fire, being formed in a Region of a more higher Nature than this:

5. Therefore they are of Motion as swift as Thought, and of a pure thin, or bright fiery Nature, so that with great Ease they pierce through a narrow Passage at the divine Pleasure of the Creator:

6. So likewise it was with that Serpent Tree of Knowledge of Good and Evil, for though his created Purity was become all Manner of imaginary Impurities through his out-cast Condition,

dition, yet you may know that his Form was of a more fiery Brightness than that of *Adam*'s, or else *Eve* could not possibly have been deceived by him, as aforesaid.

7. Also his Body being spiritual, though his Nature was carnal, there was no Let to hinder his descending into her Womb, to bring forth the Creator's secret Purpose of two Generations, coming through the Loins of one Woman, to make an everlasting Distinction between the transcendent Glory of Respection, and Shame of Rejection.

8. Again, though the angelical Serpent descended into the Womb of *Eve*, yet you may know that his ascending Nature was utterly lost, so that, instead of his ascending upward into that Habitation of ravishing Glory from whence he was cast, he was ignorant of it, and of that God and his mighty Angels, as if he had never known them in the least;

9. Therefore he imagined his serpentine Subtilty, to be the only Wisdom then in being, and this World to be the only Heaven.

10. My beloved Brethren in the eternal Truth, whatever carnal minded Men vainly dream of a general Redemption by Christ, as sure as the Lord liveth, there is a serpentine Generation of cursed Men and Women, which glory in all Manner of fleshly sporting themselves about a Creator, or in possessing of a Perfection in this Mortality, which with their Father *Cain* are utterly ignorant of the true God, his everlasting Kingdom, elect Angels, immortal personal Glory, or Misery, or any spiritual Thing in the least.

11. Again, doth not the Scripture throughout make Mention of two distinct Seeds, Sons, or Generations of Mankind?

12. Can *Cain* and *Abel* both therefore proceed from *Adam*'s Loins, or be of his begetting upon the Body of *Eve?*

13. It is written in the Third of *Luke*, and the last Verse, concerning Christ, *that he was the Son of* Enos, *the Son of* Seth, *the Son of* Adam, *the Son of God.* If Christ Jesus, the eternal Son of God according to the Spirit, was the very Son of *Adam* according to the Flesh, can any sober Man possibly think, that there should be any Relation of Spirit or Flesh between Christ and *Cain?*

14. Or that the everliving God, upon any Account whatsoever, should be Brother unto a cursed Serpent?

15. Though righteous *Abel* was *Cain*'s Brother, yet their Brotherhood came by the Mother's Side only, and not by the Father, though *Eve* was made out of *Adam*'s Side.

16. Because you know that righteous *Abel* did represent the glorious Person of all Righteousness and Truth itself, who was that holy and innocent Lamb spiritually slain from the Beginning of the World in *Abel*, by the Heart and Hand of murthering lying *Cain*.

17. Moreover, is not this answerable unto that of Christ and his Brethren, you know their Brotherhood was by the Mother's Side only, and not by the Father.

18. Thus if your Eyes be opened, you may see in Contrariety, a Harmony between the Seed of the Woman, and the Seed of the Serpent.

19. Again, because of the great Opposition that may rise up against this glorious Truth, through the exceeding Pride and Unbelief in the Heart of most Men, give me Leave to cite a few Scriptures. In the 3d Chapter of the first Epistle of *John*, you may find it thus written, *Not as* Cain, *which was of that wicked one, and slew his Brother*. In the 13th Chap. of *Matthew* it is thus written, *He that soweth the good Seed is the Son of Man, and the Field is the World, and the good Seed are the Children of the Kingdom, and the Tares are the Children of the wicked One, and the Enemy that soweth them is the Devil.*

20. Morever, in the 8th Chapter of St. *John*, Christ Jesus, the only God of Truth, speaketh thus: *Ye are of your Father the Devil, and the Lusts of your Father ye will do: He hath been a Murtherer from the Beginning, and abode not in the Truth, because there is no Truth in him; when he speaketh a Lie, then speaketh he of his own, for he is a Liar, and the Father thereof.*

21. My spiritual and rational Friends which are sober, was not *Cain* the first murdering lying Man that ever was born of a Woman? Seeing no true Christian can gainsay it, was not cursed *Cain* from the Beginning that murthering Devil and Father of Lies spoken of by Christ, aforesaid?

22. In

22. In answer unto those carnal *Jews*, which boasted themselves to be of *Abraham*'s Seed, and were not those lustful murdering minded *Jews* or *Gentiles* which our Lord branded with Titles of *Serpents*, *Vipers*, *Children of the Devil*, and such like, filthy *Canaanites*, which proceeded out of the Spirit of cursed *Cain*, that old Serpent Dragon Devil, and Father of all the Damned in this World, and not from the Spirit of *Abraham*, though they might proceed from his Loins according to the Flesh, through Mixtures of Seeds in Marriages: *The Sons of God saw the Daughters of Men to be fair, and they took of them to be their Wives.*

23. Again, though the blessed *Israelites* and cursed *Canaanites* are mixed together by carnal Copulation, since the Prince of Devils became Flesh, yet you that are spiritual may know, that the Lord Jesus that made them both, knew how to separate them for all their close Union, and to call them by Names answerable to their own Natures.

24. I confess that *all that died in the first* Adam, *shall be made alive in that second* Adam *the Lord from Heaven*; but what was that whole World that were lost in the first *Adam*, and found again in the second *Adam?*

25. If with a spiritual Eye you shall look from the 1st of *Genesis* unto the last of the *Revelation*, then you may clearly see what that whole World is which are appointed unto immortal Crowns of eternal Glory by our Lord Jesus Christ: Behold, are they not called *a chosen Generation*, *a Royal Priesthood*, *a redeemed People*, *adopted Sons of God*, *Heirs*, *or Coheirs with Christ*, *blessed Children*, *or the lost Sheep of* Israel, and such like?

26. Did not the glorious Creator and blessed Redeemer himself make a clear Distinction between two Worlds or Generations, when he said, *I pray not for the World, but for them that thou hast given me out of the World.*

27. Can you therefore that are sober imagine or think, that there is any spiritual Salvation for those Men or Women, which the Saviour of the World excludes in his Petition?

28. Moreover it is written that the Apostle said, *We know that we are of God, and the whole World lieth in Wickedness, or the Devil.*

29. Behold ye redeemed ones of the most high God, is it not as clear as Light itself, that there is two distinct whole Worlds, according to that Saying, *Then all* Israel *shall be saved.*

30. A redeemed World of elect lost *Israelites*, and an unredeemed World of unlost *Canaanitish* Reprobates, that were never truly lost in themselves, and therefore never capable of being found in Christ, according to that in the Epistle of *Jude*, where it is thus written, *For there are certain Men crept in, which were of old ordained to this Condemnation; ungodly Men they are, which turn the Grace of God into Wantonness, and deny God the only Lord, and our Lord Jesus Christ; woe unto them, for they have followed the Way of* Cain, *and are cast away by the Deceit of* Balaam's *Wages, and perish in the gainsaying of* Core.

31. Thus is it not clear unto all Men that have any Faith in them, in the Truth of the Scripture, that there is two distinct whole Worlds to distinguish between the divine Glory of Election, and everlasting Shame of Rejection?

32. A cursed *Cain*, and a blessed *Abel*, from the Beginning of the World unto the End thereof, a subtil Serpent, and a simple Saint, a scoffing carnal *Ishmael*, and a spiritual *Isaac*; a bloody minded *Esau*, a merciful minded *Jacob*; a persecuting *Saul*, and a prophetical *David*; a treacherous *Judas*, and a gracious and glorious Jesus; a blessed *Seth*, born in the stead of righteous *Abel*, whom cursed *Cain* slew, to bring forth the Generation of the Just, that the Lord of eternal Glory might, according to the Flesh as well as the Spirit, spring from a spiritual Line of his own Light of Life eternal.

33. And not from a rational or carnal Line of eternal Death in Chains of utter Darkness, which, if it had Power according to its cursed Desire, it would destroy God, elect Men, and Angels, Heaven, and Earth, and all in them and itself also, rather than be subject to any, or might not only itself bear rule over all.

34. Again, seeing the God of eternal Glory himself sprang from the Loins of *Adam*, according to the Flesh, is it not the greatest Darkness that can be imagined, for any Man to think that

that *Cain* and *Judas* were of the Seed of *Adam*, as well as *Abel* and Jesus?

35. Moreover, do not those Men that teach this Error out of Ignorance, justify *Cain* and *Judas*, and condemn *Abel* and Jesus?

36. From this gross Mistake do they not strengthen Men in all their Rebellions against God and Man, what seeming glorious Language soever proceed through their Mouth?

37. Again, if *Cain* and *Judas*, *Abel* and Jesus, sprang both from the Loins of the first Man *Adam*, according to the Flesh, or any other Account whatsoever, is it not one of the vainest lip Labours under Heaven, for Men to speak or write concerning the visible Things of Eternity, unless it be for a Heap of Silver or deceitful Honour among Men that perish?

38. Why? Because all solid sober Men do certainly know, that it is impossible that any Man should suffer eternal Misery, if all Mankind by Generation sprang from one Root only.

39. What is the Reason think you, that the wise Naturalists in Disputes, are able to silence the most learned Speakers under Heaven, in their own supposed spiritual Matters? Is it not because those Ministers are uncapable to give a true Distinction between the Originals of eternal Life and Death, or the Seed of the Woman, and the Seed of the Serpent?

40. If Men that speak their Experiences to one another, as received from the holy One of *Israel*, are ignorant of this Point, is not that the Occasion of all notional Brain-fancies or airy Opinions, even amongst the most purest Appearances in this present Age?

41. Is it not from hence that Men of a rational piercing Wit are able to counterfeit outlandish Chronicles in a methodical Manner concerning the strange Acts of Kings, and Emperors, many thousand Years before the first Man *Adam* had any sensible Being; or invent Histories so accurately, concerning Knights, Ladies, Giants, and such like, that no Man by his natural Reason can know, whether they are feigned, or unfeigned?

42. Can any sober Man imagine, or think those Men that want the foresaid spiritual Gift, were ever moved, or called by that glorious Spirit, to be a publick or private Speaker, or Interpreter

terpreter of holy Writ, or a Messenger, or Ambassador to his Brethren of invisible spiritual Excellencies, appointed visibly to be seen to Eternity?

43. Again, if *Cain* and *Abel* were both begotten by *Adam*, upon the Body of *Eve*, as almost all Men vainly imagine from one bare Scripture Record, which they understand not, I would fain know of that Man that is offended with me concerning this Point, why *Cain* was nominated in Holy Writ to be of that wicked one aforesaid, and branded as an *Out-cast*, *Fugitive*, *or Vagabond*, *and cursed from the divine Presence of the Creator*, *and cast out of the natural Presence of his Parents for ever*, and condemned with *Balaam* and *Core* as a perishing Castaway?

44. This I am sure of, that no spiritual or rational Man, that is sober, dares say, that either *Adam* or *Eve* was that wicked one, from whence the cursed Spirit of *Cain* sprung.

45. Why? Because there is no such opprobious Names attributed unto them throughout the sacred Scriptures.

46. Moreover you may know, that that wicked one from whence *Cain*'s Spirit proceeded, could not possibly have any Relation unto *Adam* or *Eve*, though *Cain* was conceiv'd in her Womb, and born of her Body:

47. Why? Because there was an absolute Curse denounced upon the angelical Serpent, and his Seed in her Womb, as aforesaid, without any after Promise in Holy Writ for ever being redeemed by the Creator.

48. But on the contrary you know, there was a gracious Promise by the Creator himself, of the Redemption of *Adam* and *Eve* after their fallen Estate, with their whole Generation of righteous *Abels*, *Seths*, or *Abrahams*, in that glorious hidden Saying; *the Seed of the Woman shall break the Serpent's Head*; and that in the Fifth of the *Romans*, where it is thus written; *likewise then as by the Offense of one, the Fault came on all Men to Condemnation, so by the Justifying of one, the Benefit abounded toward all Men to the Justification of Life*.

49. If you that are spiritually sober, compare this Scripture of seeming general Redemption unto other Scriptures, concerning

concerning *Cain*, and his Generation, as abundantly aforesaid, you may understand, that the Apostle spake only of a Restoration of the elect *Israelites* or *Adamites*, and not of the line or Generation of *Caananitish* Reprobates.

50. If you look in the Genealogy of *Adam* unto *Jesus*, the second *Adam*, you shall find no *Cain* there made Mention of in the least.

CHAP. XXXIX.

1. *No Condemnation but to Persons of Maturity.* 2. *No Children damned though they be of the Seed of the Serpent.* 3. *He that killeth a Prophet, or a righteous Man, would kill the Creator if he could.* 4. *No Salvation by the Power of Man's own Will.* 5. *But by the Power of God.*

1. IF two distinct Generations have proceeded through the Body of one Woman, the one elected unto Eternal personal Glory in the high Heavens, and the other rejected unto everlasting Shame, in this perishing World, at the End thereof, which we can no ways disprove;

2. Wherefore our Desire is to know, whether all the Posterity of *Cain* are rejected, seeing the whole Generation of *Adam* are elected, as is at length declared by you, from that divine Gift I received by Voice of Words from the everliving Jesus?

3. To this I answer, That eternal Election, or Rejection, spoken of in Holy Writ, had Relation only to Persons of Understanding, and not unto Children, that were uncapable of any Distinction between Light and Darkness, or Good and Evil;

4. For you that are well acquainted with the Scriptures, do know, that throughout the whole Bible there is not one Saying in the least, that maketh Mention of Condemnation of Children, but the contrary altogether.

5. There-

5. Therefore you may know, that that Curſe denounced againſt *Cain*, and his Seed, ran in the Line of Perſons of Maturity, and not of Minority; though it is ſaid, *That God loved* Jacob, *and hated* Eſau, *before they had done Good or Evil:*

6. You may know that that Word was ſpoken in Reference to their Being in the Perſons of Men, in the Sight of the Creator, and concerning the Difference of their Spirits, and the Effects that would thereby enſue.

7. You know it is ſaid, *there were two Nations in* Rebecca's *Womb at the Birth of* Eſau *and* Jacob; now you know that could not poſſibly be, except they lived to the Age of Men to fulfil that Truth.

8. You know it is written, that the Lord of Glory commanded his Apoſtles *to ſuffer little Children to come unto him, and to forbid them not, and took them in his Arms and bleſſed them, ſaying, of ſuch is the Kingdom of Heaven.*

9. My beloved ſpiritual Friends, if God, only wiſe, hath ſaid, that his heavenly Kingdom conſiſts of little Children, or innocent Child-like Men and Women, are not thoſe Men more like unto curſed Serpents, than bleſſed Saints, which, contrary unto all ſpiritual literal or rational Truth, impudently affirm that little Children may be eternally damned by original Sin.

10. Moreover, if all the Seed of *Cain* that die in their Child-hood, ſhall find Mercy in the Reſurrection of the Juſt, ſome Men may ſay unto me, ſhall the ſaved Children of *Cain* and *Adam*, being of two contrary Natures, appear in the ſame Kind, or Meaſure of Glory, in the Day of the Lord's Vengeance upon ungodly Men?

11. From the Light of Life eternal, to this I anſwer, As they differed in their Natures in this Life, ſo ſhall they differ in the Manner and Meaſure of their Glory in that Life to come:

12. I mean thus: The ſaved Children of the angelical Serpent will enter into that rational Glory, out of which their reprobate Fathers was caſt.

13. But of the contrary, the ſpiritual Seed of *Adam* ſhall enter into that Glory from which he fell, in a more tranſcendent Godlike Condition to all Eternity;

14. But

14. But not in a Paradisaical separated Place of Glory in this Creation, as some Men vainly imagine, but in that glorious new Heaven and Earth without, or above this vanishing Starry Heavens, according to the Truth of Holy Writ.

15. Thus the most wise and holy God of all spiritual and natural Order, restoreth his spiritual and rational Images into their first created Conditions, upon a more firm Foundation of possessing everlasting Life and Glory together, purchased at a dear Rate from his divine Self, by his own most precious Blood, or God-head Life, according to that Saying by the Apostle *Paul*, Christ *therefore died and rose again, and revived, that he might be Lord both of the Dead and the Quick*; and of that Saying in the 20th Chapter of the *Acts* of the Apostles, *whereof the* Holy Ghost *hath made you Overseers to feed the Church of God, which he hath purchased with that his own Blood.*

16. Again, if you look into the 4th Chapter of *Genesis* with a spiritual Eye, you may clearly see that God's eternal Election, or Rejection of Men, runs in a Line of personal Understanding, and not in a Line of innocent Children, or natural Fools; the Words are these, *And in Process of Time it came to pass that* Cain *brought an Oblation unto the Lord, of the Fruit of the Ground, and* Abel *also himself brought of the first Fruit of his Sheep, and of the Fat of them, and the Lord had Respect unto* Abel, *and to his Offering, but unto* Cain *and his Offering, he had no Regard.*

17. Ye that are redeemed from the Power of all inward Filthiness, I beseech you, what occasioned the Respection, or Disrespection between *Cain* and *Abel*, in the pure Eyes of the Creator?

18. Surely not their Offerings, for you know that God heeds no Man's Person for his Sacrifice Sake in the least, but for the Glory of his own Name Sake only;

19. Yet you know that *Cain* had as much Wisdom from his own Reason to present an acceptible Sacrifice unto the Lord, as *Abel*;

20. Therefore it was the Creator's eternal free Love unto *Abel*, which caused both his Person and Sacrifice to find such sweet Acceptation with the Lord, that the divine Love of God in *Abel* might be seen in the Fatness of his Sacrifice;

21. In that you may know he was made to offer up himself a living Sacrifice of invisible and visible Obedience unto the Creator, as a Seal of his being chosen to Life eternal.

22. So that you may know, it is not any Kind of Sacrifice, Worship, Righteousness, or Desire in Man, or Angel, that can possibly move the divine Majesty to accept of it, or his Person in the least, but it is his eternal free Love in his own Season, which operates in him all heavenly Mindedness, or Love to God, or Man.

23. But of the contrary you may know, that the original Cause of all Manner of fearful Darkness, and fiery Shame in *Cain*, proceeded only from the Non-Election of his Person;

24. This was his Condition when he was marked with the invisible Seal, of rejecting both his Person and Sacrifice, from those Words; *Wherefore* Cain *was exceeding wrath, and his Countenance fell down.*

25. My beloved Christian Friends, what moved *Cain* to be so full of Wrath, or with whom was he so fiery hot?

26. Truly as beforesaid, his furious Anger arose in him from a Sensibleness of his out-cast Condition, and because he could not come at the Creator himself, therefore his Purpose was to avenge himself upon his Favourite, even innocent *Abel.*

27. The Scripture gives you the Reason thereof, because his *own Works were evil, and his Brother's good:*

28. Thus you that are endued with that Light that cannot be disproved, may see as clear as the Light itself, *That it is not in him that willeth, not in him that runneth, but in God alone, that sheweth Mercy.*

29. What then think you in the Day of the Lord's Vengeance will become of those Free-Will-Mongers, or Oracle-Grace Merchants, which cursedly teach their deceived fleshly Brethren, that a Man may be in a Condition of Salvation To-day, and To-morrow be cast away?

30. Truly my spiritual Friends, if eternal Election and Rejection depend upon the Acceptation of Man's Will, until he

he be born again with a distinguishing Light from the divine Will of the Creator, every Man living would choose eternal Death instead of Life, such Power, or Purity, is in the choicest of Men's Wills, until the divine Majesty present an immortal Crown of Glory unto their blind born Spirits;

31. Then indeed, and not till then, Man's Soul that was averse to all spiritual Good, by that divine Light is made willing to choose the better Part;

32. Because then he certainly knows that there is an eternal Life and Glory for some, and an everlasting Death and Shame for others.

33. Therefore you that are truly spiritual, cannot but know, that though Men speak a Language like unto Angels, or the divine Majesty himself, as the Angelical Serpent seemed to do in the beguiling of *Eve*, yet it is utterly impossible they should possess any true Understanding of the spiritual Things of the everliving *Jehovah*, or *Jesus*, until their Souls are firmly established with an undoubtable Assurance of their own personal Glory in a World to come.

34. So much at present concerning the Tree of Knowledge of Good and Evil, or Seed of the Woman, and Seed of the Serpent. O blessed and happy are those Men and Women in themselves already, that enjoy this distinguishing Light of Life eternal in the Purity thereof.

CHAP LV.

1. Concerning Christ's coming to Judgment. 2. The Vanity of that Opinion that believes Christ's personal Reign upon this Earth.

1. BECAUSE of many Opinions of *Christ*, and the Ignorance of most Men, concerning his coming to judge both the Quick and Dead, therefore in the next Place I shall treat of this most needful Point from certain Sayings of himself, in the 17th Chapter of *Luke*, the Words are these;

For as the Lightning that lightneth out of the one Part under Heaven, shineth unto the other Part under Heaven, so shall the Son of Man be in his Day, and as it was in the Days of Noah, *so shall it be in the Days of the Son of Man, they eat, they drank, they married Wives, and gave in Marriage, unto the Day that* Noah *went into the Ark, and the Flood came and destroyed them all; likewise also it was in the Days of* Lot, *they eat, they drank, they bought, they sold, they planted, they built; but in the Day that* Lot *went out of* Sodom *it rained Fire and Brimstone from Heaven, and destroyed them all*; after these Ensamples shall it be in the Day when the Son of Man is revealed.

2. My beloved spiritual Brethren, you know there is a twofold Appearing of *Christ* unto the Sons of Men, the one spiritual, and seen only by the invisible Eye in the Soul, and the other is personal, and seen only by the visible Eye of the Body.

3. Also you know *Christ* being the divine Rock of all Ages, he hath spiritually manifested himself unto his blessed *Abels* from the Beginning of the World, till now; but as for his visible appearing in a Body of Flesh, whereby Men might be able to behold the Face of their God in the Similitude of a Man and live, you know that he did but once so appear only for a few Years.

4. Again, in the 25th Chapter of *Matthew* it is written thus, *And when the Son of Man cometh in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd separateth the Sheep from the Goats.*

5. It is also written in the *Thessalonians* thus, *When the Lord* Jesus *shall shew himself from Heaven with his mighty Angels in flaming Fire, rendring Vengeance unto them that know not God, and that obey not the Gospel of our Lord* Jesus Christ.

6. If you that are spiritually sober, do but compare these three Places of Scriptures together, then you may clearly see, what *Christ* meant by that Day of his personal appearing;

7. Again, after his Suffering and Glorification he shall appear *like Lightning from one Part under Heaven to the other, he shall appear in his Glory with all his holy Angels.* 8. Behold,

8. Behold, ye Bleſſed of the moſt High God, what Kind of appearing of *Chriſt* in his Glory like Lightning, or a Flame of Fire, is this? Is it not the viſible appearing of his fiery glorious Perſon, with the glittering Perſons of his mighty Angels under the whole Heavens, or in the Air?

9. If it be not ſo, how ſhall all Nations be gathered together before him, that he may make an eternal Separation between them, according as he hath ſpoken?

10. It hath been long imagined by Men of rare Parts, in the Account of many People, that before the general Judgment-Day, *Chriſt* would come again perſonally to reign a thouſand Years on this Earth with his Saints;

11. And their Opinion is grounded partly upon the 20th Chapter of the *Revelation*, which was long ſince fulfilled, as I ſhall demonſtrate in due Seaſon.

12. But firſt I ſhall prove by Scripture Record, the failing of this Opinion. In the 3d Chapter of the *Acts* it is thus written, *When the Time of refreſhing ſhall come from the Lord, and he ſhall ſend* Jeſus Chriſt, *which before was preached unto you, whom the Heaven muſt contain until the Time that all Things be fulfilled, which the Prophets have foretold ſince the Beginning of the World*; what think you then of *Chriſt*'s perſonal Reign on this Earth a thouſand Years with his Saints? Is it not point-blank againſt the Truth of this plain Teſtimony of Holy Writ?

13. In the 14th Chapter by Saint *John* you may find it thus written, *Let not your Heart be troubled, ye believe in God, believe alſo in me: In my Father's Houſe are many Dwelling-Places, if it were not ſo, I would have told you, I go to prepare a Place for you, and if I go to prepare a Place for you, I will come again, and receive you unto myſelf, that where I am, there may ye be alſo.*

14. In this Place of Scripture you ſee that *Chriſt* did not ſpeak in the leaſt to his Apoſtles of his coming again perſonally to reign upon this Earth a thouſand Years:

15. But of the contrary, he told his heavy-hearted Diſciples that he was going to prepare a Place for them, or he was going into the higheſt Heavens, or prepared Place of eternal Glory, appointed for them with himſelf, after they had ſuffer'd

with

with him on Earth, and he would come again in his Glory with his holy Angels, and receive them into his Father's House, or heavenly Kingdom, where he now is, that they might with his mighty Angels *Moses* and *Elias*, everlastingly behold his bright burning Glory, even Face to Face.

16. What is this personal Reign of *Christ* with his Saints a thousand Years, that supposed wise Men have so much talked of?

17. Is it any Thing else but a temporal Heaven at the best, if spiritually examined?

18. Moreover, is it not a very unlikely Matter that the infinite divine Majesty should come again personally to remain upon this bloody Earth a thousand Years with his Saints, having suffered here already, and ascended upon the Throne, or Right-Hand of transcendent Glories, yea far above all Heavens, as it is written, *that he might fill all Things.*

19. Furthermore, do not all personal Reign-Mongers confess, that *Christ* was God and Man in one Person, and that that most blessed Body of his is now glorified in the highest Heavens?

20. Do you not also pretend to believe, that the divine Person of this God-Man glorified, is infinite, immortal, unchangeable, and eternal?

21. Moreover, if there be any such divine Light, or heavenly Faith in your Persons, I would fain know whether you think it possible that this mortal World, or Men, can bear the Presence of a divine Majesty, whose Body is become a consuming Fire of immortal everlasting Burnings, without its being immediately consumed to Ashes, or transmuted into his own glorious Likeness?

22. O that all the Elect did but know how suddenly this personal God will appear in his Glory to consume this whole World!

23. Again, if you look into the 11th Chapter of the *Hebrews*, you may find it thus written; *All these died in Faith, and received not the Promises, but saw them afar off and believed them, and received them thankfully, and confessed that they were Strangers and Pilgrims on the Earth, for they that saw such Things, declare plainly that they seek a Country, and if they had been mindful of that Country from whence they*

they came out, they had Leisure to have returned, but now they desire a better, that is, an heavenly, wherefore God is not ashamed of them to be called their God, for he hath prepared for them a City: Here you may see that *Abraham* himself was so far from expecting a personal Reign of *Christ* on this Earth, though he believed that his Seed should enjoy the Promises of God, both temporal and spiritual, in their appointed Seasons;

24. Therefore, he only minded a personal ascending into the heavenly City of eternal Glory, prepared for him and his elect Seed, at the Resurrection of the Just;

25. So that *Abraham* looked upon the Promises of God, that they were to enjoy in this World only, as Types or Shadows of that heavenly City or Kingdom, with it's ravishing Excellencies, as aforesaid.

26. Moreover, if that glorious God of *Abraham*, *Isaac* and *Jacob*, had intended a personal Reign on this Earth a thousand Years with his Saints, after his Glorification in the highest Heavens, can any sober Man be so weak as to think he would have hid it from *Abraham*, whom he was pleased to call the Father of the Faithful, and Friend of God? You know what is written, *Shall I hide this Thing from* Abraham?

27. Furthermore, if the Lord in Life, or Death, had revealed any such Thing unto *Abraham*, the Thing being of so great Concernment, can you possibly think that he would have hid it from his Generation to come? You may be sure if there had been any such Thing to be accomplished, he would have declared it to after Ages. Again,

28. Seeing neither *Abraham*, nor any of the Patriarchs, or Prophets, knew of *Christ*'s personal Reign on this Earth with his Saints, but spake as to the contrary altogether, what sufficient Ground hath any Man in this World to expect such a Thing?

29. But how can it be otherwise, when Men take upon them to interpret the Mysteries of the Scriptures, without an immediate Commission from the eternal Spirit.

30. Again, the Scripture saith, *That the Day of* Christ'*s appearing shall be like unto that of* Noah *and* Lot; *now you know in the Day that* Noah *entered into the Ark, the Flood came, and by Degrees destroyed them all.*

31. *Also*

31. *Also in that Day* Lot *departed out of* Sodom *it rained Fire and Brimstone from Heaven, and destroyed them all.*

32. Moreover, if the whole World was drowned with Water immediately after *Noah* entred into the Ark; and *Sodom* and *Gomorrah* was consumed by Fire suddenly after *Lot* departed out of the City, and the Day of *Christ*'s coming shall be in like Manner, without Controversy, instead of his personal Reign on this Earth with his Saints, at his next appearing, immediately after all his blessed *Noahs* and *Lots* are ascended into the Ark of his immortal Glory, this firmamental created Heaven and the Lights thereof shall be all on Fire;

33. And shall descend upon the Face of the whole Earth, and burn all the Fruits and Glory thereof unto Ashes, but it shall not be so favourable as to consume the bloody minded Men therein.

34. If the Lord of Glory had purposed to come personally to reign a thousand Years amongst his Saints, before the general Day of Judgment, is any Man so weak as to think he would have hid it from his chosen Apostles, whom he had promised to set upon twelve Thrones, to judge the twelve Tribes of *Israel*, when he appeared again in his Glory?

35. Is there any one Place in Holy Writ that expresly speaketh of *Christ*'s personal Reign in this World?

36. If there be no express Record for any such Thing, as I am sure there is not, doth not those Men that hold forth such an Opinion as this, imitate little Children, or Fools, that rejoice in Rattles, or Counters, instead of Gold, or precious Stones?

37. Again, thou that art confident of *Christ*'s personal Reign on this Earth, suppose such a Thing should come to pass in thy Days, and thou shouldst be one of those Saints, what Conditon dost thou think thy Body shall be in?

38. Dost thou think it shall live upon carnal Things, or shall it be immortalized and live upon spiritual Things only?

39. Or if thou thinkest thy Soul shall be in a divine Condition, and thy Body shall feed upon natural Things, as now it doth, and shall be in perfect Health, and free from Diseases;

40. I say,

40. I ſay, if thou haſt imagined ſuch an Eſtate as this is, I would fain know of thee what Condition thou thinkeſt that *Chriſt* will appear in?

41. Doſt thou think that he will deſcend from the Throne of his Glory upon this Earth, amongſt the Sons of Men, again, to eat and drink of carnal Things with them, as formerly?

42. Or doſt thou think that he will appear amongſt them in a glorious Condition, to make them more happy in Things that periſh, than now they are?

43. If *Chriſt* ſhould perſonally reign with his Saints, what Union or Communion could they enjoy with him, more than now they do, unleſs he was in a Capacity of eating and drinking with them; or elſe they were delivered from feeding upon natural Things themſelves, through their Tranſmutation into his own glorious Likeneſs?

44. It is written in the 26th Chapter by St. *Matthew*, *I ſay unto you, that I will not drink henceforth of this Fruit of the Vine, until that Day when I ſhall drink it new with you in my Father's Kingdom.*

45. Here you that are ſpiritual may ſee, that *Chriſt* was ſo far from encouraging his Apoſtles to expect his coming to taſte of the Fruit of the natural Vine, in a perſonal Reign with his Saints, that he layeth it down as a poſitive Rule, *that he would drink no more of the natural Vine in this Earth, until he drank it in a new and ſpiritual Way with them in his Father's Kingdom.*

46. Where then is thy imaginary perſonal Reign of *Chriſt* on this Earth with his Saints a thouſand Years?

CHAP. XLI.

1. The Vanity of believing in a God that hath no Form. 2. And of them who say the Creator is an incomprehensible Spirit. 3. Or that there is no God but Nature only. 4. Or who say, that God's Spirit, and their Spirits, are but one Spirit.

1. ANOTHER Sort of deceived Men there are, that through strong Delusions from their natural Comprehensions, have imagined a mighty spiritual Appearance in themselves, from a bodiless God or *Christ*, that never was.

2. This Sort of Men are those, which, from a cursed Conceit, do not only despise a glorious God, in the Person of a Man, but they also talk of great Signs and Wonders, which they expect shall come to pass by inward Voices, or Visions, from their imaginary bodiless God, as beforesaid.

3. Moreover, being bewitch'd to the Purpose, though they pretend a great spiritual Light in them, they can make a hard Shift to fool themselves from the literal Records, as to think that the Holy One of *Israel* had commissionated another high Priest, or King of the Jews, besides himself. Again,

4. Though this Counterfeit High Priest, or King of seven Nations, I mean *John Tanee*, pretends a natural glorious Deliverance suddenly unto the Jews in many Nations;

5. Truly those that understand nothing above a Paradisaical temporal Glory, are not to be blamed in the least, for their Bountifulness towards his perishing Tenets, in Reference to his *Jerusalem*'s Conceits.

6. *John Tanee*, thou mayest remember about three Years and six Months past, I told thee of thy deceived Condition, concerning thy carnal *Jerusalem* Journey, with *John Robins*, also by an immediate Voice from on high.

7. Furthermore, if thy High Priesthood, Kingship, and *Jerusalem*, temporal Glory, do not vanish like Smoak, as

John

John Robins did, even when thou thinkest thyself most sure in the Thing, then the Lord God sent not me to thee.

8. Again, when thou art ashamed and confounded in thyself, from all thy lying Voices, or Visions, declared unto Saints and Serpents, in the Name of the great *Jehovah*, then thou shalt know with Sorrow and Shame enough, that it was the Lord that sent me unto thee, to declare thy fleshly Error.

9. I do not say thou canst help it, it is through the permissive Power of the Lord, for some secret End, only known to himself, that thou, or any Man else, should break forth into such strange Appearance of Darkness, yet seeming glorious Lights, when thou art found too light in the Balance of divine Truth.

10. It is not thy natural, or allegorical Whimsies, that can blind the Elect, nor pacify the Judge of Life and Death within thee, and without thee.

11. Again, there is a third Sort of deceived Persons, which with great Confidence have declared, that *Christ* should spiritually reign over the Nations in King *Charles*'s Seed; and of this Sort one *Arice Evans* in *Black-Friars* was look'd upon as a great Prophet by many of the Royal Party.

12. Moreover, from this their foolish Conceit, they had many pretty Whimsies, and dark Sentences, to blind Men's Apprehensions, like unto *John Tanee* and *John Robins*; which took much upon the Spirits both of the subtil and simple also for a Season.

13. Furthermore, their Understandings being utterly dark, concerning the spiritual or personal appearing of the Lord *Jesus Christ* in his Glory;

14. It is usual for them concerning *Charles* the Second, as to join *Christ* and him in one, calling him the white Pearl, that should make the Nations in a sweet Harmony of divine Unity, through his glorious ruling over them; also they said, that he should not attain to the Throne of his Father by any carnal Weapons, but he should be brought into this Land, and set upon the Throne, by an immediate Power of the eternal Spirit of God himself.

15. Again, this carnal Cavalier Prophet pretended the Knowledge of certain Scriptures by Voices or Visions, in Re-

 ference

ference to the Reign of *Charles* the Second; and *John Tanee* like, sought to confirm it by natural Observations:

16. And truly, I do not blame the People that were deceived by them, because they wanted a true Distinction in themselves, between those Things which are divine and human.

17. Moreover, when all pretended High-Priests, Prophets, or Apostles in this Land, are clearly discovered by an unerring Light of Life eternal, I make no Question of the Subtilty of their Serpentine Spirits to blind their own Eyes, and those that were deceived by them.

18. I know they can say, *If they be deceived, the Lord hath deceived them*; or they can say, *We had a mysterious Language given us by* Jehovah *to confound all literal or notional Appearances in this confused Age, and Men understood us in a carnal Sense only.*

19. Or if they have often fixed a Time concerning Things that should come to pass, and nothing comes of it, they can also say, *As the Prophet* Jonas *understood not the Lord's Time and Mind, concerning the Destruction of the* Ninivites;

20. So likewise this Thing in the Way of our fleshly Expectation, was hid from our Eyes, but the mighty *Jehovah* in his Season, will bring it to pass in a spiritual Manner, beyond the Comprehension of Men or Angels.

21. Moreover, if none of these Excuses will blind their Eyes, which expected wonderful Things from them, then because they are not able to bear the Shame of being found Lyars in the Name of the Lord, they will say, *All Men are Lyars*; or, *there is not a true Prophet upon the Face of the Earth.*

22. Or else they will say, *There is but only one pure Being, invisibly ruling in the whole Creation, and this spiritual Power manifesteth itself in various Manners of seeming Contradictions, for the confounding of all Men's Understandings that would find out its Secrets*; but in the End, when it hath fooled Men to the Purpose, it will appear in a glorious Harmony, to the Content of all.

23. Furthermore, for the blinding of their own Eyes, and those of their own Spirits, that they may both fall together in a deep Ditch of eternal Destruction, they will, or may say, *If there be a Creator, he is an incomprehensible Spirit, and all our*

Spirits

Spirits proceeded out of his Spirit, and when our Bodies die, our Spirits return into his Spirit again.

24. From this curſed Error they may or will ſay, *That God can as ſoon deſtroy himſelf, as any Soul that he hath made, with an eternal Condemnation.*

25. Moreover, if this grand fleſhly Deceit prove alſo but a broken Ciſtern, then as aforeſaid, they may, or will ſay, *There is no God but Nature only*; your moſt wiſe Men in Nature know this to be Truth, but they are compelled to nominate a God to the People, to keep the rude Multitude in Obedience to their Governors and Government;

26. Knowing if they ſhould confeſs a Creator beſides Nature, all their pretended divine Voices, or Viſions, would appear but meer fleſhly Lies.

27. Therefore for ſtrengthening themſelves in their Atheiſtical Error, to prevent Diſcovery, they may, or will ſay, *There is no World but this only, and this World had never any Beginning, nor will never have any Ending. Men may talk of a Creator, and a Day of Judgment, for Silver and Honour, or to keep Children or Fools in Awe, but wiſe Men know as aforeſaid, that one Generation paſſeth away, and another cometh in its Room, and ſo it will be for everlaſting.*

28. Thus you that are truly ſpiritual do, or may know, that the Spirit of every Man naturally, is ſo curſedly proud, that rather than Men ſhould find him a Liar in the Name of the Lord of Hoſts, even againſt his own rational Light, he is apt to ſay, *There is no other God, or Shame, or World to come*, but the Elements of Air, Water, Earth, and Fire, of this periſhing World; though theſe and ſuch like ſandy Foundations, are the Pillars of curſed *Canaanites*; yet I know that you bleſſed Ones have not ſo learned *Chriſt*. Again,

29. The fourth and laſt Sort of deceived Men, are ſo far from acknowledging *Chriſt*'s perſonal Reign with his Saints in any Kind whatſoever, that they blaſphemouſly affirm they are all Gods or *Chriſts* themſelves.

30. Theſe are thoſe which ſay, that God is a Spirit, and that his Spirit, and their Spirits, are but one Spirit only.

31. Moreover, to ſtrengthen themſelves in this their Ser-

pentine

pentine Sophistry, they can tell you from the Records, *that* Christ *is the Head of his Church, and his Saints are his Body.*

32. Also this Sort of Men pretend such a Union with the divine Majesty, that they do not only attribute to themselves his Holy Names or Titles, but, *Lucifer*-like, they will tell the simple and fearful Soul, that they are set down in the Throne of Glory with *Christ* already.

33. Furthermore, though this Sort of Saints in their own Account are all Kings, Priests, and Prophets unto God, yet if you should ask them a sober Question concerning any spiritual Thing after Death, they are so dead drunk with their notional Witchcrafts, that they count all Men in Darkness that see not themselves in the Throne of immortal Glory already, as aforesaid.

34. Again, they also seem to be full of Hymns, or Spiritual Songs, in Reference to the present Glory they enjoy with the eternal Spirit, when the Lord knoweth they acknowledge no divine Majesty, or God at all, but those imaginary *Syren* Songs, and their own natural blind-born Spirits, from whence they proceeded. Again,

35. This Sort of seeming glorious Saints, do imagine their Spirits so divine, that they think it impossible it should ever see Death, but they, like unto Children or Fools, conceit their Bodies turn to Dust for ever, but their Souls ascend into an unknown spiritual Glory.

36. Therefore if a Man speaks of a personal God, or a personal Glory in a Life to come, they will tell him he troubles himself about a simple carnal God and Glory that is not.

37. But if he knew what it was to be possessed with divine Light, Life, or Glory in his own Soul, as they do, he would no more trouble himself in the least, concerning a God or Glory to come at a Distance.

38. There are some among these of a more purer Sort, which speak many sweet Truths, and according to their Light they live in them, only poor Hearts as yet they are ignorant of the Fountain of Glory, from whence their spiritual Streams proceed.

39. Moreover, though they cannot close with a personal God, and personal Glory of the Elect in another durable World,

World, and a personal Shame of Reprobates in this World to all Eternity, yet the secret Love of God preserves their merciful Spirits from that Error of the Wicked, I mean from despising Things that are hid from them.

40. Therefore I make no Question but in due Season, they shall be revealed to them unto their everlasting Joy and Glory in the highest Heavens, as aforesaid.

41. Furthermore, though these elect Vessels at present understand no other God but what is within them, yet they are afraid to call themselves God, or *Christ*, or Creator, or the like, lest there should be a divine Majesty to own those Titles himself.

42. Again, all those simple-hearted Souls, which are appointed to eternal Glory, are not so rivetted in their present Light, but if a more clear Manifestation appear, their Spirits are both ready and willing to embrace it;

43. But of the contrary, all cursed *Canaanites* are fully resolved to remain where they are, though never so glorious a Light should appear.

44. Moreover, those that are the blessed of the Lord, are very tender of condemning any Men, of what Appearance or Opinion soever, if they see never so little of the pure Light of Life eternal appearing in them;

45. But of the contrary, the unmerciful Reprobate condemns all Men as in a bottomless Pit, that are contrary unto his fleshly Opinion.

46. Furthermore, the blessed of the Lord are made willing to yield all spiritual Obedience unto the unknown God, till they know him, and shew Mercy unto all, though he perish; this is a *Job*-like Spirit, who said, *though thou kill me, yet will I trust in thee.*

47. But of the contrary, the hypocritical *Canaanites* love to make a glittering Shew before Men, but as for any inward Purity of Spirit towards God, and Mercy unto all Men, they are so far from any such Principle, that they count it a Delusion in them that enjoy it. Again,

48. Many of the blessed of the Lord do know, that all the Desires of Men or Angels, cannot prevail with the divine Majesty,

jesty, to perswade him to set the Seal of his Love upon any Man's Person, until he is graciously moved unto it of his own Pleasure, according to those Sayings of Holy Writ, *I am found of them that sought me not, and before they call, I will answer, when they were in their Blood I said unto them, live*; and of that notable Saying in the 15th Chapter of the Prophet *Jeremiah, Then said the Lord unto me, though* Moses *and* Samuel *stood before me, yet mine Affection could not be toward this People; cast them out of my Sight, and let them depart.*

49. But of the contrary, the formal Hypocrite is so dark in this divine Secret, that he thinks himself the blessed of the Lord for his much babbling, and counts those Men cursed that are not of the same Mind with him.

50. My beloved spiritual Friends, though I have branched these Men into four several Heads, yet in the main they are all of one Spirit; my Meaning is this, they are all ignorant of the glorious God being in the Person of a Man.

CHAP. XLII.

1. *A further Discourse concerning the Error of* Christ's *personal Reign.* 2. *The Interpretation of the three last Verses in the 12th of the* Revelations. 3. *Concerning the Dragon and the Woman.* 4. *Of the binding of the old Serpent Dragon for a thousand Years.* 5. *When they expired.* 6. *Of the Worship of the Beast.* 7. *Of* Satan's *being loosed out of Prison.* 8. *Who they are that be in the deepest Prisons of raging Darkness.*

1. IN the next Place, according to Promise, I shall write somewhat upon the 20th Chapter of the *Revelation* by St. *John*, because that Error of *Christ*'s personal Reign a thousand

sand Years with his Saints on this Earth, is partly grounded from that Chapter.

2. My beloved Brethren in the eternal Truth, you know that this Book of the *Apocalyps* is too mysterious to be understood by the *Achitophels* of this perishing World.

3. Also you know, that God's Way is to choose the base Things of this World, to confound the most honourable Things thereof, *that no Flesh may glory in his Presence.*

4. Moreover you know, that if the most High endues a Man with a divine Gift, to demonstrate his eternal Secrets to his Brethren, he preserveth the Soul of that Man from giving the Glory of that heavenly Power to his own Net; my Meaning is this, that Man doth not give any Praise or Glory to any God, or *Christ*, or Light within him, but he is made, as is due, to return all the Honour, Praise, or Glory, unto an infinite Majesty, or spiritual Fountain of Glories without him, from whence alone all divine Light, as Chrystal Streams, floweth into the Spirits of elect Men and Angels.

5. But to come to the Matter in Hand, *And I saw an Angel come down from Heaven:* Brethren, what Angel was that which *John* saw come down from Heaven? Truly it was no other but that angelical personal God, our Lord *Jesus Christ* himself, with whom *John* was more conversant than all the Apostles in divine Secrets.

6. Again, *having the Key of the bottomless Pit, and a great Chain in his Hand*, that is, this Angelical *Jesus* alone had all divine Power of Heaven and Earth in his own Spirit, over the bottomless Pit, lying Imaginations of Devils incarnate, or cursed Men.

7. Moreover, the everlasting Gospel, or Truth, which proceeded through his heavenly Mouth for the Consolation of his Saints, and confounding of the Serpents, that was the great Chain in his Hand.

8. Furthermore it is written, *And he took the Dragon, that old Serpent, which is the Devil and* Satan, *and he bound him a thousand Years, and cast him into a bottomless Pit, and he shut him up, and sealed the Door upon him, that he should deceive the People no more, till the thousand Years were fulfilled.* My spiritual Friends, what was that *Old Serpent Dragon Devil* which

 was

was bound a thousand Years by the spiritual Power of *Christ?* It was an imaginary bottomless Pit Devil within the Body of Man, that persecuted the Truth of *Christ* in his own Person, Apostles, and Saints.

9. Again, you that are spiritual may know, that the Serpent-Devil that was bound or shut up as in a Prison, or in a Dungeon of Darkness, for a thousand Years, was the cursed Spirit of murdering *Cain* raging against *Christ* and his Seed, in the Person of King *Herod* and his Seed, or seven Sons, in the Ten Persecutions.

10. In the 12th Chapter of the *Revelations* it is thus written, *And there appeared another Wonder in Heaven, for behold, a great red Dragon, having seven Heads and ten Horns, and seven Crowns upon his Head.* Also in the 13th Chapter it is thus written, *And I saw a Beast rise out of the Sea, having seven Heads and ten Horns, and upon his Horns were ten Crowns.* This red Dragon and Beast that rose out of the Sea, was that *Herod* and his seven Sons in the Ten Persecutions, as aforesaid.

11. Again, for your clearer Understanding in the Thing, give me Leave to speak of the three last Verses of this twelfth Chapter, the Words are these, *And the Serpent cast out of his Mouth Water after the Woman, like a Flood, that he might cause her to be carried away of the Flood.* My spiritual Friends, you may know that this Serpent was bloody *Herod*, and the Woman was that Virgin *Mary*, that brought forth the Lord of Life, and the Flood was the Men of War that was sent forth to persecute the Virgin, and murder her Son and our Saviour: *But the Earth help'd the Woman, and the Earth opened her Mouth, and swallowed up the Flood which the Dragon had cast out of his Mouth.*

12. My spiritual Friends, you may know that the innocent Children that were murdered by bloody *Herod*'s Men of War, was that Earth that opened her Mouth and swallowed up that Flood of Persecution that was intended to be poured forth upon the blessed Babe, or God of eternal Glory.

13. Again, *Then the Dragon was wrath with the Woman, and went and made War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of* Jesus Christ.

Christ. My spiritual Brethren, you may also know because *Herod* could not come at the Holy Babe and his Mother in its Infancy, therefore his cursed Spirit in his Seed or Sons, did persecute the Lord of Glory, and his Apostles, and Believers, to the Death afterwards; if you look with a spiritual Eye in the second of *Matthew*, and the *Acts*, upon King *Herod*, his Seed, Council of Priests, Scribes, and Men of War, then you may see this to be the very Mind of the holy Spirit in these mysterious Records.

14. Again, when the earthly Powers through the glorious Appearance of the everlasting Gospel are sealed up unto Bloody-Mindedness, against the Messengers of that divine Truth, to fulfil the secret Decree of the most high God, then are their Spirits shut close Prisoners in their own Bodies, as in a Dungeon of spiritual Darkness, through which, instead of enjoying any sweet Peace, that Soul is full of raging Madness, and not knowing which Way to turn itself, it thinks to get out of its Condition by acting all Manner of Cruelties to the utmost of its Power.

15. My spiritual Friends, you may know that this was that spiritual binding of that old Serpent Dragon-Devil in King *Herod*, and his *Herodian* Spirits, for a thousand Years; the which thousand Years were expired when the Ten Persecutions ceased, which was the ten Horns of that savage Beast, aforesaid.

16. For you that are spiritual know, that no Man can possibly find out the Truth of Holy Writ of the most perfectest Account in the World. Why? Because the Wisdom of God hath reserved the Seasons of all divine Secrets in his own heavenly Breast, that Men or Angels may know them, when his Glory seeth it most fit.

17. Wherefore, all Time Observation in Reference to a right Understanding of any Thing that is spiritual, is utterly confounded in that Scripture Saying, *For a thousand Years is as one Day with the Lord, and a Day is as a thousand Years.*

18. Moreover, when the glorious Truths of the divine Majesty were poured forth upon the Face of the Nations, as it was in the primitive Times, through the spiritual Ministry of the everliving God, you may know whilst that commissionated

spiritual Power remained in Being, the Nations could not be deceived with the hypocritical Formalities of the persecuting Powers and Priests of this perishing World.

19. This was that shutting up of the Serpent-Dragon Devil in the evil Powers aforesaid, from deceiving the Nations any more, until the thousand Years of their ten bloody Persecutions of the Saints was fulfilled.

20. Again it is written, *And I saw Seats, and they sat upon them, and Judgment was given unto them, and I saw the Souls of them that were beheaded for the Witness of* Jesus, *and for the Word of God, and which did not worship the Beast, neither his Image, neither had taken his Mark upon their Foreheads, or on their Hands, and they lived and reigned with* Christ *a thousand Years:* My spiritual Friends, what Judgment-Seats were those which *John* saw, and who were them that sat thereon in Judgment?

21. Those Seats of Judgment were the accusing Consciences of the bloody Persecutors aforesaid; and the preaching or publishing of the glorious Truths of our Lord *Jesus Christ*, through the commissionated Mouths of the chosen Apostles, Ministers, or Saints, was that Judge of Life and Death reigning in the Consciences of the aforesaid spiritual Tyrants: *Do ye not know that the Saints shall judge the World? Know ye not that we shall judge the Angels?*

22. My spiritual Friends, whatever Men shall imagine of these literal Records, as sure as the Lord liveth, those Angels spoken of by the Apostle *Paul*, were the tyrannical Magistrates, and their bloody-minded covetous Priests, which committed spiritual Wickedness together in high Places.

23. Again, you chosen Ones may know, though the Bodies of the Saints suffer Imprisonment or Death for the Truth of *Christ*, yet their Spirits are in pure Peace, and at perfect Liberty in Life and Death.

24. But of the contrary, though the Persons of the cruel Persecutors be at perfect Liberty in their temporal Heaven, yet their Spirits are close Prisoners in their own Bodies, and void of all heavenly Peace whatsoever, through that Envy in them against all divine Purity:

25. And that Blood spilt upon the Earth by them for the Testimony of *Christ*, that was the shutting up the Door of

of all true Hope from them, and sealing up their bloody Spirits unto an eternal Vengeance at the great Day of our Lord *Jesus Christ*, with his mighty Angels.

26. Again, seeing *John* by a divine Light saw the Souls of them that were put to Death for bearing Witness to the Word of God, or spiritual Truth of *Jesus*, reigning with *Christ* over the raging Spirits of their bloody Persecutors, that thousand Years Time of the ten Persecutions aforesaid: My spiritual Brethren, what was that Worship of the Beast, and receiving his Mark in their Foreheads and Hands, which they were preserved from in the thousand Years Reign, or Time of their fiery Trials, for the Name of our Lord *Jesus Christ?* That is, they were delivered from that idolatrous Worship, proceeding from the beastly Imagination of their spiritual bloody Tyrants, as aforesaid, not daring in the least to handle any carnal Weapons in Defence of their cursed Inventions, what Sufferings soever they endured.

27. This I would gladly have you to understand, that the commissionated Witnesses of the Lord of Glory, are for the most Part appointed unto the greatest Trials at the Hands of *Canaanitish* Devils, or perishing Gods of this vain-glorious World, because of the Reward of that transcendent Glory which the Lord *Jesus* hath prepared for them with himself above ordinary Saints, with his holy Angels, Face to Face.

28. Again, it is written, *But the rest of the dead Men shall not live again until the thousand Years be finished: This is the first Resurrection; blessed and holy is he that hath Part in the first Resurrection, for on such the second Death hath no Power, but they shall be the Priests of God and of* Christ, *and shall reign with him a thousand Years, and when the thousand Years are expired,* Satan *shall be loosed out of his Prison:* My spiritual Brethren, who were those dead Men that lived not again until the thousand Years were finished? You know in holy Writ it is said, *Ye that were dead in Sins and Trespasses, hath he quickened.*

29. So likewise you may also know, that those dead Men there spoken of, were the Remainder of the Saints and chosen Witnesses of the eternal Spirit that were to appear in these last Days, to bear Record unto that glorious Truth which the Prophets,

Prophets, Apostolical Ministers and Saints sealed too with their Blood, as abundantly beforesaid.

30. Again, you know it is written, *That* Satan *shall be loosed out of his Prison for a little Season, when the thousand Years are expired, to deceive the People which are in the four Quarters of the Earth, even* Gog *and* Magog, *to gather them together to Battle, whose Number is as the Sand of the Sea, and they went up in the Plain of the Earth, and they compassed the Tents of the Saints about, and the beloved City; but Fire came down from God out of Heaven, and devoured them.*

31. Again, you may remember that from an unerring Spirit that sent me to declare divine Secrets, that I have already demonstrated unto you what that *Satan* is, and that Prison of his thousand Years Abode.

32. It remains now that I should write somewhat concerning his being loosed out of his Prison, that you may the better understand the Truth in Relation to the dead Men aforesaid.

33. Moreover, you that have been well acquainted with spiritual Conditions, cannot but know, that no Men in the World are in such a deep Prison of raging Darkness, as those Men that tyrannize over the Consciences of innocent Souls, which cannot bow down to their imaginary divine Ordinances.

34. Furthermore, you may also know, that when the Magistrate and his pretended Prophets were prevented from persecuting Mens Persons, in Reference to their Consciences towards God, then, and not till then, was *Satan* loosed out of his Prison.

35. This was that loosing of *Satan* for a little Season out of his unspeakable Prison in the temporal Powers, when the innocent Professors of *Christ* had Freedom of Conscience in Reference to their Faith in the Lord of Glory, through which the Christians were multiplied again in the Earth.

36. Again, you may know that it was but a very little Season since *Christ* was glorified, that the Saints possessed any such spiritual Freedom in any Kingdom under Heaven;

37. Therefore the persecuting Spirits of Satanical Prelates in the Civil Powers have had but a very little Season of resting from

from ſhedding the Blood of God's innocent People in the whole World.

38. Moreover, though the Name of *Chriſt* was almoſt extinguiſhed from the Face of the Earth in the thouſand Years ſpiritual Reign of the Saints and raging of the Serpents, as aforeſaid, yet you may know in that Seaſon of Liberty of Chriſtian Conſcience, that the Saints were mightily increaſed again in the World.

39. Furthermore, you may alſo know, that thoſe Saints are the dead Men that lived not again until theſe laſt Times of the inviſible Teachings of the divine Majeſty himſelf: Wherefore you ſpiritual Ones may alſo know, that that *Gog* and *Magog*, that are gone forth to Battle in the Plains of the Earth, compaſſing the Tents of the Saints, and the Holy City, are thoſe Heatheniſh Magiſtrates, and their bloody Prieſts, that proceeded from curſed *Cain*, through the Loins of King *Herod*, and his Prieſts and Scribes, as beforeſaid; ſo that the dead Men that lived not again until the thouſand Years were fulfilled, are thoſe Saints and holy City of God, which at this Time, and to the End of all Time, do ſuffer cruel Perſecution for the Teſtimony of a good Conſcience in all the Nations of the World.

40. My beloved Brethren, this is that ſpiritual Reign of the firſt Reſurrection with *Chriſt* on this Earth, appointed in ſome Meaſure for all Men to drink, which are delivered from that ſecond Death, which is treaſured up for all bloody-minded Tyrants whatſoever.

41. Thus you that are ſober, may clearly ſee, that it was not a viſible perſonal Reign of *Chriſt* a thouſand Years with his Saints on this Earth that *John* aimed at, as many Men have long imagined, but it was a ſpiritual Reign, or Suffering with him for his Truth's Sake upon Earth, that when he appeareth in his Glory with all his holy Angels, then to reign with him in his Throne to all Eternity in the third Heavens.

42. Now Brethren, I ſhall go on to prove his perſonal Coming in Glory, according to the Intent of his moſt Holy Spirit from his own Words.

CHAP.

CHAP. XLIII.

1. Of the personal Glory of Christ's *coming to Judgment. 2. No Man hath so much Faith as a Grain of Mustard-Seed but* Christ *only. 3. Of Spirits finite and infinite.*

1. MY beloved Brethren, in the unerring Spirit you may know, there is a twofold Appearing of *Christ*'s Glory in his chosen Ones, as the Glory of the Sun excels the Glory of the Moon, so these two Glories transcend each other.

2. Moreover, you know the Moon appears in the Brightness of her Glory at one Time, and at another Time she appears altogether like unto Darkness or Shame:

3. So likewise it is with *Christ*'s Appearing in Glory to Men's Souls in this Life, sometimes by Virtue of the Incomes of his eternal Spirit, the Soul of Man for a Moment is transmuted into the glorious Likeness of the divine Majesty himself;

4. But at another Time you know, when none of these spiritual Lightnings appear, through some fleshly Guilt, the poor Soul seems to be full of fearful Darkness, Horror, and Shame, as if it had never seen any Light or Life at all.

5. So that you see all the Glory of *Christ*'s appearing unto the Spirits of Men in this Life, is but a changeable Moon like Glory at the best;

6. Therefore it can be but a spiritual Type of this personal Appearing of *Christ* in his Judgment-Seat Glory, with all his mighty Angels.

7. Again, you know the Sun is no Way subject to change in the least, but, Giant-like, runs his Course in four and twenty Hours through the whole Heavens, and in one Place or other appears in his Glory unto the End of all Time:

8. So likewise you may know it is with this personal Appearing of *Christ* in his Glory with his holy Angels, for in that Day

Day of his Appearing, the Persons of his redeemed Ones shall be nothing else but Sun-shine, like divine Glories in themselves, and so run their heavenly Course even to all Eternity.

9. Whoever thou art that is ignorant of this personal Glory of *Christ*'s coming in the Clouds, or Air, with his elect Angels, to make an eternal Separation between the Persons of the blessed *Israelites*, and cursed *Canaanites*, though thou art full of seeming glorious Expressions concerning a God or *Christ*, living in Men's Consciences, yet thou canst never be firmly established, until thou knowest that personal God, or *Christ*, sitting in the Throne of his infinite Glory in the high Heavens without thee, from whence alone all inward Light of Life proceeds. Again,

10. I confess if a Man become an innocent merciful Spirit, he may be able to speak such a Language from a supposed God or *Christ* in Men's Consciences only, that may confound the seeming Holiness of all Church Fellowships in the World.

11. But what Advantage is this to himself, or his Hearers, except when he is confounded, in the Room thereof he doth not only declare the Effects of *Christ*'s Truth in the Minds of Men, but is able to demonstrate in some Measure the personal appearing of *Christ* in his Glory in the World to come.

12. If the visible appearing of a glorified God or *Christ* in the Person of a Man be such a Choak-Pear unto thee, or seem low or carnal, because the national Priests confess such a like Thing;

13. I would fain know of thee by sober Speaking or Writing, where thy God or *Christ* is become, when thy Soul, and all thy Light, or Life, for a Moment is become silent Death, or Darkness, with thy Body of Dust?

14. Moreover, if thou understandest not a personal God or *Christ*, too transcendent glorious for Heavens, Earth, Angels, or Men, to be capable of the Indwelling of his eternal Spirit, what is thy inward God or *Christ* thou discourseſt so much about, but pleasant Words or perishing Nature only?

15. Furthermore, if thou knowest this wonderful Secret concerning what a Spirit is, then wouldest thou certainly know how impossible a Thing it is, for any Spirit whatsoever,

to possess a living Being without a distinct Body of his own.

16. Again, of what Bigness dost thou think a Spirit is, whether it be finite or infinite? Give me Leave to write a little of this strange Thing, from those Sayings of *Christ* to his Disciples in the 17th. Chapter by St. *Matthew*, the Words are these: *For verily I say unto you, for if ye have Faith as much as is a Grain of Mustard Seed, ye shall say unto this Mountain, remove hence to yonder Place, and it shall remove; and nothing shall be impossible unto you.* Behold, is not a Grain of Musturd Seed a very little? and yet you see *Christ* saith nothing should be impossible unto that Man that hath such a Quantity of spiritual Faith in him.

17. Again, it is written, *With God nothing shall be impossible.* Who then is capable to possess so much Faith in him as will contain the Quantity of a Mustard Seed, but *Christ Jesus*, the God of Glory himself, unto whom all Things are possible, that he is moved unto by that Seed of Faith, which is the eternal Spirit of his glorified Person?

18. Moreover, if a Spirit be in its Quantity but as a Grain of Mustard Seed, or a Spark of Fire, how then is it possible for the Spirit of God, Men, or Angels, to possess any sensible Light, Life, Joy or Glory, but in their own Bodies only?

19. Furthermore, if this Description of a Spirit seem strange, be it known unto thee, the Lord hath made me to declare it, for the confounding of that cursed Error of God's essentially being in all Things.

20. Again, if the eternal Spirit should consist of so great a Bulk, how then can there be any God at all, but Nature only?

21. Or how can it possibly be an infinite Spirit, when it is not distinct to itself, but is compelled to have its Being in finite Things only? This unknown bodiless God is much like unto the Star-gazer's monstrous Sun and Moon aforesaid.

22. Is not this Infiniteness indeed for all the Spirits of elect Men and Angels, to be filled with Variety of divine Glories, with one Word speaking from so small a fiery Glory as this is?

23. Who

23. Whoever thou art that shall be left to despise this little Spark of immortal Crowns, which essentially reigneth in the Man *Christ Jesus* alone, it is because there is no true Light of Life in thee.

CHAP. XLIV.

1. *Of the great white Throne which* John *saw*, Revelations, 20. 2. *A Mark of a Reprobate to desire Miracles, to make him believe the Truth of a Commission.*

1. IN the 20th of the *Revelations*, it is thus written: *And I saw a great white Throne, and one that sate on it, from whose Face fled away both Earth and Heaven, and their Place was no more found.* My spiritual Brethren, though Men's earthly Mindedness, and heavenly Conceitedness, will fly away, and be no more found, when the true Light of Life eternal is throned in their Spirits, yet, from the unerring Spirit, I positively affirm, that this Place of Holy Writ had Reference only unto *Christ*'s personal Appearing in his Glory, with his mighty Angels, to make an eternal Separation between the Just and Unjust.

2. My Christian Friends, why did *John* call it a great white Throne, which he spiritually saw? It was because of the glorious Brightness of the Judge's Face, or Person, and his Angelical Attendance, and also because it was the dreadful general Appearance of Mankind, to receive their eternal Dooms.

3. You know when *Christ* was transfigured upon the Mount, through which his Face shone, and his Garments glittered, the Texts saith, that Moses *and* Elias *appeared to him in Glory.*

4. So likewise you may know, that *John* called it a great white Throne, as beforesaid, because of the transcendent Brightness of *Christ's* Person. Again,

5. What Heaven and Earth was that which fled away from his glorious Face? Whatever Men imagine to the contrary, you that are spiritual may know, that it was the Dissolution of that Heaven and Earth that had a Beginning, as if it had never had any Being, I mean this visible firmamental Heaven and Earth, and all Light or Life in them.

6. Therefore where *John* saith, *Their Place was no more found*, that was spoken in Reference unto their former natural Brightness, Virtue, Beauty, Power, or Glory; being translated into a Chaos of everlasting Confusion.

7. Again, besides the glorious Brightness of *Christ*'s Person, and his Angelical Host, give me Leave to write a little more of that great white Throne which *John* saw.

8. You that are truly spiritual, cannot be so grosly ignorant, as to think, that *Christ* hath no other Throne to inhabit in but his People's Spirits, and this natural World only: Why? Because that Error ariseth out of the Atheistical Hearts of fleshly Men, that hath no Faith in the Truth of Holy Writ.

9. Moreover, if Men's Spirits be but rationally sober, though at present they be never so atheistical, they may be convinc'd that there is another World besides this, which is of a higher Nature, compassing this Globe round about, and yet it is not global as this is, only there is no elementary Firmament, Sun, Moon, nor Stars in it, but it is an open Place, City, Throne, or Kingdom, of infinite Vastness in Length, Breadth, or Height, answerable to the Person of an infinite Majesty.

10. Also it is a Throne of exceeding Whiteness, or Sun-like Brightness, suitable unto the transcendent Brightness of the King's Person that sits thereon, and his glorious Companions. Again,

11. Though the Joy and Glory of an earthly Prince consists chiefly in the Greatness of his Person, Power, vast Territories, and honourable Subjects, for his Safety, yet for all this, you know, that his Palaces are deck't with embroidered Ornaments of Gold, Silver, precious Stones, and such like; for the further setting forth the mortal Glory of his princely Majesty:

12. So

12. So likewise it is with the divine Majesty, for though the Variety of his infinite Godhead Joy and Glory, principally is within his own Person, and princely Power over so innumerable a Company of kingly Companions;

13. Yet you may also know, that he hath a great Throne, or Palace, for the further setting forth of his visible Glory, decked with Ornaments of spiritual Brightness, or immortal glittering Whiteness, as beforesaid.

14. Do not all Men that acknowledge a Creator, whether they understand him to be a Spirit, or a Person, confess him to be boundless, immortal, unchangeable, and eternal?

15. You know this global World is not boundless, in Length, Height, Breadth, or Compass, but is surrounded with a firmamental Heaven, as with a brazen Wall, to keep it within its own Station.

16. Moreover, if the eternal Majesty be infinite, or boundless, as he is, I would fain know of any Man, how it is possible for a glorified infinite Spirit, or Person, to be contained in a finite bounded World? Again,

17. Though the Doves of divine Glory are compelled for a Season, to live among the Tyrannical Serpents of this perishing World, yet I would have you to understand, that if an infinite, or boundless God, with his mighty Angels, should have no other Throne ro solace themselves in but this, then, instead of spiritual Liberty, they would all be in natural Bondage;

18. If you ask me the Reason of it, you may know, that the glorified Person of God, or *Christ*, is of a Motion swifter than Thought, and the Persons of *Moses*, *Elias*, and the mighty Angels, are of Motion as swift as Thought;

19. Therefore no inclosed Place can contain them, but they must of Necessity inhabit a Throne, or Kingdom of infinite Vastness, for ascending, or descending at the divine Pleasure, according to their motional Swiftness.

20. Again, you spiritual Ones may undoubtedly know that there is such a Throne as I speak of. Why? Because this World cannot possibly contain our Thoughts, but they nimbly pierce through the Heavens, and in a weak Measure they comprehend

hend an infinite, or boundless God; and a Throne, or Kingdom, of an infinite Circumference.

21. If our Bodies were answerable to our Thoughts, this World could not possibly contain them, but they would ascend through the natural Heavens, to see whether there were such a vast Kingdom of eternal Glory, as they had apprehended.

22. I know all fleshly Atheistical-minded Men are apt to say unto me, if they could see this infinite personal God, and glorious white Throne, I talk so much of, then they could believe it.

23. O how fain would finite carnal Eyes behold infinite spiritual Glories!

24. Moreover, they may say unto me, didst thou ever see this infinite Majesty, and Throne of Glory, thyself? If thou didst, where are thy Miracles to confirm it? Or why dost thou not make us believe it by thy Spirituality? Or why doth not this infinite Majesty bear Witness that he sent thee, as he did to his former Prophets and Apostles? Or when will he do it, that we may see and believe, and own thee, for the Truth's Sake?

25. Whoever thou art that thus callest in Question the glorious Truths of Eternity, under Pretence of my Weakness, in Reference unto Miracles, that thou mightest believe;

26. Little dost thou think instead of contending with me thy sinful Brother, according to the Flesh, that it is that old Serpent Devil in thee, that arraigns the glorious God that made thee, at the blind Bar of thy carnal Reason, and by it condemns him, and his heavenly Truths, because thy unbelieving Desires are not satisfied.

27. Again, did not the Lord of Glory himself call those Jews that required a Sign, *an adulterous and wicked Generation?*

28. Moreover, when the Lord of Life by the mighty Power of his Word only, wrought wonderful Miracles in their Sights, instead of believing on him ever the sooner for that, the Sign-mongering Jews cursedly say, that he cast out Devils through *Beelzebub* the Prince of Devils.

29. Furthermore,

29. Furthermore, if thou ſhouldſt upbraid me for Want of the Gift of Tongues, or Languages, yet I render Praiſe unto the God of Glory by his own Light in my poor Soul, thou canſt not upbraid me for Want of a Spirit of Prophesy, though thou at preſent ſhalt ſlight it;

30. And what if I could ſpeak all Languages, would it advantage any Sign-monger in the World, but to his further Condemnation only.

31. What ſaith the Scripture concerning this Thing? *Wherefore ſtrange Tongues are for a Sign, not to them that believe, but to them that believe not, but prophesying ſerveth not for them that believe not, but for them which believe*, 22d Verſe of the 14th Chapter of the 1ſt Epiſtle of *Paul* to the *Corinthians*.

32. Moreover, did not the Lord of Glory himſelf ſay, that *John* the Baptiſt *was the greateſt Prophet under the Law that was born of Woman*, and yet thou never reads of any Miracles, or Tongues, poſſeſſed by him.

33. The Chriſtian Dove waits for a ſpiritual Sign within him, that he may believe the glorious Truths of the everliving God without him; but the carnal Serpent requires a natural Sign without him, to make him believe the ſpiritual Truths of an inviſible God in the high Heavens.

34. Again, if there ſhould be no other Appearing of a God, or *Chriſt*, but in Men's Conſciences, as thouſands vainly imagine in this drunken Age, what did *Chriſt* mean by theſe and ſuch like Sayings, in the 25th of St. *Matthew? And when the Son of Man cometh in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory, and before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepherd ſeparateth the Sheep from the Goats; and he ſhall ſet the Sheep on his Right Hand, and the Goats on the Left; then ſhall the King ſay to them on his Right Hand, come, ye Bleſſed of my Father, take the Inheritance of the Kingdom prepared for you from the Foundation of the World; for I was an hungry and ye gave me Meat, I thirſted and ye gave me Drink*, and ſuch like: *Then ſhall he ſay to them on his Left Hand, depart from me ye Curſed into everlaſting Fire, which is prepared for the Devil and his Angels*

gels; for I was an hungry and ye gave me no Meat, I thirsted and ye gave me no Drink. And these shall go into everlasting Pain, and the Righteous into Life eternal.

35. Again, thou that vainly boasts of a spiritual God or *Christ*, appearing in Glory within thee only, darest thou say that these Scriptures are fulfilled?

36. Moreover, canst thou say that thou hast this King on his Throne of Glory, with his holy Angels, and all the Nations of the World, within thee?

37. Furthermore, is the Devil and his Angels, and eternal Blessedness, and Cursedness, within thee also?

38. My beloved Friends in the Lord of Life, if there were not a Generation of cursed Men, that glory of a God, or *Christ*, within them, that are not only full of these and such like Discourses, but are also given up unto all Filthiness, I could not have mentioned this Thing, wherefore there are many of these Serpents that creep into Houses, telling poor deceived Men, and silly Women, laden with many Lusts, that the Resurrection of the Dead is already past, since *Christ* in his Glory is risen in them?

39. Moreover, if their captivated Friends should seem to scruple at any Kind of fleshly Community held forth by them, then these wandring Stars will say unto them, *What poor low Things are these that you are troubled withal; What? are you in* Egypt *still? Is there any more then one pure Being? And is not this pure Being within you all? And is it not he that speaks and acts all in you? Seeing there is but one Power, what do ye scruple at? Are ye as little Children or Fools yet? Do ye not see that there is no Union, or true Communion in the World among those People that hold two Powers?*

40. Furthermore, lest their deceived Friends, by whom they possess *Balaam*'s Wages, should fail them, then these cursed Captives will tell them, *That their Bodies are fleshly Forms, that turns to Dust from whence they came, and shall appear no more; therefore not to be minded in the least in reference to Sin; so that ye fall not under the Civil Law, or oppress Nature; but your Souls are immortal, and cannot die, but ascend into its Glory from whence it came: Wherefore, since ye have attained to such Liberty,*

that

that all Men are in foolish Bondage which know it not, let us eat and drink and be merry, whilst we enjoy these vanishing Forms, yet let us solace ourselves with all Delights, even as our divine Rights.

41. O thou King of all Kings, for the Glory of thy great Name's-sake, discover these Serpents with their carnal Wiles, that all thy simple hearted People may be delivered out of their satannical Snares, and brought into that pure Light and Liberty of thy own Likeness, by one heavenly Glance from thy eternal Spirit.

CHAP. XLV.

1. *The Creator's withholding of his divine Assistance, was the Cause of the Fall of our first Parents.* 2. *The Ground of all spiritual or natural Curses.* 3. Noah's *Ark assimulated to Heaven.* 4. *Of the Resurrection.*

1. YOU that are full of the Light of Life may know, that whilst *Adam* and *Eve* continued in the Purity of their Creation, this whole Earth, and all Things made therein, were as pure in their Kind and Measure, as that vast Kingdom of Glory, and all that therein is.

2. Moreover, as soon as ever their pure Natures were defiled with the serpentine Nature of fiery Lust, you know the whole Earth, and all Things therein, had a Curse upon them in one Kind or another.

3. Furthermore, you may know that this Curse did in some Measure extend unto the very Souls and Bodies of all Creatures, with the whole World throughout.

4. Some Men may say unto me, *Seeing the divine Nature is all Purity itself, what was that Curse upon the whole Creation? Or whence came it, seeing they were uncapable of Sin or Evil in the least?* From the unerring Spirit to this I answer, It was not an Infusion of any Curse or Evil into the Natures of any Thing by the Creator; but it was a withholding the Motions

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of its first created Blessedness, through which naturally it became barren or cursed in itself; this was the Fruit of unlawful Lust.

5. Moreover, that you may clearly understand wherein the blessing or cursing of the Lord consists, you may know that when he wholly denies the heavenly Motion of his holy Spirit unto a Man, immediately that Soul becomes nothing but cursed Envy against all spiritual or natural Purity whatsoever:

6. So likewise when he denies the natural Motions of his blessed Spirit unto any Thing that he hath made, it becomes subject to all Kind of Putrefaction whatsoever: This was that cursing of the *Jews* natural Blessings, and hardening of *Pharaoh*'s Heart by the Lord, spoken of in Holy Writ.

7. Thus you that are sober, may clearly see the Ground of all spiritual or natural Cursings in the whole Creation; for though it was pronounced through the spiritual Mouth of the Creator himself, yet it could not possibly proceed from that Word of the Lord's speaking, because of the glorious Purity of his divine Nature; but that Curse rose out of the Natures of the Creatures themselves, for want of the Motions of the Spirit of God in them, as beforesaid.

8. Again, you that are spiritual know, that immediately after the Lord said, *an End of all Flesh was come before him*, when *Noah* and his Family, and the Creation, were entered into the Ark, the whole World of lustful Men and Women, and the Glory thereof, were destroyed by Water: Now you know all that was in the Ark was secured from the raging Waters through their ascending above the Waters.

9. Moreover, you may know that the Ark, and those Creatures therein, were not only preserved for the Increase of a new World, but they were also a Figure of a World to come.

10. Furthermore, the Ark itself had Relation unto that Kingdom of Glory in the high Heavens, which is too sublime to be overtopped, by any natural Water, or Fire, whatsoever.

11. The Person of *Noah*, who was made a Preacher of Truth and Righteousness to the unbelieving World, did represent

present the Person of that spiritual Preacher of all Truth and Righteousness in the heavenly Ark beforesaid.

12. Furthermore, the other Persons and Creatures in the Ark, had Reference unto the Salvation of the Elect of God, and the whole Creation that are in being at the Personal appearing of Christ in his Glory, with his mighty Angels.

13. The drowning of the whole World of ungodly Men, and the rest of the Creation, had Relation unto the eternal Condemnation of all reprobate Men in this World;

14. And the burning up of their natural Delights wherewith they sport themselves in Excess of Riot and Drunkenness, little thinking of that eternal Vengeance coming upon them.

15. Again, righteous *Noah* represented the divine Judge of ungodly Men in this, because he entered into the Ark, and by Virtue of a great Light in him, he was made to sit as a Judge in the Consciences of wicked Men, when the Waters rose upon them, in the Remembrance of their laughing him to scorn about his Ark, and knowing his Security in the Ark, and their present Destruction by Water, having no Ark of Refuge to deliver them.

16. Moreover, as they sported themselves in fleshly Filthiness, and vain glorious Mirth about him, his Ark, pure Language, and Life:

17. So likewise as a mighty Prince in his Chariot tramples rebellious Subjects with Delight under his Horses Heels, he rode in his Ark as in a Chariot, triumphing in the Lord for his own Deliverance, and their Destruction under the Feet of his Ark; as a just Recompence of their unrighteous Deeds, and despising the Lord and his Truth, which he had declared to them for a long Season.

18. As sure as the Lord liveth, thus it will be very suddenly with this lustful bloody World, that sports themselves about the Resurrection of the Dead and Judgment-Day; saying, *It is past already*, or, *there will never be any such Thing*; for that righteous *Noah*, the King of Glory, will open the Firmament of Heaven, and stand in the Air with his mighty Angels, surrounding his Person, and by the Power of his Word speaking, as he raised *Lazarus* out of the Grave;

19. So likewise I affirm against Men or Angels, the very same Person, and no other, which did that Deed, is that God that will, by his Word speaking, command all his righteous *Noahs*, both dead and alive, bodily to ascend into that holy Ark of eternal Glory in the high Heavens, and when they are safely arrived with the whole Creation, which according to their Kind groaning long for Deliverance; then as beforesaid, that mighty God the Man Jesus in Glory, with a Flood of Fire, will burn all the Beauty, or Glory of this World to Ashes, leaving all cursed *Canaanites*, Bodies and Spirits, burning together like Fire and Brimstone upon this Earth in utter Darkness, answerable unto their former burning Lusts in their natural Conditions.

20. Moreover, those Men and Women that glory of a God or Christ within them, and whatever Filthiness they act, charge the most Holy Spirit with it, I say from the Lord Jesus Christ, though they escape the Vengeance of Men by their satannical Subtilities, yet in the Remembrance of their Despisings of a Glory or Misery to come, in that Day the divine Vengeance shall burn more fiery hot in their Souls and Bodies, than all other Men whatsoever.

21. Then those that are ascended into the Ark of eternal Glory with the Son of Man, and his holy Angels, shall sing that new Song of all Honour, Power, Praise and Glory, unto the Lamb that sits in the Midst of the Throne for ever and ever, not only because they are delivered from the eternal Vengeance;

22. But also, because the most Wise and Holy God hath rewarded those filthy Despisers of his glorious Truths, according to what they did, and would have done unto Christ, and his redeemed ones.

23. O blessed are those Men and Women that are not offended with these plain Truths!

CHAP.

CHAP. XLVI.

1. *The last commissionated Prophet come into the World.* 2. *No calling of the natural* Jews *to the Profession of the true Jesus.* 3. *Two Sorts of* Jews. 4. *Some remarkable Signs of the Approaching of the Day of Judgment.*

1. IF there be such a dreadful Day of Christ's personal appearing in his Glory with his mighty Angels, some Men may say unto me, may it not be a long Season, are there not many Prophecies yet to be fulfilled, before his coming, as the calling of the *Jews*, and the Sign of the Son of Man in Heaven, and such like?

2. From an unerring Spirit, to this I answer, As *John* the Baptist was the last Prophet under the Law, and the Forerunner of the sudden appearing of Christ Jesus the Lord in a Body of Flesh;

3. So likewise I positively affirm against all Gainsayers under Heaven, that I *John Reeve*, am the last commissionated Prophet that ever shall declare Divine Secrets, according to the Foundation of Truths, until the Lord Jesus Christ appear on his Throne of Glory, visibly to be seen by all his Elect, Face to Face.

4. But of the contrary, in that Day of our God and King of glorious Crowns appearing, none of those cursed Men and Women, which blasphemously said, that God hath no Person at all, shall ever be able to behold his Face, and live; but according to Holy Writ, they shall cry to the Mountains, Hills, or Rocks, to hide them from the Wrath of his bright burning Body, or Face, that sits upon the Throne.

5. Again, concerning a general visible calling of the *Jews* in Nations, to the Acknowledgment of Christ being come in the Flesh, I say from the eternal Spirit that sent me, that there will never be any such Thing in the World; indeed the ministerial Artists have of a long Season imagined an outward Call

Call of the *Jews*, to their vain glorious seeming Holiness, but the most Wise and Holy God intends no such Thing.

6. Wherefore to confound their carnal Wisdom, his glorious Purpose is to call home to himself those *Jews* and *Gentiles*, elected to everlasting Life, by the invisible Teaching of his most Holy Spirit.

7. You that are sober, may come to understand that there is two Sorts of *Jews*, there is a Mosaical *Jew*, and an Apostolical *Jew*.

8. Moreover you may know, that those Men called *Independents*, *Anabaptists*, *Presbyterians*, are the literal Apostolical *Jews*.

9. And those Men that observe *Saturday* for the Sabbath, are those Mosaical legal *Jews*, which utterly deny that Christ is yet come in the Flesh, but ignorantly expect his appearing in a fleshly glorious Manner, to reign over them in the Throne of *David* his Father.

10. Moreover, these Sabbatical *Saturday Jews*, *John Tanne* like, do imagine when their fleshly Christ appears to reign over them, that he will gather them out of all Nations wherein they are scattered, and conduct them into the Inheritance of their Fathers, that promised Land of *Canaan*; and there they make Account with their imaginary King to live in a temporal glorious Condition for a long Season; and as they have been Servants and Slaves to all Nations wherein they were scattered, so likewise, as a Reward of their Servitude, they fully expect that all Nations shall bow down to them, and bring in their Riches and Glory unto them, as their Vassals for ever.

11. You that are spiritual, may know, that these unbelieving *Mosaical Jews*, which expect a carnal Christ to reign over them, were those *Jews* which at the Death of Christ said, *His Blood be upon us and our Children*; and truly you know his Blood was upon them and their Children to some Purpose, in the Destruction of *Jerusalem*, and unto this Day, yea, and so it will be to the End of the World.

12. For the Lord Jesus will never spiritually gather the Seed of those *Jews*, which rated a bloody *Barabbas* above the Lord of Life himself,

13. More-

13. Moreover, those *Jews* which were afraid of having any Hand in the Death of Christ, were the Fathers of those spiritual *Jews* in all Nations, that are mixed in Marriages with the *Gentiles*, whose merciful innocent Spirits are delivered from all Tyranny over Men's Consciences.

14. Furthermore, those *Independent*, *Anabaptist*, *Presbyterian* Men, which hold it lawful, just and good, to persecute Men in their Persons and Estates upon a spiritual Account, I say from the eternal Spirit, that they are for the most Part the Off-spring of those bloody-minded *Jews* that crucified the Lord of Glory upon the Account of Blasphemy, as aforesaid.

15. O blessed are all unpersecuting merciful minded Men and Women only!

16. Again, all innocent, merciful *Independent*, *Anabaptist Presbyterian* Men, or Women, that are preserved from a persecuting Mind of divine Things which seem difficult, from the eternal Spirit I declare, those are Part of God's spiritual Wheat, which are mixed with the chaffy *Jews* and *Gentiles*, which are the Off-spring of cursed *Cain*, whom the Lord shall burn with unquenchable Fire, when he cometh in his Glory with his Angels, to receive his spiritual Wheat into his heavenly Barn, as aforesaid.

17. Thus you that are spiritually enlightned from on high, may clearly see, that the calling of the elect *Jews* in all Nations unto the Knowledge of the divine Majesty, and his heavenly Truths, was not meant an outward calling of them from a *Mosaical* Legality, unto an apostolical Literality, as many Men have vainly imagined; but it was an inward calling of them by the Motions of the eternal Spirit, to the right Understanding of the one personal Majesty on the Throne of Glory, and his heavenly Truths.

18. Again, concerning the Sign of the Son of Man in Heaven, in the 24th of *Matthew* and the 30th, it is thus written; *And then shall appear the Sign of the Son of Man in Heaven, and then shall all the Kindred of the Earth mourn, and they shall see the Son of Man come in the Clouds of Heaven with Power and great Glory*; this Sign of the Son of Man was that Substance,

Substance, or very Son of Man himself, and the Glory of his personal appearing in the Clouds of Heaven with his glittering Angels, caused such a fiery Brightness, not only in the visible Heavens above, but the whole Earth beneath also appeareth like a Flame of Fire, or burning Lightning, insomuch that all the Kindreds of the Earth, which never expected that dreadful Day, because their Persons were not transmuted into the divine Likeness of the Son of Man.

19. Therefore their unbelieving earthly Spirits did quake and tremble, lament and howl like Dogs, for very Fear of the foresaid Sign of the Son of Man should rend them to Pieces, and burn them and their inward God, or Christ, to Powder; I mean all those which gloried of a God or Christ within them only, and cursedly despised this personal God on his glorious Throne without them.

20. Thus you in whose Persons the King of Glory reigneth, by the heavenly Incomes of his eternal Brightness, may in some Measure see what is meant by the Sign of the Son of Man in Heaven, when he appeareth in his Glory with his holy Angels. Again,

21. As the immortalized Spirits and Bodies are filled with astonishing Ravishments with the very Sight of the Son of Man in his glorious Throne aforesaid;

22. So likewise the carnal Spirits and Bodies of all Hypocrites, which gloried in a Christ, Ordinances, and Salvation without them, and despised the invisible Breathings of his Holy Spirit in his innocent People, Delusion, Blasphemy, and such like, shall be full of unspeakable burning, Pain and Shame, through their Inability of bearing the fiery Brightness of the Son of Man, that most high and mighty God, with his elect Men and Angels, as abundantly beforesaid.

23. Moreover, you know it is said, *As it was in the Days of* Noah, *and in the Days of* Lot, *so it shall be in the Day when the Son of Man is revealed.*

24. Furthermore, you know the Scripture saith, *They were eating and drinking, and marrying of Wives, and planting, and building, unto the Day that* Noah *entered into the Ark; but in the Day that* Lot *went out of* Sodom *it rained Fire and Brimstone, and destroyed them all.*

25. Again

25. Again, you know the whole old World, and *Sodomites*, a little before final Dissolution, were not only possessed with all Variety of natural Comforts; but they were also given up to all Manner of unnatural Filthiness, and so continued to the Day of their total Destruction.

27. Moreover, you know it is recorded of the Men of *Sodom*, *that they were Haters of God, and turned the Truth of God into a Lie, and worshipped and served the Creature, forsaking the Creator, which is blessed for evermore*, Amen.

26. Furthermore, *While the Meat of the insatiable* Jews *were in their Mouths, you know there was a Plague broke out among them.* These final Dissolutions you know were not only invisible, but visible also.

28. Moreover, if the personal appearing of Christ in his Glory shall be like unto that of *Noah* and *Lot*, and the final Dissolution of the old World, and that of *Sodom* and *Gomorrah*, when it was in the Midst of the Height of all their filthy Filthiness, and exceeding Fulness of Bread, which included all good Things, and in their more than ordinary planting, building, putting the evil Day far from them; is it not thus in these our Days also, was there ever more glorying in all Manner of sodomitical, unnatural Filthiness, than now there is?

29. Did Men ever deify carnal Creatures as now they do?

30. Moreover, was there ever such a Babbling about a God, or Christ, in Mens Consciences only, as now there is? Notwithstanding many of those cursed Serpents villify the very Name of a personal God in a Throne of Glory above the Stars, more than the greatest thieving, whoring, Murderer, in the Land?

31. Furthermore, was there ever such Talk of pure Love without Envy upon a spiritual Account, as in these our Days, and instead of Mercy towards one another, since the World began, under Pretence of Conscience, and an Art of Lamb-like Words; do not Men like roaring Lions lie lurking in every Quarter, seeking whom they may devour?

32. Again, notwithstandig such Varieties of breaking forth in declaring the sudden appearing of the Lord of Hosts, to recompence Vengeance upon all Sorts of bloody-minded co-

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vetous Men whatsoever; can any Man living ever remember such purchasing, such building, such planting, and Plenty of all natural Comforts, as now there is?

33. Moreover, was there in any Man's Memory such Changes in Government, and marvellous Transactions in them, as in these our Days?

34. Furthermore, was there ever such Variety of Witchcraft, Voices, Visions, Signs, and Wonders acted, as in these our Days, from a pretended spiritual God, Christ, or Power within Men only?

35. Besides all this, hath not the God of Glory, by poor and contemptible Means, discovered the Serpentine Subtilties of the honourable artificial Priests and Astrologian Sorcerers in this Age and Land, more than ever he did since the Apostles Times? And hath there not been many Signs in the Heavens, and in the Earth, and in the Creatures, in a marvellous Manner, since our civil Dissentions, with many bloody Massacres at home and abroad? And doth these Things presage nothing, or did they come to pass by Chance, or Fortune only?

36. O ye hypocritical minded Sign-mongers, and cursed Despisers of the Son of God, who is the Lord your Maker; remember what Effect those wonderful Signs in *Egypt* took upon *Pharoah*, his Counsellors, and People! And what Effect *Eliab* the Prophet's Signs took upon *Ahab*, *Jezebel*, and her four hundred Idolatrous Priests; besides your Forefathers that murdered the Lord of Glory, his Prophets, Apostles, and innocent People, for the Truth's Sake only, though they had the Gift of Tongues and Miracles; by calling all their Miracles, Languages, or spiritual Truths, Delusions, to deceive the People against the very Light of their own Consciences, through a secret Fear of losing their Gain and Glory among Men that perish.

CHAP.

CHAP. XLVII.

1. *Further Signs of the approaching Day of Christ's coming to Judgment.* 2. *The Prophet writes by Inspiration.* 3. *And giveth the Interpretation of several Scriptures tending thereunto.*

AS the old World and *Sodom* were blinded by abundance of Posperity, and Plenty of all Things, to the very Day of their final Overthrow; so likewise whatever Men shall declare to the contrary, it shall be with this bloody-minded World, until the Son of Man come in his Glory. If you ask me the Reason, the main Ground of it is this; because the God of Glory, that cannot possibly lie, hath said, that the Day of his appearing shall be like unto that of *Noah* and *Lot*.

2. Moreover, another Reason of it is this, not only to prevent Man's Wisdom to be prepared for the Day of his glorious and dreadful appearing, but also to catch those Men with their own Craft, that counted them Children or Fools that expected any such Thing.

3. Furthermore, another Reason is this, for the deeper Condemnation of all those Men that heard the Declarations of this personal appearing in his Glory, but laugh'd it to scorn, or put the evil Day far from them, because of the present fleshly Gain and Glory they lived in.

4. Again, you know it is written, *That in the Day* Lot *departed out of* Sodom *it rained Fire and Brimstone, and destroyed them all*; behold, what a dreadful and sudden Desolation Fire maketh in a mortal World, even within a Day's Compass!

5. So likewise it shall be when the Son of Man appears in his Glory; for within the Compass of a Day, or twelve Hours, after Man's Account, the Heavens without the Body of Man shall be melted with fervent Heat, and instead of the former and latter Showers of Water to nourish the Earth, and rejoice Man's Heart, as a Flood of Fire and Brimstone, it shall pour itself upon the whole World, and burn all the

Beauty, Virtue, or Glory thereof to Dust, or Powder, as beforesaid.

6. I write not against the Truths of the Scriptures, but by Inspiration from the Holy Spirit, I bear Record to the Mind of God in them, in Opposition of all pretended spiritual Lights under Heaven:

7. Wherefore, as an eternal Witness against all Sorts of Men that wrest the Scriptures to their own Hurt, give me Leave to recite that threefold Testimony of *Peter*, as a Seal to this glorious Truth, that shall burn like Fire and Brimstone in them that despise it: The Words are these: *But the Heavens and Earth which are now, are kept by the same World in Store, and reserved unto Fire against the Day of Condemnation, and of the Destruction of ungodly Men; but the Day of the Lord will come as a Thief in the Night, in which the Heavens shall pass away with a Noise, and the Elements shall melt with Heat, and the Earth with the Works that are therein, shall be burnt up, looking for and hasting unto the coming of that Day of God; by the which the Heavens being on Fire, shall be dissolved, and the Element shall melt with Heat; a threefold Cord is not easily broken.*

8. Again, if any Hypocrite shall go about by his Serpentine Sophistry, to tell you that are spiritually weak, those Sayings of *Peter* had Relation to the burning up of the external Heavens and Earth in Men, through the glorious appearing of the eternal Spirit, you may with Ease confute those notional Cheats, if you look back upon the Ground of *Peter*'s Sayings: The Words are these, *Knowing this first, that there shall come in the last Days, Scoffers, walking after their own Lusts, and saying, where is the Promise of his coming, for since the Fathers fell asleep, all Things continue as they were from the Beginning of the Creation, for this they willingly are ignorant of, that by the Word of God the Heavens were of old, and the Earth standing out of the Water, and in the Water, whereby the World then was overflowed with Water, perished.*

9. Thus you that have never so little Truth of the true Jesus in you, may clearly see, that the Apostle *Peter* in this threefold Language, had not the least Thought in him concerning Heavens and Earth being burnt up within Men; but the Burning

Burning up of the Heavens and Earth, and the Beauty, Virtue, or Glory thereof without Man, which were the Fruits of Man's handy Works: Why? Because you see the Apostle grounds his Matter upon the Drowning of an outward earthly World.

10. Moreover, you may also know, that it was a burning up of a visible Heaven and Earth, and the Glory thereof, meant by *Peter*: Why? Because the Apostle tells you, *That there shall come in the last Days Scoffers, walking after their own Lusts, and saying, Where is the Promise of his coming?*

11. Furthermore, if it had been an invisible burning up the fleshly Heavens in Men only; what lustful Man in the World would have scoffed at such a Doctrine, which did encourage him in his Lusts, rather than discourage him in the least?

12. If you ask me the Reason, my Ground is this; because by lustful Serpents like himself, he was persuaded that Christ will burn up Men's Lusts, and save all their Souls at the last; and who can find Fault with such a burning Doctrine? Or what bloody-minded Man, or Woman in the World, would not embrace a Messenger of such Tidings as this is?

13. Again, you may know I have written the Truth by this Token: Why? Because Men that are guilty of almost all Manner of Lusts, can go into *Lombard-street*, to hear Men speak much concerning the glorious Incoming of a spiritual Christ, to burn up all their fleshly or heavenly Conceitedness, that they may see nothing in them but God only triumphing on his Throne; I say these or such like Expressions the most filthiest of Men can hear with Delight.

14. Moreover, if you that speak in *Lombard-street*, or elsewhere, should once attain to the Foundation of all spiritual speaking, and should be able knowingly to tell Men of the sudden appearing of the Son of Man in Glory with his Angels, to burn this visible World to Ashes, and to cast the Spirits and Bodies of Men that glory in Filthiness to burn at Fire and Brimstone together to Eternity in utter Darkness; I am confident very few filthy Persons would be able to hear you speak twice together, and then you would soon have a thin Congregation, and be as much affected as Men are with us, for what we speak in the Name of the Lord.

15. What

15. Again, what is the Ground think you of so many dreadful Fires this Year in this City, and other Parts, above the Memory of Man? I know with Astrologian Sophisters you may impute it to Planets Plot, or Peoples Want of Care; but of the contrary, I believe you Serpent Sign-mongers will find these Fires came not meerly by natural Causes, but by a divine Power, as a Forerunner of the eternal burning this World, and all the natural Glory therein, to Dust, Powder, or dry Sand, as aforesaid.

16. Moreover, you know it is written, *Blessed and Holy is he that hath Part in the first Resurrection, for on such the second Death hath no Power*;

17. It is also written, *But our Conversation is in Heaven, from whence also we look for the Saviour, even the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able, even to subdue all Things to himself*;

18. Further it is written, *When Christ, which is our Life, shall appear, then shall ye also appear with him in Glory.*

19. My beloved Friends, who are possessed with a pure Light, Language and Life, I am undoubtedly perswaded in my Soul, that for a little Season I have both tasted and seen within my Spirit, a greater Measure of eternal Glory and Shame to come, than any Creature now living in this World?

20. Yet for all this, and the continual Supply which I receive from the Fountain of Glories, I know that the most eminent Appearances in these Bodies of Clay, are but meer Shadows, in Comparison of that Glory and Shame, which many Men shall possess *when the Son of Man shall appear in his Glory with his mighty Angels.*

21. If a Man lie under the Power of any Lust, how can that Man be thought to have his Part in the first Resurrection? Why? Because he that hath Part in this first Resurrection, is both blessed and holy?

22. Moreover, doth not a first Resurrection include a second Resurrection? How then can that Man be thought to have Part in this first Resurrection, which vainly boasts that he is possessed

possessed with the second Resurrection of Glory with a Christ already?

23. Furthermore, you see that the Apostle never boasted that he was glorified with Christ already, neither did he expect any Glory; but rather continual Shame, until Christ did personally appear to change his vile Body into the Likeness of his glorious Body. Again, you know it is written, *If we suffer with him, then shall we also reign with him.*

24. Moreover, did Christ reign on the Throne of his Glory with Angels, *Moses*, and *Elias*, till he had suffered under a thorny Crown of unutterable Cruelties unto Death itself, and was risen from the Dead?

25. And art thou so bewich'd, as to think scorn to drink of thy Lord and Master's Cup; but, *Lucifer*-like, to exalt thyself above thy Creator, by conceiting thyself in a Throne of Glory with Christ already?

26. Moreover, be thou never so seemingly holy, or charitable, or a great Sufferer, in Reference to thy inward God or Christ; yet if thou art left to the Pride of thine own Spirit, to despise the Spirit of the Son of Man glorified in the highest Heavens, thou and all that is within thee, will eternally perish.

27. So much doth the Man Jesus in Glory heed thee, and all of thy blasphemous lofty Spirit: *He that denies me before Men, him will I deny before my Father which is in Heaven, and his holy Angels.*

CHAP. XLVIII.

1. *Of the first Resurrection.* 2. *And what it is, by several Questions and Answers.*

1. IN the next Place give me leave to write a little of the new Birth, or first Resurrection from a glorified Christ.

2. What

1. What is the first Resurrection, that whoever hath Part in it is blessed and holy, and the second Death no Power? Truly it is the Enjoyment of a divine Light in the Understanding, which a Man hath received by Inspiration from the Spirit of a personal Christ on a Throne of Glory in the third Heavens.

2. How shall a Man truly know whether he hath this Light in him or no, or when he received it? He that hath this Light of Christ in him, his very Thoughts, Desires, and Affections, are by the Power of it wholly bent upon all spiritual and natural Purity whatsoever.

4. So that the Scriptures impute Justice, Righteousness, Holiness or Perfection unto that Man only which hath this Light in him; because he is principally guided by a Light which he hath received from the glorious God of all divine Perfections without him.

5. Moreover, this Light of Christ sometimes is known by a glorious Voice to the hearing of the Ear, through which a Man is so full of inward Joy, Glory, or Majesty in himself; that he knows not for that Present, whether he be in the Condition of a God, or Man; this I certainly know, yet I believe few of the Saints themselves have tasted of this Condition.

6. Furthermore, this Light of Christ conveys itself so secretly into the Understandings of most of his redeemed ones, by a low Voice of his most Holy Spirit, that oftentimes they know not the Time thereof; only after this Light of Life hath once appeared, the Soul is so delighted with it, that it thinks it can never have too much of it, or hardly enough it of; therefore, like a Woman in Travail, it is full of hungring or thirsting after the Knowledge of that Fountain of Glories from whence its Light and Joy proceeded.

7. Again, he that hath this Light of Christ in him, is not only full of Longings after more of it, but his Soul is also full of that new Song of Praise, Honour, Power and Glory unto the infinite unknown God, until he hath in some Measure truly known him.

8. Moreover,

8. Moreover, he that hath this new and true Light, is not rash in judging divine Things he knows not, but by Virtue of that Light of Life, he is preserved with a meek and patient Spirit to wait the Lord's Leisure for manifesting the Truth thereof.

9. Furthermore, he that hath received this white Stone, or new Name of Christ, to the Purpose, sees all the Speakings or Writings of non-commissionated Men but meer literal or notional Emptiness, in Comparison of that Joy or Glory that he possesseth from the invisible Motions of the divine Majesty himself.

10. Again, by virtue of this Light he is made able to discern whether Men's Speakings or Writings, proceed from a literal, notional, or spiritual Christ, or no.

11. Moreover, he that hath this Light of Christ thus grounded in him, doth not lie doting upon Men's invisible God, Christ, Spirit, Light, Life, Love, Joy, Beauty, Virtue, Power or Glory, of meer Words only; but nothing will satisfy his new-born hungry Spirit, but a divine embracing of a personal God of spiritual Substance; yea, too transcendently glorious for Men or Angels to be capable of the In-dwelling of his eternal Spirit, but of the in-shining Virtues or Motions only.

12. So much at present concerning the first Resurrection or new Birth, from a personal substantial God or Christ, on the Throne of Eternity in the high Heavens, in Opposition of a supposed new Birth from a notional inward Christ, or literal outward Christ only.

CHAP. XLIX.

1. *Concerning God's becoming a Child.* 2. *None lives, and moves, and have their Beings in God, but the Seed of Faith.* 3. *No Creature capable to be essentially one with God.*

1. AGAIN it is written, *In him we live, and move, and have our Being:* Also it is written, *Blessed are the Dead which die in the Lord.* What did the Apostle mean by living in the Lord, and dying in the Lord? Or how can a Man be said to live in the Lord, and to die in the Lord also?

2. My spiritual Friends, though all Men have their Life or Being, in the Creator or in this Power by Virtue of Creation, yet none but the Elect do spiritually live, move, or have any Being in him: And that is by Virtue of Redemption only, and that was the Occasion of the Prophet's saying, *for unto us a Child is born, unto us a Son is given:* Now you know that the Prophet spoke them Words, long before the Birth of that glorious Babe, and yet you see that all his Joy or Glory, in Reference to a Life to come, was fixed only in the Person of that Child.

3. Thus the Prophet, by Virtue of the true Jesus in him, did spiritually live and move, and had his Being in the Lord of Hosts, in a full Assurance that God, the everlasting Father, and Creator of both Worlds, and all in them, would become a little Child for the Redemption of his Elect from eternal Death, by pouring forth of his most precious Life: It is written, *Who hath believed our Report, or unto whom is the Arm of the Lord revealed?*

4. Thus you may see, that those Men which wanted the Light of Life in them, to receive that prophetical Report, concerning the God of Glory's coming by the out-stretched Arm of his eternal Spirit in a Body of Flesh, to redeem the elect World to himself, were utterly ignorant of the Prophet's spiritual living, moving, or Being in the Lord.

5. So

5. So likewise this was the Apostle *Paul*'s Meaning also, when he said, *For in him we live, and move, and have our Being*, according to that Saying of his, *For the Life which I now live, is by the Faith of the Son of God, which gave himself for me:* Also you know it is written to this Effect, *that some Men did live without God in the World*; so that you may understand that reprobate Men are accounted by the Spirit of the Scriptures to live and to die in the Devil, and to rise again very Devils in Souls and Bodies to all Eternity.

6. Again, he chosen of God are guided by the true Light or Love of Christ, by Virtue of that Light they are accounted to live and to die in the Lord, and to rise again in the Lord both Soul and Body, because of their God-like Condition, even to all Eternity.

7. Thus you that are filled with the Light of the true Jesus may clearly see, though a natural Man by Virtue of Creation may be said to live in, or by the Power of the Lord; yet upon a spiritual Account in Reference to Redemption, he may be an absolute Devil in himself, and so wholly live in the dark Power.

8. Moreover, though it is said, *that the Saints live and die in the Lord*, yet I would not have you think that the Spirits of the Saints and the Spirit of the Lord are so united, that they are but one essential Life or Spirit; no, that was none of the Apostle's Intent in those Words: But as beforesaid, his Meaning was, that those Men which were possessed with the true Light of Life Eternal, by a continual Intercourse with the God of Glory from whence that Light proceeded, they were vertually united unto the eternal Spirit.

9. Though the chosen of God are vertually united to the eternal Spirit of a glorified Christ, yet how can it be said they die in the Lord? Or what is meant by their dying in the Lord? Truly most of the Elect of God themselves are dark in this Thing, it is a sealed Book unto them, the Lord alone must open it.

10. My beloved Brethren, as there is two Lives of the Elect in the Lord, a Life of Grace, and a Life of Glory, proceeding from one and the same Spirit, only differing mnch

in Degree; so likewise you may know there may be said to be two Deaths or Dyings of the Saints in the Lord also.

11. Moreover, you know by Virtue of the Light of Christ in the new-born of God, they become dead to all their former inward Filthiness of Flesh and Spirit; as namely, they are dead to Covetousness, Envy, Pride, Lust, yea, and all Excess of vainglorious Delights among Men that perish: So likewise they are dead to all their formal Righteousness, or hypocritical Holiness, to be seen of Men.

12. Moreover, they are dead to all carnal Christs in Men whatsoever, whether they be literal, natural, or notional Christs of empty Words only, arising only from that blind-born Devil of Man's imiginary Reasons.

13. Furthermore, there is such a self-denying Spirit in all experimental true born Christians from the high Heavens, that they abhor to put Confidence in any God, Christ, Light, or Life, to give Glory unto any Thing that is in sinful Man or Angels in the least;

14. Because they certainly know that there is not one Motion or Thought of any spiritual Light or Truth in Man or Angel, but what he received from an infinite glorious Majesty, whose personal Presence is in a World where never any actual Rebellions was committed against his Holy Spirit.

15. Thus in a small Measure, through divine Assistance, I have shewed you what is the first dying in the Lord, in Reference to the first Resurrection from carnal Darkness, to the true Light of Life in Christ Jesus, God-man, blessed for ever and ever, Amen. Now give me leave to write a little of the second and last dying in the Lord, because of the eternal personal Glory that will immediately follow it.

CHAP.

CHAP. L.

1. Of the second and last dying in the Lord. 2. What it is. 3. Eternal Life is hid in the Person of God only.

1. I Know the general Cheat of the Priests concerning this Secret, for they tell the ignorant People, that the Body only dies, and the Soul ascends to a Place of Blessedness, or descends to a Place of Cursedness, until the Day of Judgment; and they say then the Soul assumes the Body again, and so receives the Sentence of eternal Life and Death, and so enters into Heaven to the Lord, or Hell with the Devil and his Angels, which they say are bodiless Spirits.

2. If the Blind lead the Blind, how can they 'scape falling into a Ditch? This Opinion of theirs is like unto most of their Matters, but I will pass them by, and come to the Thing in Hand.

3. You that are spiritual may know, that to die in the Lord, is when a Man's Spirit dies in a full Assurance of the Resurrection of his Spirit and Body again out of the Dust of the Earth, by the spiritual Power of the Lord Jesus Christ at the last Day.

4. Furthermore, he that dies in the Lord, though all that is in him turn to Dust for a Moment, yet before he entered into the silent Sleep of Death, he knew who would raise him to Life and Glory again at the End of all Time.

5. You know it is written, *When Christ which is our Life shall appear, then shall ye also appear with him in Glory*; now you may know that the Apostle meant a personal Glory that was eternal with Christ in his personal Presence, and not a particular spiritual Glory in the Elect, which was hid, and instead of Love, occasioned a general Hatred and Persecution of Men, as a Delusion unto them, and the like.

6. Moreover, you know though the Apostle *Paul* was ravish'd with more glorious Incomes of the Love of Christ, than

than the reſt of his Brethren, yet he had many ſorrowful Afflictions mixed with thoſe heavenly Raptures:

7. Therefore you may know if you are an Heir of Glory, that this appearing of Chriſt in Glory to his ſuffering innocent People was meant ſuch a like Glory as he now poſſeſſeth himſelf in a Throne of Eternity, where is neither Hunger, nor Thirſt, nor Affliction of Sickneſs, nor Death, nor need of any Sun, Moon, or Stars, or any Kind of natural Comforts for everlaſting.

8. Futhermore, though a Man be full of the glorious Incomes of the eternal Spirit, yet you may know that his Life is hid in that Fountain of ſpiritual Enjoyments in the new Heavens and Earth above this whole Globe. Why? Becauſe if a Man's Life, or Glory, were hid in that Light within them, then he would not only be full of unmoveable Conſolations, but he would alſo increaſe in himſelf with ſuch Godlike Wiſdom, Power and Glory, that no envious Man would be able to behold his Face and live.

9 Though the Light of Chriſt in his new born ones occaſion much Joy and Peace of Conſcience and Power, to ſuffer Perſecution for his Name's-ſake; yet you may know, that the Glory of that Light might well be ſaid to be hid with God in Chriſt, becauſe the quickning Power of his ſpiritual Light in Men or Angels remains only in his own Perſon, which is the Fountain or Sea of all heavenly Glories, as aforeſaid; *Without me, ſaid Chriſt, ye can do nothing, ye are not ſufficient to think a good Thought.*

10. Now you may know, that it is the Glory of Chriſt's Glory, which compels him to keep the prerogative Power of all his Light, or Life, in elect Men and Angels, to himſelf, that they may have no Confidence in the Strength of that Light which is within them; but that they may caſt down the Crowns of their ſpiritual Confidences at the divine Feet of his heavenly Majeſty, as the only Author, Protector, and Finiſher of their eternal Bleſſedneſs.

11. So likewiſe it is with the Elect alſo, when they die in the Lord; for though the Light of Chriſt was given them as a Seal of his eternal Love, that they might glory only in the Lamb, and be enabled to wear his Crowns of Thorns to their

Lives

Lives End, as a Preparative unto glorious Crowns at his appearing; yet I would have you for whom these Thorns and Crowns are prepared, to understand, because the Life of all Light or Glory you possess, are hid in the divine Breast, or Book of Life, with Christ in God;

12. Therefore when your Soul comes to die, all your spiritual Motions must enter into Death also, until Time be no more; because the Power, Wisdom, and Glory of Christ will be seen in this Thing above all his former Works.

13. Again, he being the only Light and Life of Men, will not this be a Crown of Glory to his infinite Power? Seeing the Spirits of Mankind are mixt together in the Sea and Earth in a marvellous Manner, yet by a Word speaking, he shall call his Elect by Name, as he did *Lazarus*, and they shall hear his Voice, and come forth of their Graves as one Man; with distinct Persons all glorious, yet very Flesh and Bone, and with those Elect then living, whose Bodies shall be transmuted into Glory also, ascend as swift as Thought to meet their God in the Air, and sit in Thrones of Judgement with him over all the Angels of Darkness, remaining in this destroyed World for everlasting.

14. Moreover, if that Error of Men's Bodies dying only, and not their Souls, could possible be true, then no Man could die, or be put to Death at all; because the Life of Man's Body is his Spirit, and but one Spirit only, though there is a double Motion in it of contrary Natures and Effects by the secret Decree of the Lord, for the Manifestation of his eternal Wisdom, Power, and Glory, over the Elect and Reprobate.

15. Thus you that are spiritual may see what is meant by the Saints living and dying in the Lord, and concerning the Place of Refuge where their Lives are hid both in Life and in Death; is not this Truth answerable to those Sayings of Christ himself in *John? The Words that I speak unto you are Spirit and Life, I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live; and he that sate upon the Throne, said, behold, I make all Things new.* Revelation the 20th, and Part of the 5th Verse. *And I will raise him up at the last Day.* Again, *Jesus said unto her, said I not unto thee, that if thou didst believe thou shouldest see the Glory of God?*

You

You know this was spoken by Christ, that God of all Power, Wisdom, and Glory, at his raising *Lazarus* from Death to Life.

16. Therefore you may know also, that the greatest Glory of all will redound to his infinite Majesty, he shall shortly come in his Glory with his mighty Angels, to call forth the living Dead, to glorious Blessedness, in the great white Throne, with himself, *Moses*, *Elias*, and his Angels; and to call forth the Dead living, into shameful Cursedness of Souls and Bodies in utter Darkness, burning together to Eternity on this Earth, where they possessed all their former Glory, and acted their Unrighteousness against Christ and his redeemed Ones, then will this Scripture be fulfilled: *And they shall hear a great Voice from Heaven, saying unto them, come up hither; and they shall ascend up to Heaven in a Cloud, and their Enemies shall see them*, and these Scriptures.

CHAP. LI.

1. *Eternal Damnation is a living Death, and a dying Life.* 2. *Three Books will be opened at the last Judgment.* 3. *Signifying the three Commissions of the Law, the Gospel, and the Spirit.* 4. *The Heathens are judged by the Law of their Consciences, having not had the Scriptures.* 5. *The Prophets heavenly Conclusion.*

1. AGAIN, *But Fire came down from God out of Heaven and devoured them.* Moreover, *and the Devil that deceived them was cast into a Lake of Fire and Brimstone, where that Beast and false Prophet is, and shall be tormented even Day and Night for evermore; and I saw the Dead both great and small stand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged of those Things which were written in the Books, according to their Works, and Death and Hell were cast into the Lake of Fire,*

Fire, this is the second Death, these both were alive cast into a Lake of Fire burning with Brimstone, and whosoevr was not found written in the Book of Life, was cast into the Lake of Fire: My Brethren in the Spirit and in the Flesh also which are sober, you see when Christ cometh in his Glory with his Angels, the Books must be opened, which are three in Number; the Book of the Administration of the Law must be opened in the Consciences of them that were under the Law, and made a Profession of Obedience unto it, but hated to perform it, and they will have Work enough with that fiery Law, and all their former Filthiness of Flesh and Spirit, to sit in Judgment on those burning brimstone Souls and Bodies of Flesh and Bone to all Eternity.

2. The second Book of the Administration of the Gospel will be opened also in the Consciences of those that made a Profession thereof, and hated Obedience to it, and that literal fiery Judge, and their former Unrighteousness, will neither want Work to sit in Judgement on those fleshly Bodies of burning Brimstone, even World without End.

3. Moreover, the third Book of the Administration of the eternal Spirit, which is the Book of Life, shall be opened also in the Consciences of all pretended Lights in these last Days, and those whose Names were not found written in that Book of Life, as Commissionated Messengers of the eternal Spirit, to bear Witness unto a personal Jesus in the high Heavens, but published a lying Jesus in the lower Heavens of their carnal Spirits only, that pretended God or Christ with all their Lies spoken in the Name of the Lord, and Blasphemy against his Majesty's Persons, shall burn more fiery hot than any other Opinion among Men, even to all Eternity, as aforesaid: All is not spiritual Gold that glitters.

4. Again, give me Leave to speak of one Sort more, whose natural Conscience must be opened also:

5. This Sort of Men are those called Heathens, which never had the Books of the Scriptures among them; I say from the true God, that these Men, and all the Naturalists in the World, according to their Rebellions against their rational Judge, unto which they acknowledged all Obedience to Righteousness between Man and Man was due; this God of their

 own

own Reason only, with all their Rebellions against it, shall be that dreadful Judge-sitting in their fleshly Consciences, with an Eccho of everlasting Torments in utter Darkness.

6. Thus in some Measure I have been made to declare unto my spiritual, yea and fleshly Brethren also, the sudden, glorious, and dreadful appearing of the most high and mighty God-man, sitting on the Throne of his Glory with his elect Angels, to judge both the Quick and Dead, according to his own Sayings in Holy Writ.

7. And now as a Conclusion unto this Epistle, I shall speak a few Words to all that may peruse it, in the Name and Power of our Lord Jesus, by whose most blessed Spirit I was inspiringly moved to write it.

8. My beloved Brethren, that hath the least Hopes in you of a Glory to come, I confess, through Unusualness of such a Language, many Sayings in this Book may seem to your Reason very absurd at the first;

9. But if the Light of Life eternal qualify you with a meek and patient Spirit, they may be as plain and easy to your Understanding at the last, as the Lord hath made them to me, his poor despised Messenger.

10. I know if I were an University Man, possessing perishing Wealth or Honor among Princes, your rational Spirits would be as subject to err on the Right-hand, as now they are on the Left.

11. O forget not that the Wisdom of God seeth it most advantageous for his Glory, to choose base and despised Things to confound the honorable and eloquent Things of this vain glorious World!

12. Again, if some Men should say unto me, that I have written many Sayings without Book, concerning the Creation of Angels, and such like, I would fain know of them, whether *Moses* had any Books by him when he wrote of the Creation of this World, and the Things therein.

13. Though the holy Prophets, Christ and the Apostles, alluded sometimes to the former Prophetical Writings, to convince Gain-sayers, yet you know they spake by Inspiration of the eternal Spirit only; according to that Saying in holy Writ,

All

All Scriptures was given by Inſpiration, and holy Men of old ſpake as they were moved by the Holy Ghoſt.

14. Moreover, if you ſhould ask me, how ſhall you know whether I write by true Inſpiration or no? As to that, if you had the Spirit of the Scriptures no Man could deceive you.

15. Furthermore, unleſs you have a Light in you that can clearly convince me of Error in my Epiſtle, in queſtioning the Truth of my Writings, you alſo queſtion the Truth of Holy Writ. Again,

16. If I ſhould write nothing but what is exactly ſet down in the Scriptures, I ſhould then write nothing at all; becauſe they are other Men's Works, and you have them already; beſides, many eloquent Men do play upon the Harp of thoſe Records very harmoniouſly unto your carnal Ears, which Godlineſs of theirs, is very gainful unto many of them, as you well know.

17. If I ſhould write nothing but what is recorded in Holy Writ, there would be no need of any other Witneſs to prove me a Liar, but my Book only; and ſo I ſhould be bound together in a Bundle of literal Tares, and burnt with unquenchable Fire, at the appearing of the Son of Man in his Glory with his mighty Angels, becauſe I have declared myſelf ſent forth by Voice from the Lord of Glory himſelf, to demonſtrate ſome Secrets to his choſen Ones, that hath not been revealed ſince the World began.

18. And now I deſire no other Witneſs to bear Record in the Conſciences of Men to this Epiſtle, whether it be Truth or no, but the everliving *Jehovah*, or eternal ſpiritual Jeſus himſelf, with all his holy Angels. Even ſo come Lord Jeſus, come quickly, *Amen, Amen.*

John Reeve and *Lodowick Muggleton*, the two laſt immediate Commiſſionated Witneſſes, or Prophets, by the eternal Spirit of the Man Jeſus glorified in the Throne of Eternity, which is far above all Gods, Heavens, Angels and Men.

F I N I S.

AN

OCCASIONAL DISCOURSE

FROM THE

First and Second *Verse* of the Second *Chapter*

OF THE

DIVINE LOOKING-GLASS;

CONCERNING

The PROPHET REEVE,

THAT

DARKNESS, DEATH, and HELL, lay secretly hid in the Spiritual Earth eternally with GOD.

By the PROPHET MUGGLETON,

SEPTEMBER 28, ANNO DOMINI 1668.

THE Heaven of Glory, that is now God's Throne, with the Substance of Earth and Water, was eternally uncreated in the Presence of God, who was alone by himself before any created Being appear'd in his Sight; then his glorious Wisdom mov'd him by a Word speaking to that spiritual Earth above this Global World to create an innumerable Company of glorious spiritual Angels, whose Form and Image was the same as God's, only differing in their Natures; the Angels Nature being pure

pure Reason, and God's Nature divine Faith. And there was no impure Thing in his Sight; only he created one Angel more glorious than the rest. After this, the glorious Wisdom of God moved him to create this mortal visible World of Earth and Water, which were eternal Substances, but dark, dead, and senseless: And of this visible mortal Earth, the glorious wise God created *Adam* and *Eve* in his own Image, and breathed into them the Breath of Life: That Breath of the ever-living God made their Souls spiritual and immortal, and would have so continued: But now behold, what the Wisdom of God moved him to: He first tries what his Creature, that Holy Angel would do, or what would become of him if he did withdraw his Revelation from him, and leave him to himself: Not that God had eternally decreed this, but as his glorious Wisdom moved him to this or that: For if God knew what was past, present, and to come, there was an End of his Wisdom, and so would not be infinite; but this makes him infinite, that his Wisdom is eternally increasing. Now, when God did withhold his Revelation from this glorious Angel, his pure Reason in Creation became impure, and aspired to be above the Creator; which when God saw and knew, those vilifying Thoughts that continually sprang in him, he cast him down from Heaven, like Lightning. From that very Moment Good and Evil was visible in this Creation; which was the Tree of Knowledge of Good and Evil, which stood before *Adam* and *Eve*. Here Sin entered into the World: Therefore the glorious God having found, by the Trial of his first Creature, how it became with him, his Wisdom saw it good to leave Man of his own Nature to himself: Only he first gave Man a Law, that if he hearkened to the Subtilty of that reprobate fallen spiritual glorious Angel, by eating or believing in him, he should die the Death; that is, that immortal Soul he were created in, while he stood in Obedience to God, could not fall: But he should by Disobedience become mortal; Now the Subtilty of this glorious Ange

was

was too powerful for *Eve* (*Adam* was not in the least concern'd in *Eve*'s Temptation) but being overcome by the Serpent Angel, he having Power, presently enters her Womb: For the Nature of spiritual Bodies can transmute itself into as small a Place as it pleaseth: And this Angel pollutes her, makes her defil'd, fills her pure innocent Soul with lustful Thoughts and Desires towards her Husband: There this immortal reprobate Angel lays down his Immortality, in becoming Seed; and had, or could *Eve* have lived without the Embraces of her Husband, she would in her appointed Time brought forth *Cain* the Offspring, and only begotten Son of that reprobate Angel, the Father of all the Devils in the World: But she could not forbear, but tempt poor innocent *Adam*, who is overcome by hearkening to *Eve*'s Words, and so becomes polluted too; then at that very Time Death enter'd into the World, and not before. Now, as concerning Hell, God comes and says, *I will put Enmity between the two Seeds, the Seed of the Woman, and the Seed of the Serpent.* There was in *Cain* Part of the Woman's Seed (which was God's Nature) as well as the Serpent's: Likewise in *Abel* there was two Seeds: But here lies the Difference; in *Cain* the Seed of his Father the reprobate Angel was predominate, and Lord over that Spark of the Seed of the Woman; whereas in *Abel*, whom *Adam* begot, though both Seeds were in him, yet the Seed of Faith being God's divine Nature, was predominate, and did so captivate the Seed of Reason in him, that his Sacrifice was acceptable before God, when *Cain*'s was refus'd, which made him slay his Brother *Abel*. Now, mark the Seed of Reason, which is the Seed of the Serpent, or the reprobate Angel, or the Devil, should bruise the Heel of the Seed of the Woman, or the Seed of Faith: But *the Seed of the Woman shall break the Serpent's Head.* Now when the glorious God did fulfil his Promise, and saw it most fit to transmute his glorious Immortality into a mortal human Condition of Flesh, Blood, and Bone;

by

by entering into the Virgin's Womb, who in Time ſhedding his moſt precious Blood, hath overcome Sin, Death, and Hell; which Hell, as yet, hath no Being: Although the Heaven of Glory, which will be the Reward of the Eleſt Seed, be in Being, and ever was: Yet the Place of Torment will appear but in Time, when God will call all to Judgment.

By LODOWICK MUGGLETON.

FINIS.

Joyful News from Heaven:

OR, THE

LAST INTELLIGENCE

FROM

Our Glorify'd JESUS above the Stars.

Wherein is Infallibly Recorded

How that the SOUL dieth in the BODY;

Also is discovered,

I. What that is which sleeps in the Dust.
II. The Nature of its Rest.
III. The Manner of its Waking.
IV. The Mystery of the Dispute between Christ and the Woman of *Samaria*, as touching the true Point of Worship, clearly open'd.

WHEREIN

You have, drawn up, a Divine Charge against the Teachers of the BAPTISTS.

With all other Teachers publick and private, for counterfeiting the Commissions of the Man *JESUS*, being therein convicted of spiritual High Treason against Christ, the Great Commissioner of Heaven and Earth.

With a true *Description* of the *Kingdom* of *Glory*, prepared only for the *Seed* of *Adam*, that blessed *Seed* of Faith; and true Relation of the *Kingdom* of *Darkness*, prepared for the cursed *Seed* of *Cain*, World without End.

Written by *John Reeve* and *Lodowick Muggleton*, the last Commissionated Witnesses and Prophets of that only High, Immortal, Glorious God, Christ Jesus.

THE SOUL's MORTALITY PROVED Against all GAINSAYERS.

YOU have a ſpiritual Epiſtle full of divine Conſolation, and Information of Judgment, unto thoſe only, which in any Meaſure are enabled truly to comprehend it. In *John* the 10th, there, ſaith Chriſt, *I lay down my Life, that I might take it again; no Man taketh it from me, I lay it down of myſelf: I have Power to lay it down, and Power to take it again.*

My beloved Brethren, in the latter Words of this Text is comprehended all the Wiſdom, Power, and Glory, of Infiniteneſs itſelf. Firſt of all, here our Lord doth as it were preſent unto your ſpiritual View a two-fold Comprehenſion of his God-head Power: Firſt, a divine Power to enter into Death: Secondly, being dead, a Power to quicken Life out of Death, or ſilent Darkneſs itſelf. Moreover, becauſe many of the bleſſed Ones are not fully ſatisfied, concerning Chriſt's Soul dying with his Body, therefore I ſhall write ſomewhat from his own Words, ſpoken upon that Account. *John* the 12th it is thus written, *Except the Wheat Corn fall into the Ground, and die, it abideth alone; but if it die, it bringeth forth much Fruit.* Dear Friends, Oh! what a fit Reſemblance is there between the ſpiritual Prince of Glory, and the natural Prince of Grain, if it be rightly underſtood? Furthermore, you know that except the Wheat Corn wholly dies in the Heart of the Earth, that Inſtead of an Increaſe of thirty, ſixty, or an hundred Fold, for want of dying it appears no more in the leaſt; ſo likewiſe, had not Chriſt's divine Life been wholly dead and buried in the Heart of the Grave, with the Body of his Fleſh, what

ſpiritual Advantage of a glorious Increaſe to himſelf, through the Spirits of elect Men and Angels, could have been attained to in the leaſt?

AGAIN, you know that the Flower is the Life of the Wheat Corn, and that, yea that Life hath its Being throughout the whole Grain, making but only one bodily living and dying Life, that it may be capable to produce a Multitude of living Bodies into its own Likeneſs; ſo likewiſe you may alſo know, that the Soul was the pure Life of Chriſt's Fleſh; and that, yea, that divine Life had its Being throughout the whole Man, making but one only living and dying Eſſence, that it might be capable to produce many Bodies in his own ſpiritual Likeneſs, out of the Sleep of Death, by the glorious Power of his Word ſpeaking only, when with his Saints and Angels he ſhall viſibly appear unto eternal Judgment. Moreover, doth not the Spirit of the Wheat Corn naturally die, and in the ſame Body it died in, even through Death itſelf, quicken into Variety of Life again, by Vertue of a creative Word only, without any additional Power from the Creator in the leaſt; ſo that it enjoys its appointed Refreſhings in the Seaſon thereof? It is written, *The laſt* Adam *was made a quickning Spirit; (the ſecond Man is the Lord from Heaven:)* Why then ſhould it ſeem hard or ſtrange unto a ſpiritual Chriſtian, that the Soul of Chriſt ſhould naturally die within his Body, and though Death itſelf produce all Variety of divine Life again, without any additional Power in the leaſt (ſeeing he alone became that all-quickning ſpiritual God-man) from whence, as from an everlaſting Fountain, floweth all ſpiritual and natural Light, even through Heavens, Earth, Waters, Men, Angels, and all Creatures poſſeſſing Vertue in them. Furthermore, though all the Life of the Wheat Corn by Degrees wholly dieth from its preſent Life, yet no mortal Man can poſſibly know, in how ſhort a Time it is quickned into Life again; ſo likewiſe it was with the Life of Chriſt Jeſus the Lord; for although his divine Soul wholly died with his natural Body, yet, becauſe its divine Nature was of an all-quickning infinite Vertue, and of Motion ſwifter than Thought, therefore there can be no Expreſſion of Time between dying and living again: Obſerving of Time belongs only unto that Life which is ſenſible of its own dying; but as

for

for that eternal Life which was in Christ Jesus, which passed through Death swifter than Thought, and those Souls that are senseless of all Motion, Light, or Life, in the Dust of the Earth, what Time is there to them in the least?

AGAIN, in the next Place, for a further Insight into this supernatural Mystery of Christ's God-head passing through Death, into a new and glorious Life, even naturally, as the most purest Grain, I shall write something concerning *Lazarus*, and something in relation to *David*. In the 11th Chapter of Saint *John*, it is thus written; *Then said Jesus unto them plainly*, Lazarus *is dead*; *then when Jesus came, he found that he had lain in the Grave four Days already*. Now, if it should be still imagined by some that are of a weak Faith, that the Soul of *Lazarus* died not at all, but was living in a Paradisaical Estate elsewhere, whilst his Body remained in the Grave; then I would gladly know, if known, where that Paradise was, or is? Moreover, if for want of the Knowledge of any such Place, thou reply and say, his Soul for that Reason was ascended into the highest Heavens; then I would also know, whether it be not contrary to all sober Sense or Reason in Man, that a Soul once immortalized, should descend into a Condition of Mortality again? Furthermore, seeing, according to Truth, and Sobriety of Spirit, there was no Paradise, no Heaven to be found for the Soul of *Lazarus*, whilst his Body remained in the Grave, where then should his Soul enter, but with his Body only? Christ said that his Words were Spirit and Life, and that he was the Resurrection and the Life; since the Soul of Man was therefore polluted, through carnal Generation, thou mayest know, that Man's Spirit and Body is but only one undivided living and dying Essence, and the infinite Vertue of Christ's Word only, was that God which revived the Soul and Body of *Lazarus* out of the Grave of Death, into this natural Life again, for the Manifestation of the Glory of his God-head Power, in the Spirits of his redeemed Ones; that they, in some Measure, may know, to the Praise of his unsearchable Wisdom and Power, who it is that quickneth Souls out of the Death of Sin, into the Life of Grace; and out of the Grave of Death, into the Life of Glory at the last Day.

AGAIN, in the 2d Chapter of *the Acts of the Apostles*, it is written, *Men and Brethren, I may boldly speak unto you of the Patriarch* David, *that he is both dead and buried, and his Sepulchre remaineth with us unto this Day; for* David *is not ascended into Heaven:* What thinkest thou, is not the Soul of Man the ascending Part, Light, or Life of the Body? What then was that which died, and was buried, and ascended not into Heaven? Was it not *David*'s whole Man, both Soul and Body, that saw Corruption? If as yet thou art not clearly convinced of the Soul's Mortality, when the Body of *David* had neither Motion, Life, Light, nor Breath in it; I would fain know where his Soul was, seeing the Apostle said, *For* David *is not ascended into Heaven:* Moreover, when *David*'s not ascending into Heaven was mentioned by the Apostle, if his Soul had been capable of a sensible Heaven or Paradise, until the End of the World, without his Body, would not the Prophets, or the Apostles, have declared it one Time or other, it being a Thing of so great Concernment? Is there any more than one true Peace, or Soul-Paradise to be enjoyed in this Life? And canst thou imagine, or think, that there should be two distinct Heavens, or paradisical Conditions, to be enjoyed in that Life to come? Furthermore, is the Body of Man capable of any Good or Evil in the least, unless it be moved thereunto by its Soul? And is it not the Spirit or Soul only which comprehends all spiritual or natural Things whatsoever? What then was that which, instead of ascending into Life, Heaven, or Glory, descended into Death or Dust, but the very Soul of *David*, as well as his Body? Thus you which are of a spiritual Comprehension may clearly see, that wheresoever the Scriptures make mention of ascending, descending, living, or dying of Man, it always points at the Soul of the Man, though the Body sometimes be first mentioned.

AGAIN, it is written, *And fear ye not them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to destroy both Body and Soul in Hell.* Almost all Men are at a great Loss, through the Variety, and seeming Contrariety of Scripture-Sayings: Now you know that the Scriptures bear but a two-fold Sense in them, and no more; that is to say, History and Mistery, natural or spiritual; no Man therefore

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is capable truly to comprehend Scripture-Myſteries or Secrets, unleſs he poſſeſſeth the inviſible Life or Power of them in his own Soul: Moreover, unleſs a Man be indued with a divine Gift in ſome ſpiritual Depths above all other Men, did the Lord of Glory, think you, commiſſionate that Man to interpret heavenly Myſteries to his Brethren? I trow not: For I certainly know, that thoſe that are ſent of God by an immediate Call or Voice from on high, are indued with an infallible Knowledge of God's Secret Counſels above all other Men in this World. You that are ſwift in ſpritual Cromprehenſions, conſider what I ſhall here write, and the Lord give you Underſtanding of the Truth of it. There is a two-fold Life and Death in all Mankind, either a Natural, or a Spiritual; a Man may be in perfect Health upon a natural Account, and ſick unto Death upon a ſpiritual Account, at one and the ſame Time; ſo likewiſe of the contrary, a Man may be mortally wounded upon a natural Account, and ſpiritually healed upon an immortal Account at one and the ſame Time alſo. When all the ſpiritual Light or Life in the Elect enters into ſilent Death with the mortal Soul, in the twinkling of an Eye it quickens again into everlaſting Glory; ſo likewiſe of the contrary, when all that ſpiritual Darkneſs that dwells in the Reprobate ſhall enter into a natural Death with their mortal Souls, it ſhall quicken again in a Moment into an eternal ſpiritual Death, or Shame. Hence you may know, that the Mind of Chriſt in thoſe Words, was this, Fear ye not them which by divine Sufferance may kill both Soul and Body by a natural Death, but rather fear him that hath an abſolute Power in himſelf, to ſlay both Soul and Body with an eternal Death, by raiſing Men's Souls and Bodies again out of the Duſt of the Earth, into an un-dying glorious Life, or ſhameful ever-living Death; in the Name of the Lord, I ſay, fear him.

AGAIN, if the Soul of Man be not capable of a temporal Death, as moſt Men vainly imagine, how then can it be made capable of an eternal Death? Surely, if it be not capable of the leſſer, it cannot poſſibly be made capable of the greater. I ſay therefore, that thoſe Men which know not the temporal and eternal Dying of the Souls of reprobate Men, cannot underſtand the ſpiritual and eternal Living of the Souls of juſt

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Men made perfect. Moreover, is not Sin or Evil a Defect or Weakness of Nature? And is the Effect of this Defect any Thing else but Death itself? Yea, all Kind of Death for a Moment, even to all Mankind. 'Tis confest, that if the Spirit or Soul of the first Man, *Adam*, had been so powerfully pure in its Creation, that it could not have been defiled by Sin or Evil, no Kind of Death then could have had any Power over him in the least; but when once Sin entered into his undefiled Soul, with it nothing else but all Kind of Death unavoidably entered also. It is not written that the Body, but the Soul that sins shall die, be put to Death, or cut off from the Land of the Living; wherefore, if any Man's Soul be so perfect, that it cannot be toucht with the least Motion of Sin or Evil against God and Man, it is impossible then of any Capacity of Dying in the least; so likewise, if there be no such Man living, as I am very certain there is not, it is as impossible also, for any Soul to escape all Kind of Dying in the least, as aforesaid. Furthermore, is there any more than one Spirit or Soul in a Man? And doth not all rational Men that are sober, confess a Change of this present Life? And is not that Life to come on the other Side of Death? How then can any living Soul enter into that Life to come, or be changed from what it is already in the least, but by passing through the black Jaws of Death's Kingdom? Not that I look upon Death to be dreadful alike unto all Men, for I am confident, that a full Assurance of an Enjoyment of the Glory to come, destroys the Sting of Sin, which occasioneth the Fear of eternal Death where it prevaileth, by making the natural Dying of the Soul, as falling into a sweet Sleep, unto that Spirit possessed with such an Enjoyment.

AGAIN, there is a Saying of *Solomon*, that is taken for as pure a Truth as any in Holy Writ, that is a meer Stubling-block to most Men, through which their Understandings are so blinded, that they have no Patience to hear any Thing that is contradictory to the antient Opinion of learned Men in those Words; which is this: *Then shall the Dust return to the Earth as it was, and the Spirit to God that gave it.* Though *Solomon* was indued with natural Wisdom, from whence he uttered many divine Sentences, to the excelling of all worldly Princes

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that ever ſhould come after him; yet I dare boldly affirm againſt all Men in this World, that thoſe Words of his proceeded not from the ſpiritual Knowledge of God in him, but from his own carnal Reaſon: Why? Becauſe that in another Chapter of the ſame Book he ſaith; *For that which befalleth the Sons of Men, befalleth the Beaſts, even one Thing befalleth them; as the one dieth, ſo dieth the other; they have all one Breath; ſo that a Man hath no Preheminence above a Beaſt.* Now if a Man at his Death hath no Preheminence above a Beaſt, why ſhould not the Spirit of the Beaſt return to God that gave it, as well as the Spirit of the Man? But if Man's Spirit dieth not with its Body, but aſcendeth into Heaven, and the Spirit of the Beaſt, with its Body, deſcendeth into the Earth, and periſheth; then as aforeſaid, ſurely a Man at his Death hath a Preheminence far above a Beaſt. Moreover, concerning the Spirit of Man and Beaſt, being alike in Death upon a natural Account, is unto my Underſtanding as pure a Truth as can be uttered; yet I know, that many Times worldly *Solomon*'s underſtand not the true Senſe of their own Sayings: Many Men there are which are mighty in natural Wiſdom of Words, but concerning a real Comprehenſion of ſpiritual Things, they are even as Weakneſs itſelf; ſo likewiſe of the contrary, many Men there are which appear weak in natural Expreſſions, but are very powerful in ſpiritual Comprehenſions; for the Wiſdom which is from on high conſiſts not in glittering Words, but in a right Underſtanding of glorious Things only. Furthermore, ſince Man's Nature was polluted with Sin or Evil; there is no Diſtinction or Preheminence in Death between the Man and the Beaſt; for Man is become natural as the Beaſt, and wanting natural Food, continueth no more than the Beaſt; and ſo being ſubject to natural Infirmities or Wants, as the Beaſt is, he entereth both Spirit and Body into the Duſt of the Earth with the Beaſt, until the Lord of all Life and Glory, according to Man's Faith in his infinite Power, doth grant thoſe Men a Preheminence above the Beaſt, by quickning their Spirits and Bodies again, out of the Grave of Death into everlaſting Life, when the Beaſt remains in the Duſt for ever, for want of the Knowledge of ſpiritual Things. This Preheminence of Man's natural Dying, and ſpiritual Living again above the

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Beast, which the ever-living God hath revealed in me, I do not remember is mentioned in any of the Writings of *Solomon.* True Wisdom is holy, or pure Innocency; this is the Light or Life of heavenly Glory in Man. Now for this, *Solomon* himself wanted true Wisdom, even in his old Age, according to that in the First of *Kings*; *For it came to pass, when* Solomon *was old, that his Wives turned away his Heart after other Gods, and his Heart was not perfect with the Lord his* God, *as was the Heart of* David *his Father.*

AGAIN, in the second Epistle of St. *Peter*, it is thus written: *Knowing this first, that no Prophesy of the Scripture is of any private Interpretation: For the Prophesy came not in old Times by the Will of Man, but holy Men of* God *spake as they were moved by the Holy Spirit.* And in the last Chapter of St. *Luke*, Christ spake thus; *And he said unto them, these are the Words which I spake unto you, while I was yet with you, that all Things must be fulfilled which were written in the Law of* Moses, *and in the Prophets, and in the Psalms, concerning me.* You know the Glory of the Sun discovereth the smallest Mote; so likewise, when Truth appears in its spiritual Brightness, it discovers every Motion of carnal Darkness in Man. *Solomon* indeed was a very wise Man, but I never read that he was a holy, or prophetical Man; therefore, it doth not appear to me, that he was a Pen-man of Holy Writ. Moreover, when Christ the only God repeated the foresaid Scriptures unto his Apostles, which he came in Flesh to fulfill, he waveth the Writings of *Solomon:* When Christ also said, *A greater than* Solomon *is here*; he spake it in Reference to *Solomon*'s Wisdom, so adored by vain-glorious worldly Men. 'Tis as if Christ should have said, a Wisdom of a more eminent and glorious Concernment presents itself to your View; but because it appears not decked with *Solomon*'s natural Jewels, therefore rejected by you. Furthermore, if the Wisdom of *Solomon*, and the Wisdom of Christ, had been of one Nature, would the Kings of the Earth, think you, have embrac'd the one, and despised the other? Also, if *Solomon*'s Wisdom had been spiritual, or prophetical, in relation to his God becoming a Body of Flesh, I verily believe, that both Christ and his Apostles would have alluded to his Writings above all other Men. Furthermore,

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why did Christ say, that the Queen of *Sheba* should rise up in Judgment against that Generation, and condemn it? Because she went from the utmost Parts of the Earth, to hear the Wisdom of *Solomon*, which was but natural; and behold they despised to go over the Door-threshold to hear the Wisdom of God in him, which was spiritual.

AGAIN, you may know that the Wisdom of *Solomon* was but natural: Why? Because the greatest Despisers in this World of the Lord Jesus, and his heavenly Wisdom, do embrace the Wisdom of *Solomon*, even as eternal Life itself; for altho' *Solomon* was indued with such a large Measure of Wisdom, as to find out any difficult Cause, and to give righteous Judgment concerning it, and to speak a Language above all other Princes, and to find out the Secrets of Nature above all other Men, yet you may know his Wisdom was but earthly: Why? Because his Spirit was overcome by heathenish Women, to forget the Living God, and to worship the dead Idols of Men's Imagination, who were made to own the Wisdom of *Solomon* far above their own, until he was deceived by the carnal Beauties of his natural Wives. Moreover, you may know, that heavenly Wisdom shews a Man the Vanity of all Things, though he be always temperate in all Things; wherefore, if the Wisdom of *Solomon* had been spiritual, he might also have known the Vanity of all Things, without an Excess, Union, or Communion with them; for though a Man (through old Age) become never so weak in his Body, yet whilst his natural Sense or Reason remaineth, if his Wisdom be spiritual, it will appear more stronger in him to withstand all carnal Temptations, than in his Youth; not only because Youth lusteth after carnal Pleasures, but also because divine Wisdom is of an eternal growing Nature, according to that in the Last of *Malachi*, where it is thus written, *But unto you that fear my Name, shall the Son of Righteousness arise with Healing in his Wings; and ye shall go forth, and grow up as Calves of the Stall.* Wherefore, if the Wisdom of *Solomon* had been of that spiritual Perfection, or Sincerity of Soul towards the Creator, as his Father *David*'s was, then he would have been more spiritual and obedient to the God of all spiritual and temporal Gifts than ever *David* was: Why? Because the Lord bid *Solomon* ask, what he should give him,

and granted him his Desire, and more than he desired; the which Thing was never offered unto *David*, but the contrary altogether, as in that by choosing which Punishment the Lord should lay upon him in his eternal Estate in the least; but I only distinguish between the Creator's natural Gifts, and his spiritual Gifts, to shew the transcendent Excellency of the one above the other, and to discover the Vanity and atheistical Madness of Men's Spirits in all Ages, in exalting the natural Wisdom of a sinful *Solomon*, above the spritual Wisdom of a glorious God, or Christ, from whence alone all good and perfect Gifts proceed.

AGAIN, in the next Place, I shall return to the Point in hand. When the Body of Man dieth, and returns to its Dust, most Men do vainly imagine, that the Cause of it is by the departing of the breathing Soul out of the Body: Now there is as great a Mistake among wise Men, about the Soul's separating itself, or being separated from its Body in Death, as in any one Thing in this World; wherefore if those that shall view this Writing, are preserved from despising the Wisdom of God in a Vessel of no Account among the Sons of *Solomon*, they may come to understand such Secrets as are utterly hid from them: Give me Leave to write somewhat of the natural Living of the Soul in the Body of Man, for our better understanding of its natural dying in, or with the Body. So long as Man's mortal Spirit hath Egress and Regress, freely to motion, and breathe through its Body, it liveth; but when the Soul comes to die, it is shut close Prisoner in its Body from all Kind of Motion or breathing to and fro, as formerly. Moreover, tho' the motional Part of the Soul swiftly sends forth its Thoughts, to wander into the Heights and Depths of all Things, that it might comprehend all that may be known, yet I would have you know, that the sensible Life of it centers only in its own Body: So that tho' the Nature of the Soul be all Kind of living Motion, yet it is so essentially one with its Body, being both produced together by natural Generation, that it is utterly incapable of any Kind of Life without it. Thus the Soul is fixed to the Body, as the Sun is fixed to the Firmament; and as the Sun is swift of Course, and naturally motioneth through the whole Heavens and the Earth; yet continueth in its firmamental

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Body; so likewise, the Soul also being swift in its Course, and in Peace, naturally motioneth into the Heavens above, or into the Earth beneath, solacing itself with several Contemplations, yet it continueth in its own elementary Body only, so long as it hath any living Being: Some Men being more nice than wise, would fain have a Man present a Soul into their Hand, like unto a Bird, that they may comprehend it by visible Sight; but Men indued with true Wisdom, make no such foolish Queries: Why? Because they know it is contrary to the very Nature of a Spirit or Soul to be visible, but invisible only; and they also know, that the outward Eye seeth no more than the Hand or the Foot, were it not for its visible Life or Soul that looketh through the Bale of the Eye. Thus you that are spiritual may see, that there is no Kind of visible Light or Sight in the least, but the Original of it is always invisible: Furthermore, there are many Thousands of People do vainly imagine, that there is such an essential Oneness between the Spirit of God, and their own Spirit, that instead of knowing themselves to be but mortal Creatures, and must die, they grosly flatter themselves with a foolish Conceit, that they are in an immortal State already, and cannot see Death: Hence it is, that many of these Men are wholly given up to live beneath the very brute Beasts, oftentimes destroying their own Bodies by unnatural Actions; and not only so, but from hence also, they act all Manner of Cruelty one towards another; for what do these Men commonly say of the Body of Man? Oh! say they, it is but a natural Form, or Case of Clay, that returns to its earthly Center for ever, from whence it came; but say they, there is a pure Spirit in it, which is the Life of God, that cannot die, but returns into the spiritual Center of Eternity from whence it came.

AGAIN, though the princely Part of the Soul remain in the Head and Heart of the Man, yet you know, if the Body be perfect, it hath Life in every Part of it. Now, if the Body be under some extream Pain, is not all the Light or Life in Man sensible of it? Yea, doth it not participate of that very Misery, by being restless throughout, until the Extremity of its Pains be over? If it be so, as I am certain it is, what then is there in Man that can possibly escape Death, when the Body

returns to its Duſt? For if Men were rightly informed, or were made willing to underſtand the Truth when they hear it, they would know then, that there is no ſpiritual Light, Life, or divine Nature abiding in them, that is capable of eternal Life or Glory in the leaſt, but by an entring firſt into a natural Death: Why? Becauſe as beforeſaid, there is no Kind of Light or Life within, that is, or can be ſenſible of the Knowledge of God, Men, Angels, themſelves, or any elſe, but within their own Bodies only. Moreover, though the Creator influentially liveth in all the Spirits of his redeemed Ones, yet you may know, that neither Men nor Angels are capable of retaining his Godhead Spirit; but that ever-bleſſed Body of our Lord Jeſus Chriſt; and becauſe it is infinite, therefore you ſhall find it written in the *Philippians* thus, *For in him dwelleth all the Fullneſs of the God-head bodily:* Wherefore, ſeeing the Creator's Fullneſs, or divine Infiniteneſs, centers itſelf only in the Man Chriſt Jeſus glorified, why ſhould ſinful Souls dream of enjoying an eternal Immortality with the Lord of Glory in his heavenly Kingdom, before they have taſted of mortal Death, as he did? Oh! how fain would helpleſs Souls enter into the Creator's Throne before the Seaſon thereof, or in a new-found Way of their own imagining, which the divine Majeſty knew not of; for had he known any other Way to glorify himſelf in the Salvation of his Elect, but by dying, he would gladly have embraced the Apoſtle *Peter*'s Counſel, when he ſaid unto him, *Maſter, ſpare thyſelf.* Furthermore, though it be ſaid, that the Heavens, nor the Heaven of Heavens, cannot contain the Lord, yet you may know, that thoſe Words were not ſpoken in relation to his divine Quantity, but in reference to his glorious Quality only; for it being the Nature of his Spirit eternally to increaſe in all Manner of ſpiritual Excellencies, the Vertue, Power, or Glory of them, naturally ſpreadeth itſelf through all the Heavens, Angels and Men, as it pleaſeth him. Here, you that have Eyes, may ſee, that there is a vaſt Difference between Men's Underſtandings, concerning the ever-living infinite Creator, and ever-dying finite Creatures: Hence you may know alſo, that as the Soul and Body of Man is but one diſtinct living, or rather dying Form, till the all-quickning Power of Life raiſes him from the Grave of dead Duſt, into a

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personal Life of everlasting Glory again; so likewise the spiritual Soul and Body of the Man Christ Jesus, now sitting upon the Throne of his Glory, is that one distinct ever-living God-man, even blessed unto all Eternity.

AGAIN, Though many Men imagine they have two Spirits in them, distinct from one another, because of a two-fold Contradiction in Man, yet you may know, they are so united in Man's Body, that they make but one absolute Spirit, Soul or Life, and no more. What are these two distinct Spirits in the Body of Man so much spoken of? Are they any Thing else, but as it were two Sparks of Fire, talking unto each other in a still or low Voice, so that no Creature can truly know what they talk of in the least, but the Creator only? Now, when these fiery Sparks are moved, to declare themselves by Voice of Words, to the hearing of others, are they not compelled to do it, through one fleshy Tongue only? Moreover, though these fiery Sparks are of two distinct Natures, the one rational, and the other spiritual, yet you see here, that without a Tongue of Flesh, neither of them can vocally utter Words, no more than the Stones in the Street. Moreover, seeing that divine Spark in Man, which is of an ascending, glorious Property, hath no other Way to utter Words, but through a Tongue of Flesh, no more than the natural Spark, and is also glad when it can receive more heavenly Light into its natural Body, to solace itself withal: What sober Man living therefore, can imagine, or think, where this divine Spark can be capable to enjoy any Light or Life, sensible Voice, or Speech, but in its own Body it only then possesseth, until with its natural Body, it enters into Death, and quickens again into a spiritual Body of everlasting Life and Glory, like unto God himself, seated on a Throne of eternal Infiniteness. Furthermore, is this divine Light in Man's mortal Soul any Thing else but a meer Witness of Things, to be enjoyed in another Life, that a Man is incapable of, to enjoy in this Body in the least? Now, when thou enjoyest this Witness of God within thee, is there not an eternal infinite Witness at the same Time, living in its own glorious Center without thee? Now, if there be an eternal spiritual Witness living without thee that is infinite, as without all Controversy there is; then, though that

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Witness which is within thee, be of the very same Nature, it must needs enter into Death, unless thou canst prove, that that Witness which is within thee, to be as infinite, as that which is without thee; the which I am very certain thou canst not: Why? Because in the Midst of thy natural or spiritual Life, sudden Death may seize upon thee throughout, and thou not know from whence it came, what thou wast, nor where thou art, even in a Moment, no more than the Dust under thy Feet.

AGAIN, If thou didst fore-know, that thy Spirit or Soul is uncapable of dying, why then wilt thou suffer thyself to be overtaken with sudden Death? Or, why art thou so foolish to suffer thyself to be overtopt by Death, or any Kind of Misery in the least? Nay, how is it possible for an infinite Majesty itself to compel a Creature to suffer any Kind of Death at all, if that Person is possessed with an ever-living Spirit? Moreover, seeing it is as clear as the purest Light, that no Man living would suffer any Kind of Pain in the least, if he could possibly avoid it; and yet many innocent Souls do exceedingly suffer, both upon a natural and spiritual Account also: Why then should Men that are zealous for a God, exalt themselves into his eternal Throne, knowing themselves at best to be but perishing Vanities, whilst they remain in these Bodies of Clay? Futhermore, if Men were truly acquainted with the Spirit of the Scriptures, they would know then, that it is contrary to all sober Sense or Reason whatsoever, that the Spirit, Soul, or Life of Mankind, should be capable to enter into a living Paradise, Heaven, or Glory, without its Body: Why, Because, according to the Truth of Holy Writ, neither the Prophet *Elijah*, no, nor the Lord of Glory himself, ascended into the Kingdom of everlasting Glory, without their Bodies.

AGAIN, What is the Ground of Men's Ignorance of the Mortality of their Souls? Is it not for want of a Knowledge of their Non-Being, or Beginning? For if Men knew their sinful Souls and Bodies had their Beginning together from Man's Nature, which is but Dust; then would they also know, they must wholly return into their Dust again, and so have an End until the last Day. Moreover, you know, that before a Creature appears into a bodily Form, it is incapable of any sensible Light

Light or Life in the least, either to itself, or to any other Man; so likewise you may know, it is as impossible, that that Creature should be sensible of any Light or Life, when its Body returns to its Earth, any more than it was before it became a living Form, as beforesaid. Furthermore, though in the Beginning, out of an eternal Chaos of confused Matter, God created all Things that were made into Life and Form by Vertue of his Word-speaking only; yet you may know, that since the Nature or Soul of Man was polluted with Sin or Evil, not only Beasts, Fowls, Fishes, and all created Things, produce one another into a formable Life only by natural Generation; but the sinful Souls and Bodies of Mankind are also generated one from another: Hence you may understand thus much, that is to say, that the Soul of Man in its Conception, proceeds not by Infusion from the Spirit of God, no more than the Spirit of the Beast, whatsoever Men vainly have imagined to the contrary. In the Law of *Moses*, you may find it thus written, *All the Souls that came with* Jacob *into* Ægypt, *which came out of his Loins, were threescore and six*, according to the Truth of Holy Writ. Whence is it then, that natural wise Men, contrary to all sober Sense or Reason, should imagine, or think, that mortal Bodies should be possessed with immortal Spirits or Souls, which cannot die; nay, is it not for want of a real Understanding of the immortal Creator, that Men are so ignorant of their own Mortality?

AGAIN, If the Spirit of the Creator, and the Spirit of the Creature, should be so essentially united, that they are become but one ever-living Life, as many atheistical Men in this Age do vainly imagine, what Difference would there be then, between the glorious Creator, and the vanishing Creatures? Nay, what Effects hath this cursed Opinion brought forth among Thousands of Men and Women within these twenty Years, but a glorying in carnal Community, or unnatural Filthiness one towards another, in an utter Defiance of any other God, but perishing Nature only? Hence also it is, that these Men and Women, or rather Devils incarnate, say unto one another, that there is no other God, but their own invisible Spirits which never dies, but parteth out of one Form into another, from one Generation to another, even to all Eternity: Moreover, If you would

would gladly be preserved from the Error of wicked Men; know then, that as the Soul and Body of Man is but one living Person, distinct from all other Creatures; so likewise the Spirit and Body of our Lord Jesus Christ is both God and Man, in one majestical Person, distinct from Men or Angels, as beforesaid: Furthermore, if the blessed Creator be a glorify'd Person, in Form like a Man, distinct from all Things and Places, as 'tis clear he is, how is it possible then for the Spirit of the Creator, and the Soul of the Creature, to be but one essential Life, seeing they are two distinct Persons? For if the Soul of Man, and the Spirit of God, are but one living Life, whence is it then, that the Souls of some Men, yea, oftentimes of Men of rare natural Parts, not only in their Life-time, through spiritual or rational Agonies, do curse and blaspheme the Creator; but in their Death also, oftentimes cry out, *They are eternally damned*, not enduring to hear the Name of the most holy God made mention of in the least? Finally, if Men's Spirits or Souls be so divine, that they are not capable of dying, or of being put to Death, I wonder that they make no Use of their immortal Power, either by preventing of natural Pain, Diseases, or Death to their Persons, seeing no Man hates his own Flesh, but loves it and cherisheth it; or else by resisting whatsoever is not pleasant to them.

AGAIN, If Men have no Power in them, to prevent bodily Sorrows, or to relieve their natural Afflictions, when they stand in most need of Help, why then should any sober Man imagine, or think, that such helpless Souls as we are, should be immortal, and cannot die? But some Men may say unto me, if the Souls or Spirits of Mankind in general, be in a mortal or imperfect Condition, and must die, what Perfection is that spoken of by Christ and his Apostles in Holy Writ, *Be ye perfect, as your heavenly Father is perfect*, and such-like, from a divine Gift, given me to reveal Secrets. To this I answer, There is a two-fold spiritual Perfection belonging to the redeemed of the Lord; as namely, there is a Perfection of Grace attainable unto in this Life, and there is a Perfection of Glory, which is only attainable in the Life to come. Moreover, though the natural Body of an elect Vessel, may be capable to enjoy never so much divine Light, Life, or Perfection in

in him, for Consolation and Satisfaction to its own Soul, and for a further Confirmation unto those that shall possess the same Light in them; yet you may know it is a glorified Body only, that is capable of a full Enjoyment of divine Glories, which are eternal in the Life to come: I would have no Man therefore imagine, or think, that I dream of enjoying such a Perfection in this Body, as to the rooting out of all Sin and Evil in Man whatsoever, as many Men would vainly imagine; but the Perfection I treat of is this; that is to say, When a Soul is possest with such a Measure of the Light of Life eternal in him, that it is thereby enabled to stand still, and to see the Salvation of God in its own Soul, flowing from a Fountain of personal Glories without him, and not from a formless Christ, or God, within Men only, as many Men in these our Days, both ignorantly and impudently affirm. Furthermore, you may know, that a principal Degree of the Perfection here treated of is this; that is to say, When the Glory of eternal Life, and the Shame of everlasting Death, are in their proper Natures so really made known to a Soul, that in relation to Profit or Pleasure, inward Temptations, or outward Persecutions for Conscience-Sake, it is unmoveable like unto God himself.

AGAIN, A Man may be said to be perfect in a Measure, according to the Scripture, when he shall knowingly glory in his God, that accounts him worthy to wear a Crown of Thorns in this Life, as a heavenly Pledge of a Crown of Glory in the Life to come, as proceeding from the Eternity of his free Love. Another Scripture-Perfection in this Life is this; when a Soul enjoys such a heavenly Wisdom in him, as not to give Judgment upon any spiritual Thing that is spoken, until the Thing spoken of be so clear in his Understanding, that he has no Occasion of After-Repentance in himself for ever. Another Degree of Scripture-Perfection is this, When a Soul possesseth such a Measure of divine Love both to God and Man, that the Hope of eternal Glory destroyeth all Fear of everlasting Vengeance in him; it may be said to enjoy Perfection in it, according to the Scriptures. Moreover, when a Man certainly knows that he hath received an immediate Commission from the Living God, to declare divine Secrets, and also knoweth that the principal End of all his Speakings or Writings proceeds only from

a Spirit of pure Love in him to his elect Brethren; such a Soul as this hath attained to Scripture-Perfection, as aforesaid: Furthermore, that Soul which from infallible Grounds is enabled truly to distinguish between the Knowledge of the State of Grace in this Life, and the State of Glory in that Life to come, from the Light of Life eternal; I pronounce such a Man as this perfect, according to the Sayings of Holy Writ: But if a Man shall pretend to comprehend a spiritual Perfection in this Life and a glorious Perfection in this Life, and a glorious Perfection in that Life to come, from no other God, nor Christ, but what is within him only; I say, that such a Man as this, through gross Ignorance, doth in Effect say, there is no other God besides himself, but perishing Nature only, whatsoever he shall pretend to the contrary, by glittering Words or Actions.

AGAIN, If Man's Soul be mortal, and must die with its Body, and so become silent Dust till the End of all Time, the Query may be by some, *Of what Concernment is this Scripture-Perfection to any Man in this Life?* To this I answer, To that Man which enjoyns it, it will be very advantageous, both in Life and in Death, and in that Life to come: In this Life, because by it the Man is strengthened, patiently and peaceably to endure all Kind of Afflictions and Persecutions for Righteousness-Sake whatsoever: In Death, because it makes the Soul willing to die, from a perfect Assurance of being raised again out of its dead Dust, into a never-dying glorious Life at the last Day, by the all-powerful Word of an ever-living Jesus, that most high and mighty God now sat down in the Midst of his eternal Throne; because, the more perfect we are in the Understanding of divine Mysteries in this Life, the more God-like glorious shall we be in the Life to come for everlasting; for according to the Measure of Grace and Knowledge of God attained to in this mortal Body, so shall the Measure of Glory be in our immortal Bodies, which we shall enjoy in the Life to come. Moreover, this Scripture-Perfection is of great Concernment for a spiritual Confirmation to all those that shall enjoy the same Light, unto Life eternal. Besides all this, it is of Concernment also, because it will be a dreadful Witness in the Souls and Bodies of all those which were left to despise this excellent

cellent Truth of the Soul's Mortality, when it presented itself unto them with such an open Face as is here inserted.

AGAIN, whilst Men remain ignorant of the Soul's Mortality, how can they know the principal Ground of any spiritual Truth: When a wise and skilful Husbandman soweth his Seed in the Earth, whether it be that of Wheat, or any other Grain, doth he not first look for a Dissolution of its present Life, before he expects it capable to quicken itself into a more profitable living Being? Moreover, seeing Christ and his Apostles make use of the Wheat-Corn principally, or only for the setting forth of the Soul's Mortality, as you may find it written in the Twelfth of St. *John*, and in the 15th Chapter of the First Epistle of the *Corinthians:* What is it then, but the Depth of carnal Ignorance, that most Men lye under, foolishly to conceive their Souls to be immortal in mortal Bodies? For if Men (in the least) did understand the Nature of the immortal Spirit, they would then easily know the Mortality of their own Spirits: What is the Nature of an immortal Spirit? The Nature of it is a fiery spiritual Glory; insomuch, that in what Body soever it inhabiteth, it immediately consumes it to Ashes, or rather makes it to shine more glorious than the Sun in his Strength; *And his Face shone like the Sun in his Strength*, Rev. i. *And when Christ, which is our Life, shall appear, then shall we also appear with him in Glory:* Furthermore, you know the Scripture makes mention of two distinct Bodies, and of their several Habitations; as namely, an earthly and a heavenly, a natural and a spiritual, or a mortal and an immortal; as for the natural Body, is it not of this Side of Death? And is not the spiritual or glorify'd Body on the other Side of Death? Finally, as a spiritual Body suits only with an immortal Spirit; so likewise, a natural Body suits only with a mortal Soul; unless the Body therefore were immortal, why shouldest thou imagine thy Soul immortal? What is the Reason that any Kind of Bodies should be uncapable of Mortality? Is it not through the Immortality of its Spirit? So likewise, what is the Cause of Man's Body being mortal, but the Mortality of its Spirit?

AGAIN, Is a natural Body any Thing else but a Lump of dying Corruption, though it be never so compleat in Form

and perfect Health? So likewise of the contrary, is a spiritual Body any Thing else but a perfect Lump of incorruptible Glory? 'Tis granted, that if the Soul of Man were so spiritual that it could preserve its Body in perfect Life and Health without natural Food, there would need no more Dispute concerning this Point; but seeing not only the Body, but the Soul also is in a languishing Condition, when no natural Food is to be had, why then should any wise Man count me a Fool, for a sober reasoning forth the Mortality of the Soul, seeing according to the Truth of Holy Writ, it is both natural and sinful? Moreover, though the Scriptures make mention of a natural and a spiritual Body, yet I never read of any essential Oneness between them in the least, neither in relation to their Natures nor Places; but of the contrary, according to spiritual Truth, I find a vast Disproportion between them; for as Man's natural Body is utterly uncapable to enter into the Kingdom of eternal Glory, but only through Death; so likewise, no spiritual Body, in the Throne of Eternity, is capable to live in a natural Way, unless it be changed, or change itself by a Kind of dying from its eternal Spirituality. It is written, *Behold, I shew you a secret Thing, we shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an Eye.* My beloved spiritual Brethren, how suitable is this secret Thing spoken of by the Apostle *Paul*, to the Mystery in Hand, if the Lord Jesus will be pleased to clear it up to your Understandings?

AGAIN, In the next Place, I shall treat of the Word Sleeping: There is a two-fold Sleep in all Mankind; there is a Sleep of Life, and a Sleep of Death. First, I shall write of the Sleep of Life, for your better understanding of the Sleep of Death, I speak to sober Men: When a poor Creature is almost weary of his Life for want of Rest, what is that in him that desireth after Sleep for Relief to the whole Man? Is it his Body, or his Soul? If it be his Soul, as none can deny that are spiritually wise, it is not the Body then, but the Soul only that is capable of desiring after Sleep; you know, the Soul is the sensible Life of the Body; and whilst that Life sensibly operateth in the Body, no Man can possibly sleep in the least; but of the contrary, when a Man falls into a sweet and silent Sleep, it is through the departing of the sensible Life out of his Memory

Memory for that Season; so that though the Body of Man cannot subsist, unless it enjoys some Rest through Sleep, yet you may know, that the original Cause of waking or sleeping proceeds only from the Sensibleness or Insensibleness of the Soul. Moreover, if it be the Soul only that desires after Sleep, some Men may say unto me, when the Soul of *Samuel* conversed with the Lord by a Vision in his Sleep, was it not sensible of what it received from the Lord, seeing he delivered his Sayings so exactly to old *Ely?* How then can it be properly said, that the Soul of *Samuel* was asleep at that Time, when it talked with the Lord? To this suitable Query, take this following Answer: A Man's Soul may be in a Sleep upon a natural Account, and yet may be perfectly awaked upon a spiritual Account, at one and the same Time. Give me leave to write a little of mine own Experience, which I have received from the Lord; it is impossible for any Man, by his Sense or Reason, to be capable at the first Hand to comprehend any Thing that is spiritual; nay, it is that deadly Enemy that is ever warring against the pure Truth, in all the Elect of God; yet Millions of Souls there are, which through deep Darkness do adore this Hell-hound as their only God, to their eternal Condemnation, thro' the secret Decree of an infinite Wisdom. Furthermore, if there were never so little of the divine Light in all Mankind, as some Men vainly imagine there is; I say from the Lord, it was impossible then for any Man to perish upon a spiritual Account in this Life, or in that to come: Hence you that are spiritual may comprehend this Secret, that is to say, though all Mankind, through Mixture of Seeds, are generated by carnal Copulation, yet there is a certain Number of them that are only capable of receiving of the Light and Life of the Glory to come; wherefore, though a Man outwardly appears never so pure in Expressions, and just in his Actions, yet if he shall own no other God, Christ, or Glory to come, but what is within him only, or what he is capable to enjoy in this present Body, all the Light that this Man as yet possesseth is nothing else but the Depth of carnal Darkness. *If the Light that is in thee be Darkness, how great is that Darkness,* saith Christ?

AGAIN, In answer to this of *Samuel*, I shall endeavour all Plainness of Speech, yet I am doubtful it will remain as a Paradox,

Paradox, to almost all Men that shall see it: When the Vision appeared unto *Samuel*, all that was in him was fast asleep; now that which awoke in *Samuel* to enjoy Communion with the Lord, was not his natural Sense or Reason in the least, but it was a spiritual Light in him, which formerly he received from that visional Glory then appearing to him, or in him; hence the Saints may come to understand this Secret, that all heavenly Visions and Revelations belong only to the Lord's redeemed Ones. Moreover, though a Man be perfectly awaked, yet if he be unsensible of his own Thoughts for that Season, he may be looked upon as fast asleep; so likewise it is when a spiritual Vision appears to a Man; for whether the Man's Soul be asleep or awake, the Glory of the Vision converts all the natural Senses into a Kind of Senselessness for a Season, that it may communicate its divine Pleasure to that which is only capable to comprehend it, as beforesaid: Furthermore, I am so far from denying a sober Use of Reason in its proper Place, that I acknowledge it an admirable Instrument for illustrating the Things of God to rational Men, so that it be truly seasoned with the heavenly Visions of everlasting Life: But of the contrary, from an unerring Spirit, I confidently affirm, that the Things of God are not capable to be comprehended by the most purest Reason in the Angels themselves, but by a Light of a more transcendent Excellency; secretly flowing into their rational Spirits from an incomprehensible Glory.

The Vanity of Dreams.

AGAIN, in the next Place, I ſhall write a little of Dreams in Sleep: I ſhall not ſpeak much of it, becaaſe the Occaſions of dreaming may be as numerous as the Dreams themſelves. Some there are, that put ſuch Confidence in their Dreams, becauſe ſometimes, or often, they partly prove true, that through a fantaſtical Opinion of the Truth of their Dreams, they vainly adore them as a divine Oracle. Indeed, in the Time of the Law, dreaming of marvellous Things were of great Concernment, not only becauſe the Lord himſelf did often appear in Dreams and Viſions of the Night to his Prophets, but alſo becauſe ſome of his Servants had the Gift of a true Interpretation of them in their Times, concerning Things to come; as namely, *Joſeph*, *Daniel*, and others; but it is not ſo now; therefore Dreams are of no Value unto us, as to put the leaſt Confidence in them? Why? Becauſe we know, that inſtead of Dreams or Viſions in the Night, or prelatical Charms, God himſelf is the alone Teacher of his Elect only, by the immediate Inſpirations of his moſt Holy Spirit. Moreover, what Dreams ſoever appears to Men in Sleep occaſions no Marvel to me in the leaſt: Why? Becauſe I know that the Spirit of Man (both ſleeping and waking) is nothing elſe but all Kind of imaginary lying Dreams, and carnal Wonders, unleſs it be truly ſenſible of what it ſaith and doth. If the Soul of Man be but as a periſhing Dream, unleſs it be eſtabliſhed with a right Underſtanding in ſome Meaſure, of glorious Things which are eternal, how then can any Man truly ſay that his Soul, and all that is in him, is not faſt aſleep, when a Dream, whether true or falſe, ſhall ſo take away the Uſe of his Senſes? So that while the Dream is in Force, another Man that is awake may wound him, or kill him, and he know nothing of the Matter, for Want of the Uſe of his Senſes. Thus you that are ſpiritual may clearly ſee, that though the Body of Man is in Part ſtrengthened through natural Sleep, and without it cannot continue, yet it is the Soul only that is capable of Sleep, or Deſire after it, for the Comfort of the whole Man.

But

But passing by natural sleeping or dreaming in this Body of Flesh, I shall come to the true Intent of the Apostle's Saying, *We shall not all sleep*, &c.

Of the Soul's sleeping in the Dust.

AGAIN, What was this Sleep that all must not taste of, spoken of by *Paul?* Truly, it was nothing else but the Sleep of the Soul under Death's Power in the Grave, or a silent sleeping of the Soul and Body together, in the Dust of the Earth, till the End of all Time, according to that in the last Chapter of *Daniel*, where you may find it thus written: *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and perpetual Contempt.* In the 4th Chapter of the first Epistle to the *Thessalonians*, it is thus written: *I would not, Brethren, have you ignorant concerning them which are asleep; for if we believe that Jesus is dead, and is risen, even so them which sleep in Jesus will God bring with him.* For this say we unto you by the Word of the Lord, that we which live, and are remaining in the coming of the Lord, shall not prevent them which sleep, and the Dead in Christ shall rise first. You know there is a Saying, *They that were dead in Sins and Trespasses hath he quickened.* Was it their Bodies, or was it their Souls, that was under the deadly Power of Sin or Evil, when Christ, by his Spirit, quickened it from the Death of Sin to the Life of Righteousness? So likewise, if Men's Souls be not dead asleep with their Bodies in the Dust of the Earth, there is nothing capable to be raised at the last Day, by the all-quickening Word of an ever-living God. If the Soul did not sleep in the Grave with its Body, there could be no Resurrection of any Kind of Body at all; Why? Because as the Soul in its Life-time was only capable in its own Body to hear the Voice of the Son of God and live, so likewise it is the Soul, under Death, that it is only capable to hear the Voice of an infinite Majesty, saying unto the Souls of the Elect that sleep in their Graves, *Come forth with Bodies all glorious, like unto myself, and enter with me and my mighty Angels, into my ever-*

lasting

lasting Kingdom. Then shall his Voice also command the Souls of the Reprobate to come forth with Bodies suitable to their wicked Spirits; black and dark Bodies; yea, Bodies of nothing but Shame and Confusion of Face; Bodies of burning, Envy, Wrath, and Fury against themselves, because of their everlasting Separation from all spiritual and temporal Consolations whatsoever.

Again, you that are spiritual, know, that the Body of Man is no Way capable of Sleep or Rest without its Soul, no more than the Soul is capable of sensible waking without its Body; so likewise it is with a Man at his Death; it is not his Body, but his Soul only, that is capable of the Sleep of Death; for if Men could for ever enjoy their natural Life in this Body, without any Pain or Sorrow, no Man living would, or could desire to change his present Condition. Hence you may know, that as Pain or Sorrow, upon a spiritual Account, is Death to the Peace of the Mind, so likewise the Extremity of natural Grief or Pain is that which is the Death of the Soul. Moreover, if Men could understand by what Means their natural Life was preserved, the natural dying of the Soul in, or with the Body, would no longer seem strange unto them; for Man's Life is continually preserved by the Death of all that he eats and drinks; wherefore, when the natural Life is almost spent for want of Rest, the Soul is glad to enter into a dead Sleep, for the prolonging or reviving of a new Life; so likewise it is with Man's Soul and Body in Death, in Reference to the Glory to come; for except the Soul of Man be capable to enter into a natural Death with its Body, it is impossible it should ever be capable to be quickened into a Life that is eternal. Thus you that have divine Eyes may see, that there is as absolute a Necessity that the Soul of Man should sleep with its Body in the Dust of the Earth, that it might be in a Capacity of becoming an ever-living glorious Body, as it is for a mortal Soul to enter into a dead Sleep with its Body, for the prolonging or renewing its natural Life again, as aforesaid. Furthermore, when the Soul and Body of a Man is so fast asleep that it is insensible of itself, and of all Things else, what is it for that Season to itself, or any Thing else, but a mere Lump of dead Earth? So that whether a Man sleeps or wakes, lives or dies, his Soul and

Body is so essentially one through natural Procreation, that it is as impossible to divide them in Death, as to separate them in Life; but as they had a Beginning together in a creaturely Way, so likewise being but a Creature, they must end together in Death, for the Manifestation of the glorious Power of an infinite Majesty, when he shall re-create out of dead Dust many Millions of Souls and Bodies, some for eternal Blessedness, and other some for everlasting Cursedness, by the Vertue of a Word speaking through his Mouth, as beforesaid.

AGAIN, all Men that understand Generation through carnal Copulation do, or may understand this following Secret; that is to say, though the Life or Soul of a Man lieth secretly hid in their Seeds, and being united together, they become but one Life, yet, in the Time of Conception, the living Seed is compelled to die before it can be capable to conceive a Babe into Life. Both Male and Female have tasted inwardly of this Death and Life that I here treat of, in conceiving of their Children, only the Mystery of the Thing is hid from them. Moreover, if all spiritual Life in Man is begotten through the Death of Sin, and all mortal Life is begotten through the Death of Nature, how then can any sober Man be so weak as to imagine, or think, that his sinful Soul is already immortal, and cannot die? Nay, I dare boldly say, that there is nothing that a Man eats or drinks for his Comfort, that is capable to nourish his natural Life, till the Life or Vertue of that which he hath eaten or drunken first die within him, and so quicken again into living Nourishment; wherefore, if a Man, through an incurable Disease, is in a languishing Condition, then know the true Cause why those Things ministred to him, though they be suitable to his Grief, and never so excellent, take none Effect; it is because the Pollution of his Blood prevents the dying of those living Vertues ministred to him. Furthermore, to conclude this Point; when a mortal Creature is near unto Death, you know, that which is given to him for his Consolation, for want of dying in him, is either vomited up again, or passeth through him, doing no Good nor Hurt in the least. Thus you that have Eyes may see there is no Possibility of possessing any natural or spiritual Life, but through Death.

True

True Worſhip diſcover'd.

AGAIN, in the next Place, I ſhall treat a little of the Worſhip of God from Chriſt's own Words, to the Woman of *Samaria*, in the fourth Chapter of St. *John*; where he ſaith, *Ye worſhip that which ye know not, we worſhip that which we know, for Salvation is of the Jews; but the Hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth; for the Father requireth ſuch to worſhip him. God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth.* In theſe Words Chriſt did inform the Woman of *Samaria* that his inviſible Soul was that God or Spirit abiding only in his Perſon, by the which ſpiritual Union ſometimes the true Believer is filled with Joy unſpeakable, and full of Glory. Moreover, when Chriſt and the *Samaritan* Woman talked together, if you take Notice of the chief Ground of their Diſcourſe, you ſhall find it was about the true Worſhip of the true God, from theſe Words; *Our Fathers worſhipped in this Mountain, and ye ſay in* Jeruſalem *Men ought to worſhip*; therefore when Chriſt ſaid, *God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and Truth*, he gave the *Samaritan* Woman to underſtand, that all viſible Worſhip from Mens Tongues, Eyes, and Hands, was to be done away, that the inviſible Worſhip of the inviſible God may take place in the Hearts of his People for ever. Furthermore, Chriſt gave her to underſtand alſo, that the Worſhip required by him from his Saints was an inward Stillneſs, by which their Souls were made willing to hearken to the Voice or Motions of his moſt Holy Spirit, ſpeaking in them Variety of heavenly Pleaſures, concerning the Glory of Eternity; ſo that as Fire purifieth the Droſs in the Gold, Chriſt, by the Vertue of his Godhead Spirit, purifieth the whole Man from all Filthineſs of Fleſh and Spirit, flowing from Man's unclean Reaſon and evil Imagination, which is the Prince of the Air, always ruling in the Children of Diſobedience.

AGAIN, this spiritual worshipping of God in Christ is so powerful in some, both in their Language and Practice, that it makes their very Faces dreadful to all glittering Tongue-Hypocrites whatsoever that know them; even such Honour belongs to all living loving Saints. This spiritual Communion with God in Christ doth also give a Man Power to slight the deceitful Riches and frothy Honour of this perishing World, as Dung, in Comparison of that most excellent Glory that it hath tasted of. Moreover, Christ gave the *Samaritan* Woman to understand, that none can spiritually worship him till the Light or Vertue of his Spirit first enters into them; therefore he saith, *He was found of them that sought him not.* And when they were in their Blood, and no Eye pitied them, he said unto them, *Live*; and behold they lived in his Sight; so that when an elect Vessel hath wearied himself out with long seeking after his God, in the visible Worship of Men, and so is lost in all his Worship, then, and not till then, the Glory of Christ's free Love moves his Godhead Spirit to pity that helpless Soul, by revealing himself unto him, and writing the spiritual Law of his eternal Love in his Heart, whereby he finds his Soul changed from carnal Envy into an entire Love of all Things that are most excellent, with a Readiness of Mind to suffer all Kind of Wrong, and render Good for Evil, for Christ's Sake; in Obedience to his holy Commands, who was a perfect Pattern of all Manner of righteous Obedience to the Death, as a Forerunner for his renewed ones, to walk in the same Steps by his Power all their Days.

AGAIN, this spiritual worshipping of the true God fills a Soul with divine Longings after a visible, as well as an invisible Sight of that glorious Person, even Face to Face; from whence all their heavenly Enjoyments, and real Assurance of more transcendent Excellencies proceeds. Thus it is clear to the Heirs of glorious Crowns, that are of a discerning Spirit, that that Worship at *Jerusalem*, and elsewhere, treated of by Christ to the *Samaritan* Woman, was to be done away, that a more spiritual might take Place; so that all visible worshipping of an invisible spiritual God, is now but as a golden Calf of Mens own Imaginations, and no more accepted of by Christ than the cutting off a Dog's Neck. Thus, from an unerring

Light

Light in some Measure, I have remonstrated to the Elect what is the very true God, and his spiritual Worship accepted of him. It is not outward praying, preaching, fasting, or thanksgiving, to be seen of Men; but it is an inward, spiritual, silent praying and praising, fasting and feasting upon the glorious Things of Eternity, which is only seen by divine Eyes; God is a Spirit, or rather a spiritual Person, and they that worship him must worship him in Spirit and in Truth.

AGAIN, in the sixth Chapter of St. *Mark*, it is thus written, *And when they saw him walking upon the Sea, they supposed it had been a Spirit, and cried out; for they all saw him, and were sore afraid.* But anon he talked with them, and said unto them, *Be ye of good Comfort, it is I, be not afraid.* And in the last Chapter of St. *Luke* are these Sayings: *And as they spake these Things, Jesus himself stood in the Midst of them, and said unto them, Peace be unto you; but they were abashed and afraid, supposing they had seen a Spirit. Then said he unto them, Why are ye troubled? and wherefore do Doubts arise in your Hearts? Behold mine Hands and my Feet; for it is I myself: Handle me, and see; for a Spirit hath not Flesh and Bones as you see me have.*

My spiritual Brethren, these Sayings of Christ seem to contradict the Truth of all that I have written concerning God, being a spiritual Body or Person, in Form like a Man; and many Men, for Want of the Spirit of the Scriptures, do imagine, that Christ's Father is an infinite Spirit distinct from him, and that it is utterly uncapable to make its Abode in so narrow a Compass as the Person of Christ, if he be in the Form of a Man, but they imagine him to be of so vast a Quantity, that he incloseth or covereth all Things and Places, through his spiritual Bulk or Bigness; this is blind Reason's imaginary God, that is, no God; wherefore, by divine Assistance, I shall endeavour to remove this Stumbling-Block of long Continuance by a clear and full Demonstration, why Christ, in answer to his Apostles, said, *A Spirit hath not Flesh and Bones, as ye see me have.* You know, when Christ walked upon the Sea, they supposed they saw a Spirit, and cried out for Fear: So likewise when Christ was risen from the Grave, and was in the Midst of them, the Doors being shut, the same Supposition rose in them

again;

again; so that you know they were afraid, supposing they had seen a Spirit; wherefore, to convince them of their carnal Suppositions, the Lord Jesus bids them handle his Hands and his Feet, and see, that they might know that now he was become a spiritual Body of Flesh and Bones; and that now he was quickened into a divine Estate, both Soul and Body, as he had foretold them before he died in the Flesh, and quickned himself again in the Spirit.

No Spirit without a Body.

AGAIN, the Apostles themselves, as well as others, were dark in many Things till Christ was glorify'd, and that was the Cause of their supposing that Spirits might live without Bodies, and be seen by natural Eyes; the Doors being shut, as aforesaid, and Christ being in the Midst of them, they not knowing which Way he should come in, that was one Cause of their sudden Fear of supposing they had seen a Spirit; wherefore, for removing of their groundless Suppositions, and settling their fearful Spirits upon a right Understanding of Flesh and Spirit, the Lord Jesus said unto them, *For a Spirit hath not Flesh and Bones, as ye see me have.* Moreover, Christ did not say, that a Spirit could live without its Body, no more than a Body can live without its Soul; he gave them to understand also, that as all Bodies, both natural and spiritual, are visible, so likewise all Spirits, whether of God, Men, or Angels, are always invisible, and not to be seen by outward Sight, neither possibly can be; therefore, Christ would not have them to suppose Things that are not, but to understand Things that are, and that would for Time to come prevent all carnal Fears in them, arising from vain Suppositions.

AGAIN, Seeing Christ both Times appeared in a Body of Flesh and Bone, what Ground had the Apostles to suppose him to be a Formless Spirit? If it should be imagined by some, that a Spirit may live without a Body, and take upon it what Shape it will to fright ignorant Men withal: To this I answer,

If

If Christ had either Time appeared before them in a ghastly Form or Shape, they had then just Cause to be affrighted; but seeing he appeared both Times in that Body, whom they had been so long conversant withal, what Ground in the least had they therefore to suppose they had seen a Spirit? 'Tis Truth, his walking upon the Sea might much amaze them, through the Unusualness of such a Sight; but to see him die, and buried out of Sight, and in a Moment to appear again in the Midst of his Friends, when the Doors were made fast; this must needs cause an Astonishment to those that had never seen or known any such Thing before; therefore, the Apostles, through Fear, did suppose Things that are not, nor possibly can be, by imagining a Spirit might be seen by Eyes of Flesh; *Feel me, and handle me*, saith Christ, *for a Spirit hath not Flesh and Bones, as ye see me have.*

AGAIN, Christ did inform his Apostles, that a Spirit could not possibly be seen by visible Eyes: Why? Because the Nature of it is always to be invisible, and can be no otherways; but also, because there is no visible Light or Sight in the Persons of God, Men, or Angels, but what proceeds from their invisible Spirits: Christ did also inform them, that that invisible Spirit in the Body of his Flesh and Bone, was that God-head Power or Glory by Vertue of which, to fulfil his own Will, could with that Body, pierce through Doors, ascend, or descend swifter than Thought, into the Height and Depth of all Things and Places. Moreover, he did also inform them, that a Spirit was not only invisible, and not to be seen with visible Eyes of Flesh; but also, that in reference to its inward Quantity or Form, it was incomprehensible, therefore, it was utterly uncapable visibly to be seen or handled; for the invisible Spirit is that only which sees, handles, or comprehends all visible Things, whether they be natural or spiritual. Thus you which are not stone-blind, may know, that it is not only impossible for mortal Men to see a Spirit with natural Eyes; but it is also as impossible for any Kind of Spirit, whether it be of God himself, Men, or Angels, to be capable of any Light or Life without distinct Bodies of their own, to manifest it in, any more than a Body is capable of any Light or Life, without a living Spirit, to manifest itself in.

AGAIN,

AGAIN, Christ did inform his Apostles, that the invisible Eye in the Soul, though a Man has no natural Sight or Hearing, is as capable of hearing and understanding the Voice or Motions of his Holy Spirit, as those that enjoy their natural Sight and Hearing; yea, and oftentimes better also: Why? Because the outward Seeing and Hearing is rather a Hindrance, than a Furtherance to the inward Whisperings of Christ's Spirit in Man's Soul, concerning the glorious Things of Eternity. Moreover, you that are skilful in natural Musick, whether it be Instrument or Voice, do know, that the lower the Sound is, the more sweet is its Harmony to the natural Ear; so likewise you that are most skilful in divine Musick, do know, that the still or silent Motions of Christ's Spirit, make the most glorious Harmony in your invisible Souls; but on the contrary, though a Man possess his bodily Sight and Hearing never so perfect, yet if his invisible Spirit be uncapable to distinguish between the true Sound of natural or spiritual Musick, he is like unto a deaf Adder that cannot hear, though the natural or spiritual Charmer charms never so wisely; for alas! what Musick is it to tell a carnal Heart of possessing the Glory of an immortal Crown, full of eternal Excellencies? It is all one, as if the most rarest natural Musick should be sounded in the Ears of a Man that is so foolish, that he is void of all Sense or Reason, like the brute Beast, or deaf Adder, as beforesaid; *Feel me and handle me*, saith Christ to his Apostles, *for a Spirit hath not Flesh and Bones, as ye see me have.*

The

The Baptist's Commission Counterfeited.

AGAIN, in the next Place, (by divine Assistance) I shall demonstrate the Vanity of the Ministry of the Baptists for want of a Commission from the Lord for what they ignorantly do. I need not tell you the Foundation upon which they build their Worship, because it is upon the Letter of the Scripture, and their own lying Reason, which is the Devil in them. If all visible Worshiping of an invisible spiritual God is now become vain and of none effect, the *Baptists* may say unto me, What is the Meaning of those Scripture-Sayings, that enjoyn Men to worship God in his holy Ordinances to the End of the World? To this I answer, All true Christians are now under the Ministry of the Holy Spirit, and no more bound in Conscience to *Apostolical* Worship, than the Saints were bound in Conscience to *Mosaical* Worship, when they were under the Doctrines of Christ. If you think it strange, I shall give infallible Grounds for the Proof of it to all spiritual discerning Men. My first Ground is this, Since the Apostles Worship ceased, which was in or at the End of the Ten Persecutions, not a Man hath been commissionated by the Spirit of God to administer divine Ordinances to his People. From an unerring Light, I say again, That above these Thousand Years, there hath not been a Man sent forth to prophesy, or preach the Gospel of the Kingdom, by a spiritual Commission from Christ, or any One appointed for that End by Christ. But it may be thou that lovest the Preheminence among the People, as to be looked upon as an Apostle, or Minister of the Gospel, wilt endeavour to prove thy Commission by the Scriptures. Now thou canst not deny but the Scriptures were Men's Writings, which the Holy Spirit immediately moved them to speak, as an outward Witness of Things past, present, and to come, to all Generations, in relation to spiritual Things which are eternal: How then canst thou possibly become a

Minister of divine Ordinances, by Authority from another Man's Words, or Writings, unless without their Letter, thou wert immediately moved to speak by the Gift of the Holy Spirit as they were? Moreover, thó' the Scriptures in themselves are just and true to all those that spiritually discern them, having the Life and Power of them in their own Souls; yet there is nothing but Death in them to a carnal Spirit. *The Letter killeth, but the Spirit giveth Life:* And can a dead or killing Letter give thee Power to become a spiritual Minister of Christ's Ordinances to his elect People? I trow not. Oh! deceive not thine own Soul with thy Counterfeit if it be possible.

AGAIN, If thou shalt imagine thyself fit to minister Gospel-Ordinances to the People, because thy natural Parts hath blinded them to make choice of thee for such an End: Then I would fain know of thee whether thou art indued with a Ministerial Power? Doth Christ immediately pour forth the Gift of his Spirit upon them thou Baptizest? Or cure the Sick when thou prayest over them? Or doth he own thee in casting out of Devils, devilish Diseases, or Distempers incident to Man's Nature; by thy Word, Praying, Preaching, or any Gospel-Ordinance so called by thee? Or doth he own thee, by raising the Dead, curing the Lame, or in any Thing appertaining to a Minister of the Spirit?

Moreover, in Holy Writ, I find Thirteen Apostles and no more, and these were chosen by Christ's spiritual Power, for a great and glorious Work among the Saints: But who made thee an Apostle or Minister of the Gospel, to gather the People together into Church-Fellowship, and minister Apostolical-Ordinances to them, and gave thee no Power naturally, nor spiritually belonging to a Messenger of Christ? Furthermore, Because you have usurped the Place of a Minister of the Spirit from another Man's Letter, What Effects doth it bring forth when you are in the Place of Authority, persecuting of Men for their Faith in their God by Sword, Imprisonment, Confiscating of Estates, Banishment, and Death itself: These, and such-like are the Effects that proceed from your Ministry, in whom is included all Ministrations which confess Christ.

AGAIN,

AGAIN, If thou wouldst gladly escape the Vengeance to come, prepared for Gospel-Counterfeits; suffer me to demonstrate a true Minister, from one that is false; which I shall do, by Way of Comparison. Suppose a King, or Head-Magistrate, makes choice of a Man to be his Embassador to a Foreign Prince; you know he gives that Man a Commission of express Words in Writing, sealed up with his own Signet: But of the contrary, if any of his Subjects should pretend Embassadorship, without the aforesaid Commission, you know then that he is judged as guilty of High-Treason against the King's Person and Laws, and so is put to Death as a Traytor: So likewise it is when the King of Glory makes use of a Man his spiritual Embassador to a Prince, or to his innocent People, either he speaks to that Man from his own glorious Mouth, or by the Mouth of a Messenger chosen for that End or Purpose; Wherefore, if any Man shall go forth as a Minister of the Gospel-Ordinances to the People, without the aforesaid Commission, the Holy Scriptures themselves, in such a Case judge that Man guilty of spiritual High-Treason against Christ. I say again from that God that sent me, Whoever thou art that ministrest Apostolical-Ordinances in the Name of Christ, without a Commission from his Holy Spirit, tho' some Good may redound to some of the Hearers; yet in the Great Day, Christ will charge it upon thee as a Work of Iniquity, or else why doth Christ say that he will say, *Depart from me, ye that work Iniquity, I know ye not*; to those that shall say, *Lord have we not prayed in thy Name, and Cast out Devils in thy Name, and in thy Name done many wondrous Works?*

AGAIN, If a Man was so fitted through natural Parts, of Memory, Eloquence, Courage, graceful Speech, Faithfulness, or any natural Excellency that can be named, to become an Embassador to a King or Protector; yet you know all this is of no Value in the least, as to give him an Interest of Embassadorship, without an Approbation from the Prince, or Protector himself; so likewise it is upon a spiritual Account. Suppose thou wast indued with the greatest Measure of true Light that can be enjoyed by a Creature, through which thou shouldst become mighty in the Spirit of the Scriptures, and excellent in all divine Qualifications; all this is of no Value in the

least to impower a Man to become a Minister of the Gospel, without an Approbation from the King of Glory himself, as beforesaid.

Moreover, If thou art possest with natural Wisdom, Riches, and Honour, there is not one tittle in the *New Testament* to prove thee a Minister of Christ, since God became Flesh: Wherefore, in the Name of the Lord Jesus, I pronounce Wo! Wo! unto all ministerial Counterfeits! But most dreadful Woes again all those Men which know the Lord Jesus sent them not to minister Apostolical-Ordinances to his People, yet go on in their Deceit, against the Checks of their own Consciences, for Silver, and Honour, which perish.

AGAIN, the true Apostles, or Ministers of the Gospel, did not premeditate before-hand what they should say to the People; but they declared the Mysteries of the Kingdom, by an immediate moving of the Holy Spirit, without any real Contradiction in their Sayings in the least: But of the contrary, either thou studiest upon their Letter, what thou shalt say to the People, that thou mayest please their itching Ears with a Form of glittering Words only: Or else, if thou speakest an Hour or two without Premeditation, O! how full of Contradiction and Confusion it would be found if it were examined by a discerning Spirit? Moreover, to uphold thy borrowed Ministry, it may be thou wilt reply and say, that thou art no Hireling, but livest upon thine own Labour, and that thou speakest thine own Experience freely to the People; I shall answer thee in the Words of *Samuel* to *Saul:* What meaneth then the Bleeting of the Sheep, and the lowing of the Oxen in mine Ears? I mean your Sacramental-Gatherings thirty, forty, or fifty Times in a Year; besides your Members Monthly, or Quarterly Liberalities? It may be thou wilt reply, and say, it is all Free-Offerings to the Lord, for the Relieving of poor Church-Members, and for a Stock to help young Beginners in their Callings; I say, if you be impartially Charitable to one another it is well; I am sure you have very little or no Compassion at all to any other People, though they be more just than yourselves. Futhermore, Is it not your Popish Bulls, rather than spiritual Truth, that squeezes most of the People's Gratuities out of them? I mean by frighting their Souls with

Fear

Fear of eternal Damnation, if they be not Obedient to your Gospel-Ordinances, or rather imaginary Formalities of your own Inventions.

AGAIN, How can you have the Face of a Minister of the Gospel, and can kill and slay Mankind with a Sword of Steel? In the true Ministry I find the contrary altogether, *Our Weapons are not carnal, but spiritual*, saith *Paul*; and Christ, who is the only God, teaches his to slay none but with Love. These are the Effects of the Gospel of his Kingdom, which is not of this World; for then the Princes would embrace it, which now are at Varience with it, because it maketh War against their natural Wisdom, and earthly Glory.

Moreover, I shall write a little between Faith, and Reason's Kingdoms: Or between spiritual Love, and carnal Envy. *Love your Enemies*, saith Christ; *and if he smite thee on the one Cheek, give him the other: And when one of his Disciples asked him whether he must forgive his Brother seven Times? Yea*, saith Christ, *if he acknowledge his Fault, forgive him seventy seven Times*. What is that but even always? Love lieth down at Envy's Feet to be killed of him, and slayeth Envy by its Patience and Meekness. Love doth all Things in a beautiful and comely Manner: Love is of so pure and holy a Nature, that it cannot possibly do an impure or unholy Thing; but if it be moved to manifest itself according to its divine Property, it naturally produceth all heavenly Excellencies in elect Men and Angels. Love is generous, and pitiful; but Envy is covetous and cruel. Love Delights to be servant to all; but Envy loves to be Lord over all. Love is not violent, but leaves all Men to their own Conscience in point of divine Worship; but Envy desiring the Preheminence in Church and State, is always lying in wait to ensnare innocent Love, because it cannot bow down to its carnal Commands; and because it cannot take away its spiritual Peace, it will avenge itself upon its natural Peace: But instead of rending Mens Persons or Estates, Love is that divine Balsom that cureth all Diseases that Envy makes. It cures a wounded Spirit, and rejoyceth a broken Heart, and reviveth a dying Soul; It relieveth natural Wounds, made by Envy's Weapons. Love Cloatheth the Naked, Feedeth the Hungry, Visiteth the Sick, in Prison and

out

out of Prison. Love enjoys itself no longer than it is doing Good to others. God-Man Christ Jesus glorified, is the Fountain of all divine Love, Peace, Joy, or any glorious Excellency that can be named.

AGAIN, Love doth not make Men to desire after the Office of a Minister, or to be a Parliament Man; because of the great Weight attending such Places, to discharge a good Conscience in them to God and Man. If the Lord Jesus should say to a Man, I have chosen thee for a greater Work; Love in such a Case, makes a Man to consider his Inability, and Unworthiness of such an Office, and to desire the Lord to pass him by and chuse another, because of the exceeding Unbelief and Perverseness of Men's Spirits, especially if a Man shall say, the Lord hath spoken to him; I can bear Witness to the Truth of this Thing with *Moses*, and *Paul*, tho' Men or Angels should Gainsay it. Moreover, I do not say all Men have such Strugglings in them, when Christ makes Choice of them for Apostles, or Ministers of the Gospel: For *Matthew*, *Mark*, *Luke*, *Peter*, and the rest of the Apostles, seemed easily to be entreated to leave All, and follow Christ; yet no Man knows what inward Strivings they had to forsake their Parents, and all that was near and dear unto them, to follow a persecuted Christ, or Man of Sorrows. Furthermore, Sometimes when God makes choice of a Man to be his Messenger to the Sons of Men, his Voice in such a Case is so powerful in him who is Chosen, that it swallows up all Reasoning in him; and then indeed there remains no Cause of striving in the least. The Apostles being many, and encouraged with Christ's personal Presence, that was ready and willing to die for them, must needs be willing to follow him in the same Steps: But of the contrary, When a Man is chosen alone, having only but one Companion given unto him, and is compelled to declare the strangest and terriblest Message against Despisers of their Message, as ever was, as I and my Fellow-Witness were in this Age; in such a Case, Reason may play its Part, before it be made willing to lie down to the Pleasure of the Most High.

AGAIN, Envy which floweth from Reason, is that which doth not only strongly desire the Preheminence in Church and State,

State, but if it cannot attain to its Desire in a legal Way, then *Simon Magus* like, it will give large Gifts to attain them. Suppose you that are the chief Ministers of the People, called Baptists, do exactly imitate the Apostles Worship, according to the Letter of the Scripture; yet if you are not stone Blind, you must needs no that you have no Commission from the Spirit of Christ to administer Apostolical Ordinances to this Generation, or any other, (if there should be another,) whilst the World endures. Why? Because you do certainly know that you did never hear the glorious Voice of Christ say unto you these following Words, *Go, Preach the Gospel to all Nations, Baptizing them in the Name of the Father, and the Son, and the Holy Spirit, teaching them to observe all Things whatsoever I have commanded you, and Lo I am with you alway, until the End of the World*, Matthew the Last. You do certainly know also, that God did neither send Angel, Prophet, Apostle, nor Saint, to Commissionate you to minister Gospel-Ordinances to his People as beforesaid. Is it not a wonderful Thing therefore, that you should go on with such a high Hand, in meddling with holy Things which concern you not. Remember *John Chandler*, who I heard confess with his own Mouth, that he was eternally damned, for Baptizing People without Authority from God, that was one of his Sins that lay upon his Conscience. Furthermore, if you that are the Ministers of the *Baptists* do imagine, or think that this Scripture in the last of *Matthew*, maketh much for you, if you be sober, I shall shew you from the Spirit of Christ, the contrary altogether; Christ in those Words, spake to his chosen Apostles, saying, *Go preach to all Nations*. And to fulfil his Promise unto them, he gave them Power to work Miracles, and Tongues, to speak unto every Man in his own Language, the wonderful Things of God; as you may see in the second of the *Acts* of the Apostles. Wherefore, unless you be endued with Power from on High, with such Apostolical Gifts, how can you be their Successors in the least? *Teaching them to observe all Things, whatsoever I have commanded you.* How can you apply this Saying to maintain your Way, knowing in your Consciences, that Christ never spake unto you, nor commanded you to teach Men to observe any of his Commands at all?

all? I say again from an unerring Light, that you never saw his Face, nor have heard his glorious Voice: How then can you truly teach his spiritual Commands to his redeemed Ones? or convince Gainsayers? *And Lo I am with you alway to the End of the World.* What do these Words concern you in the least, seeing they were not spoke unto you? I confess, as many of you, and all other Opinions, as shall enjoy the spiritual Power of these Words in their Lives and Conversations, are concerned in this Matter. Thus Christ may be said to own the Ministry of his Apostles to the End of the World. But of the contrary, the Lord Jesus had not the least thought in him fifteen Hundred Years after the Decease of his Apostles, to commissionate opinionated Men, to officiate their Ministry over again, as blind Baptists would have it. If I am rude in Speech, bear with my Weakness: Ye suffer Fools gladly.

AGAIN, What was the Mind of Christ, in that Saying, *Lo I am with you alway, to the End of the World?* From these Words, we may understand thus much: As Christ failed not to own *Moses* in his legal Worship, upon the Spirits of the *Jewish* Nation, whilst that Ministration remained; so likewise, whilst his Apostolical Worship was to remain, he would not fail to own it, by his spiritual Presence in the Hearts of his Elect, that were under those visible Ordinances. But you may Reply and say, that Christ in these Words did intend that his Saints should enjoy the Ministry of Gospel-Ordinances to the End of the World. From the Lord, to this I answer: Unless the People that make Choice of you for their Ministers, have an infallible Spirit to know you are commissionated by Christ to supply the Apostles room, the which they dare not say they have; the Pope, and you, and all other Ministers, are *Peter's* Successors alike. Moreover, there is a two-fold End of the World, a particular, and a general: When a Man dieth, it may be properly said that he, and this World, are at an End to each other. Why? Because his Time is past, for ever living in this World again; so likewise it was with Legal and Gospel-Administrations. Whilst the chosen Ministrators remained, there was Power and Life in them over Mens Spirits: But when they died, and were put to Death, for bearing Witness to the Truth of their Ordinances, this World, and their

their Worship, might truly be said to be at an End to each other for ever. Why? Because the true Administrators and Administrations ceased both together, when they had fulfilled all that was appointed for them to do by the Lord.

AGAIN, tho' all visible Worship is now become of no Value in the Eyes of the Lord; yet it may be truly and properly said, that Christ is with his Apostles alway to the End of the World, in all those that Worship him in Spirit and Truth; I do not mean those that spend their Time in Baptistical Ceremonies, seeing neither Circumcision nor Uncircumcision availeth nothing, but a new Creature; but as beforesaid, I mean those sober silent Saints, whose Language and Practice speaketh forth the Spirit and Power of the Scriptures in them, in the Sight of God and Man all their Days. Finally, these silent Saints I speak of are possest with such a pure Love to Christ in them, that, according to their Talents, their Hearts and Hands are continually open to all that is good, and lock'd up, and barr'd against all known Evil whatsoever. These are those that love the very Dust of the true Prophets and Apostles, because they certainly known the Day will come, when Christ will personally appear again to raise or new create out of dead Dust those Prophets and Apostles, with themselves, into transcendant personal Glories, like unto his own glorious Body, even to all Eternity. *Behold, saith he that was dead, and is alive for evermore, I create all Things new.*

AGAIN, this Promise of Christ's being with his Apostles alway to the End of the World, was spoken principally upon a spiritual Account. Wherefore, when Christ, in any Age, manifests his glorious Presence in the Spirits of the Saints, through their believing in the Scriptures, then he may be said to his own Apostles, because they were the Penmen thereof: Moreover, these Words of Christ had Relation also to his two last Witnesses which he hath sent in this blind Age, by Voice of Words from his own glorious Mouth, to declare unto his Elect, spiritual Secrets of his eternal Kingdom, that was hid from all Mortals in this World, as the true Fore-runners of his sudden, glorious, and dreadful appearing with his Saints and Angels, unto eternal Judgment. Moreover, the Records of the two Testaments is God's Commission-Book, wherein those

 intended

intended by him to minister holy Things, have their Names written, and Christ their King's Name abundantly also, who sealed their Commissions often from his own holy Mouth, after he had sealed it with his most precious Blood; but those whose Names are not to be found in the Commission-Book beforesaid, tho' they may be approved of by Men, yet Christ and his Apostles account them but Thieves and Liars, and Deceivers of the People, *like Priest, like People; if the Blind lead the Blind, they must needs both fall into the Ditch of eternal Condemnation.* Furthermore, what tho' Christ said to his chosen ones, *Go, preach, and baptize all Nations*; what is that to you Baptists, when he spake to his Apostles? Did he speak to you or to them? Seeing the Case is so plain, I would not have you to deceive your own Souls with blank Commissions, but deal plainly with yourselves and your Hearts, by telling them that you are not Ministers of the Spirit, but of the Letter only. Finally, you shall or may know, that neither the Scriptures themselves, nor natural, nor spiritual Gifts, nor the Saints, is any way in the least a sufficient Ground to impower Men to become Ministrators of Gospel-Ordinances, without a spiritual Commission from Christ, as abundantly before-said.

AGAIN, Suppose a Presbyterian, Independent, Separate, Episcopacy, Ranter, Quaker, or Baptist, or any opinionated Man whatsoever, should have heard Christ say unto *Peter, And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shall bind on Earth, shall be bound in Heaven, whatsoever thou shall loose on Earth, shall be loosed in Heaven, Mat.* 16. or should have heard Christ say to his Apostles, *Go, preach the Gospel to all Nations*; I say, if it were possible for such a Man to perform the Office of an Apostle exactly, yet the Lord Jesus would have utterly disowned him upon that Account, because he spake not to him, nor gave him a Commission to preach and baptize in his Name; but of the contrary, that Man for going without a Commission from Christ, might rather justly expect to drink of the same Cup of those Apostolical Counterfeits, in the xixth of the *Acts* of the Apostles; the Words are these: ' Then certain of the Vagabond Jews, Exorcists, took upon them, to call over which had

' Evil

'Evil Spirits, in the Name of the Lord Jesus, saying, We 'adjure you by Jesus, whom *Paul* preacheth; and there were 'seven Sons of one *Sceva*, a Jew, and Chief of the Priests, 'which did so, and the Evil Spirit answered, and said, Jesus 'I know, and *Paul* I know, but who are ye? And the 'Man in whom the Evil Spirit was, leapt on them, and over-'came them, and prevailed against them, so that they fled 'out of the House naked and wounded.' Moreover, what was it, think you, but Vagabonism and Exorcism for those seven Sons of *Sceva*, to take upon them the Power of an Apostle, without a Commission from Christ, as *Paul* had? Surely those Men were not looked upon as Vagabonds by the People, being Sons of the Chief Priest; but rather, I suppose, were in Honour among the People, as their Father was, till they were discover'd, by taking on them *Paul*'s Commission. Thus you may see that the Scriptures account Men but Vagabonds, and Workers of Iniquity, that takes upon them to be Ministers of divine Things, without a Commission from Christ.

AGAIN, I do not find in Scripture, that the Sons of *Sceva* were called Vagabonds, and Exorcists, till they took on them the Authority of an Apostle, and were naked and wounded for their Impudence: Indeed, if they had forsook their Father's House, and got their Livings in Astrological Way, or Magick Way, or any such like Vagabonism Art, when they might have lived at Home in Honour, like the Sons of a Lord Bishop, then they would have discovered themselves to the People as Men of a vagabon'd Mind, before they were discovered by the Lord. Moreover, if a Sophistical Priest, Astrological Star-gazer, or any other unlawful Artist, should enjoy a stately House and Land of his own, though his Conscience tells him he gained it by flattering, lying and dissembling, yet instead of such a Man being counted a Vagabond, it is more probable Men would choose him for a Country Justice of Peace, oftentimes to punish innocent Men instead of a Vagabond, if they are not able to get them Houses to live in through Deceit, as they have done. Furthermore, there are two Sorts of Vagabonds, a natural, and a spiritual; the natural Vagabond against the Civil Power, is that

Man that enjoys his Health, Strength, Limbs, and Liberty, but cannot endure any Kind of lawful Labour, and so through Idleness hath no certain Dwelling to put his Head in; but in a beggarly or thieving Way, goes from Place to Place to get his Living, having no Conscience in him who suffers, so that he can but get it to maintain his Way of Idleness; so likewise it is with a spiritual Vagabond, according to holy Writ. That Man that hath a good Calling, enjoying his Health, Limbs, and Liberty, and Sufficiency of Food and Raiment, and is not therewith content, but being of a loose and idle Mind, through Covetousness or secret Pride, aspireth to be a Gospel-Minister, and in a beggarly or thieving Way, runneth from Scripture to Scripture, adjuring by Jesus whom *Paul* preached, as if he were *Paul*, notwithstanding he understands not truly what *Paul's* Jesus is, no more than those vagabond Sons of *Sceva*, the Chief Priest, as beforesaid.

AGAIN, If a temporal Vagabond escapes the Lash of the Law, he grows impudently confident in his Way; so likewise it is with a spiritual Vagabond, because the Lash of divine Justice falleth not upon him immediately in his Ministry, he groweth impudently confident, that God is well pleased with what he doth. But it may be thou that art a Minister to the Baptists, may still reply and say, that thou preachest the Word of God, and ministreth his Gospel-Ordinances, according to the Truth of Holy Writ, and art blameless in thy Life and Conversation; and therefore thou mayest think the Comparison of the seven Sons of *Sceva* belongs not to thee in the least. To this I answer, Were not *Corah*, *Dathan*, and *Abiram*, Sons of *Levi*, who in their Places did minister to the People, as well as *Moses*? But their Rebellion against God, consisted in their lusting after the Priesthood of *Moses*, as the Sons of *Sceva* did after the Ministry of *Paul*; wherefore, tho' thou shouldest be as fit to minister legal and evangelical Ordinances, as *Moses* and *Paul*, yet it was as lawful for *Corah*, *Dathan* and *Abiram* to minister them, as thou; yea, and more lawful also, because the Sons of *Levi* in course were to officiate the Priestly Office, for the which they had the Tenths of the People's Goods allowed by the Lord. The Fire of the Lord consumed *Aaron*'s two Sons, for offering up to the Lord, strange

Fire

Fire in their Censers. And what is all thy Papistical Worship, but the offering up of strange Fire of thine own carnal Reason, and lying Imagination, which the Lord Jesus neither commanded thee to officiate, nor required it at thy Hands? Wherefore, though many of you in Temporals flourish all your Days, as sure as the Lord Jesus liveth, who, with his own Life and Grace, hath redeemed my lost Soul from the Power of Sin, and Fear of eternal Death, tho' you escape a temporal Vengeance, yet few or none of you will escape the eternal fiery Vengeance in the dreadful Day of our Lord Jesus Christ.

AGAIN, What were those heavenly Keys of Christ, committed to *Peter*, and Ministry of Reconciliation committed to *Paul?* Those Keys and Ministry bear but one and the same Sense only, though they differ in Terms; and the true Sense of those Sayings is this, that is to say, That Christ, by Vertue of his Word-Speaking only, did indue the Apostles with such a Spiritual Power, that their Ministry did unlock, and break open the Prison Doors of Darkness, in the elect lost *Israelites, that the King of Glory may enter in*, and seal them up with his free Love, unto everlasting Life: But of the contrary, there was a Power in their Ministry also, to lock up, and barr the persecuting Spirits of merciless Reprobates, with the Seals of eternal Wrath and Death, till the Judgment of the Great Day. This is that *binding and loosing of Men's Souls on Earth, and in Heaven; and binding of Kings in Chains of Darkness, and Nobles in Fetters of Death, and that sweet Savour unto God of Life unto Life, in them that are saved, and of Death unto Death, in them that perish*, according to the Words of *Paul.* Moreover, is there any of this Power in thy Ministry, that *what thou bindest or loosest on Earth, is bound or loosed in Heaven?* Or doth thy Ministry *bind Kings in Chains of Darkness, and Nobles in Fetters of Death?* Or darest thou say, that thy Ministry *is a sweet Savour unto God, of Life unto Life, in them that are saved, or of Death unto Death, in them that perish?* Nay, thy Ministry is of so weak a Discerning, that thou darest not positively say, that any one of those Hearers shall be saved, or damned, how it should be any otherways, let wise Men judge; seeing thou knowest not what shall become of thyself, in the Day of Judgment. It is written, *Faith comes by Hearing,*

and

and Hearing by the Word of God preached; and how can he preach, unless he be sent? Because there is not a Man of you sent to preach; it is impossible for you truly to demonstrate the true God, or right Devil, Heaven or Hell, the true Faith, or any Thing concerning the Life to come, to the People, seeing it is as clear as the Light, that ye are none of Christ's Ministers. What is it that provokes you, and those that are gone before you, upon the same Account, to seek the Prehe-minence in Church and State, but Silver and Honour among Princes, or Princes Companions, Ease, and such-like? For when ye become honourable, though ye speak oftentimes like Children or Fools, your Words are taken as Gospel by the Simple, or winked at by the Wise, for your Greatness-sake. Many of you, by your Gospel-Ministry, have become great, but never any of you have become good.

AGAIN, By this you may know, you are none of Christ's Ministers, because you preach by Commission of the earthly Powers. Wherefore, if they silence you, your Honour is lost, and you become dumb, like unto *Cordwell*. As the false Priests, by the Powers, were exalted into *Moses*'s Chair; so likewise, by the same Power, you have exalted yourselves into the Apostolical Chair. They sit in *Moses*'s Chair, saith Christ, do as they say, but not as they do, for they say and do not. Oh! Is it not so among you all? Many of you can pretend fairly, and speak goodly Words, which your Memories have borrowed from the Scriptures, which belong not unto you, because you have not the spiritual Interpretation of them in the least, no, nor the Life and Power of them in your Conversations, and daily Practice, between Man and Man. Moreover, instead of having the Spirit of an Apostle in you, are you not rather like unto rebellious *Corah*, *Dathan*, and *Abiram*, or rather the seven Sons of *Sceva*, the Chief Priest, as abundantly beforesaid, who cried out, *All the Lord's People were Holy*, when they were in the Height of their Wickedness, and joined together as one Man, to supplant *Moses* of the Priesthood? So likewise, when by Rebellion against the Spirit of Christ, you are become counterfeit Ministers of the Gospel; do not many of you in effect say, All Men may be holy if they will, when you say, Christ died for all, and all Men may be saved

if

if they will, or else you justify none to be truly holy, or spiritual Men, but those that are in Church-Fellowship with yourselves. To conclude, what shall I say unto you to perswade you from belying the Lord any longer to the People, by being willing to be accounted Ministers of the Spirit, when you do, or may know you are but Ministers of the Letter, and by the Wills of Men only? But it may be you that are rivetted in your Way, and confident in the Truth of your Worship, will both hate me, and laugh me to Scorn, when I am in my Grave, for counselling you to forsake your Ministerial Function, by which some of you have attained to be Companions with the great Men of the Earth, as beforesaid; you may all have Time enough to repent it when it is too late, when a Flood of Fire and Brimstone from the Lord shall burn up all your spiritual Confidences into a Sea of everlasting Vengeance upon, or within your Souls and Bodies, as it did unto *Sodom* and *Gomorrah*, and the Inhabitants thereof. So much concerning the Fallacy of the Ministry of the Baptists.

A true

A true Description of Heaven.

AGAIN, in the next Place, I shall treat a little of the spiritual Glory of that World which is to come. You know the Scriptures have many eminent Titles for the setting forth of this Kingdom, as namely, *Heaven is my Throne*; nevertheless, *we look for new Heavens, and a new Earth, wherein dwelleth Righteousness. In my Father's Kingdom are many Mansions*, and such like. Moreover, you must not imagine the Kingdom of Glory to be in a global Condition, as this World is; no, it is no such Matter: But on the contrary, it is a Kingdom of an infinite Vastness, in Height, Length, or Breadth, suitable to an infinite glorious Majesty. Furthermore, the World to come is a boundless Kingdom, that lieth all open, that the Persons of our God, elect Men and Angels, may, as we use to say, have free Egress and Regress for divine Pleasure, to ascend or descend as high or as low as they think good, to all Eternity.

AGAIN, as this World, and the Things thereof, are all natural; so likewise all that World, and the Things therein, are spiritual. Now as *Pilate* said unto Christ, *What is Truth?* So likewise almost all Men say unto me, What is this spiritual World you treat of? Or what Man living is capable of the Knowledge of it in the least, seeing he was never in it to see it? From an unerring Spirit, to this I answer, Tho' the most excellent Glory thereof in reference to the Eternity of it, be incomprehensible, it doth not therefore follow, that no Man is capable to comprehend it at all: If it were so, how then could such a simple Man as I was, speak, or write more distinctly concerning God, the Glory and Misery to come, than all the Ministerial *Gamaliels* of this present World. Moreover, tho' no Man with mortal Eyes is capable visibly to behold the invisible Throne I here treat of, yet, from an infallible Light which I have received from the Divine Majesty residing therein, give me Leave to write something of it, for the provoking of your Spirits to a deep Affection towards it, far above this World, and the vanishing Glory thereof. This World I

treat

treat of is full of all Variety of new Soul Delights, or spiritual ravishing Glories which are eternal. Furthermore it is a Kingdom brighter than the Sun, clearer than Chrystal, purer than Gold, softer than Down, sweeter than Roses; it is a Kingdom full of divine Musick, and Crowns of Glory deck'd with Immortality. It is a Kingdom of divine Songs which none can learn but those that are redeemed from the Love of this perishing World.

AGAIN, the Scriptures liken the Creator to the *Sun in his Strength, a consuming Fire, and everlasting Burnings.* Truly, the Comparison is very suitable to the Person of *Christ* glorified, resident in this Kingdom I here treat of. It is a Body of such a bright, burning, spiritual Glory, that at his next appearing, the Sun, Moon, Stars, and all natural and artificial Lights in this World, will enter into eternal Night, through the Glory of his Infinite Brightness; so likewise is the Kingdom I here write of, suitable unto him. For the Heavens, and the Earth therein, are like unto a Flame of glorious Fire, and the Seas that is therein, being imbodied with such an Earth as this is, are so pure and clear, like unto Chrystal, burning Glass, or any Thing that is purified by Fire. The Bodies also of the Elect, are all of a fiery, glorious Nature, suitable unto their glorious God; and this his Kingdom of fiery, glorious Delights, as abundantly before-said.

AGAIN, there are two Sorts of spiritual Bodies appointed for eternal Burnings: The one hath a Spirit of all Love, and such like in it; from whence proceeds nothing but Light and Life, with Variety of fiery glorious Pleasures, which are eternal; but the other Body hath a Spirit full of all Envy, and such like; out of which proceedeth nothing but Darkness and Death, with much fiery Shame and Pain. Moreover, this God-like Spirit of Love I hear treat of, is a glorious Love-fire, which is more pleasant, than can be utter'd by the Tongues of Men or Angels. It is a pure, clear, bright, gentle, soft, sweet, and joyful Fire. It is a spiritual Love-fire, as beforesaid; therefore it must needs be brighter than the Sun, clearer than Chrystal, purer than refined Gold, softer than Down, sweeter than Roses; yea, and more pleasanter to the whole Man, than Honey is to the natural Taste; yea, it is a lovely Fire,

full of glorious Joys, and godly Majesty, of which once I had a short Taste of in my Soul. Moreover, though a Man enjoys his perfect Health and Liberty, yet worldly Men do not count him happy, unless he be a wise Man, that liveth in Honour among the wise and honourable of this World, and except he possesseth all Manner of Delicacies for the Belly, and the Back; plenty of Jewels of Gold, Silver, and precious Stones, to delight the Eye; all Sorts of harmonious Melodies to please the Ear; with flagrant Smells to please the Nose, and a virtuous and comely Woman to take Delight in, and such like natural Contents. Wherefore it may be queried by some, whether there be any other Delights, besides what I have already declared in that glorious Kingdom aforesaid? To this I answer, there is no Excellency in this World, for the Rejoicing of the natural Body, but there is the same Excellency in that World to come, for the Rejoicing of the spiritual Body. Now there is a vast Difference between the Joys of the natural Body, and the Delights of the spiritual Body. For the Joys of this natural Life proceeds principally from Things which are without the Body, but the Joys of that spiritual Life flows principally from Things which are within the Body. Furthermore I would have you to understand, that in the Resurrection of the Body, there is neither marrying of Wives, nor giving in Marriage, but as Christ said, *They shall be as the Angels of God in Heaven*; so likewise as a spiritual Body hath no desire after any Thing belonging to Nature's Kingdom, neither had a natural Body any desire after the Things appertaining to this heavenly Kingdom. Finally, though glorified Bodies are uncapable of any Satisfaction from natural Food and Raiment, yet without spiritual Food and Raiment, they cannot subsist; for their blessed Bodies, as a Robe of divine Righteousness, is that heavenly Garment, wherewith their innocent Spirits are arrayed, and the Food wherewith their Souls are eternally nourished, is a never-failing Fountain, arising out of their own Spirit.

AGAIN, Suppose a natural Body were all covered with the glittering Jewels of this World, yet the Glory of it would appear but as the Light of the Candle to the Sun, in Comparison of the glorious Garment wherewith the spiritual Body is

 covered.

covered. Moreover, for our better Understanding, give me leave to name some particular Fuel, from whence this spiritual Fire in a glorified Body is continually kindled; it either feeds upon the Righteousness and Sufferings of Christ for him, in the Days of his Flesh, or else it is nourished with the Remembrance of the Grace and Persecutions, which for Christ, and his Truth sake, it suffered in its natural Body, when it lived upon this Earth. Furthermore, every spiritual Motion, Thought, Desire, Word, or Deed, which the Saints enjoyed in their natural Bodies, shall by the infinite Power of our Lord Jesus, be made one with their spiritual Bodies in the highest Heavens; then as beforesaid, they shall perfectly remember all their former heavenly Motions, Desires, Thoughts, Words and Deeds; which the Faith and Love of Christ operated in them, in the Days of their Flesh, and from thence shall their divine Souls be sensibly fed with God-like new Joys, Wisdom, Power and Glory, even to all Eternity. Finally, the Remembrance of the Saints heavenly Communion with each other in their natural Bodies, will also occasion glorious Food in their spiritual Bodies; for if the Heirs of this heavenly Kingdom, through the Translation of their Bodies, shall be enabled to behold their glorious God, Face to Face, and in their Measures as perfectly know him, as they are known of him, as I am certain they shall; then you that most mind eternal Excellencies, may be as confident of the Knowledge of each others Persons and Qualifications, upon a spiritual Account, in this glorious Kingdom, as abundantly beforesaid. To conclude, they shall cast their Crowns of everlasting Praises, and new Songs, at the blessed Feet of Christ Jesus, their only God; because, according to his divine Justice, answerable to all the Cruelties of the mighty Men of the Earth, done to himself and his Saints, his Vengeance is seized upon their Souls and Bodies for everlasting. So much concerning the Glory which is to come, which Christ and his redeemed ones are to enjoy together in his eternal Throne, or Kingdom, according to his own Word.

AGAIN, In the last Place, I shall treat a little of spiritual dark Bodies, and the Kingdom of Darkness appertaining to them; this World wherein we live, shall be eternally in as dark

a Condition, as the Land of *Egypt* was for three Days and three Nights, insomuch, as the *Egyptians* saw not one anothers Faces, nor stirred from the Place they were in, for that Time the Darkness was upon them, they gnawed their Tongues for Pain; as you may find it in the Revelation by St. *John*; so likewise shall these spiritual dark Bodies I here write of, gnaw their Tongues for Pain, because they cannot see one another's dreadful Faces, nor stir Hand, nor Foot from the Place they are in for everlasting; their own Spirits shall be their Devil, and their own Bodies shall be their Hell, wherein they shall be tormented for evermore, with the angelical Devils of this World. Moreover, all their wicked Thoughts, Desires, Words and Actions, shall perfectly be brought into their Memories, and that shall be the Fuel that shall kindle the Fire of the Lord's Vengeance in them, insomuch, that they shall be tormented with new Sorrows, Pain and Shame continually; the Remembrance of the good Things they formerly enjoyed, shall add to their Torment also. This is not all, but there is a Thing worse than all this, which is this, their despising the glorious Truths of Eternity, deliver'd by the Tongue and Pen of the Lord's two last Witnesses; this shall burn in their Souls and Bodies more fiery hot, than all the Rest of their Wickedness whatsoever; I mean, in those that knew them, or their Writings. Furthermore, the Remembrance of their Envy towards God, and his redeemed ones, shall kindle the Wrath of God in them afresh, and so it shall burn in them like unto Fire and Brimstone, hotter and hotter for evermore; this will cause that weeping, and wailing, and gnashing of Teeth, spoken of by Christ, in the 24th Chapter of St. *Matthew*.

AGAIN, where the Reprobates enjoyed all their Pleasures and Honour, there shall be the Place of their Torment and Shame, for our God is a God of Order, and not of Confusion. Moreover, the Remembrance of their Communion together in fleshly Wickedness, or any other carnal Delights, shall add also to their Torment and Shame; but this will be that, that will revive their Sorrows continually. Oh! the Eternity, the Eternity of the Condition they are in! this will come to pass, as sure as there is a God, upon all Men that live in Unrighteousness, at the next appearing of our Lord Jesus Christ, with

his

his mighty Angels. So much concerning the Kingdom of Darkneſs, and the Devils that are eternally to be tormented therein, with the Concluſion of this.

JOHN REEVE,

and

LODOWICK MUGGLETON.

F I N I S.

A

TRUE INTERPRETATION

OF THE

ELEVENTH CHAPTER

OF THE

REVELATION OF ST. JOHN,

AND OTHER TEXTS IN THAT BOOK:

AS ALSO

MANY OTHER PLACES OF SCRIPTURE.

Whereby is unfolded, and plainly declared, the whole counsel of God, concerning Himself, the Devil, and all Mankind, from the foundation of the world to all eternity.

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TO THE SPIRITUAL DISCERNING

READER.

I HAVING, by the Revelation of the Spirit of Truth, gone through the 11th chapter of the *Revelation of St. John*, by giving the true interpretation of every verse, though but short, yet in truth and substance, so that every eye that hath but the least true spiritual light in it may understand the truth of it; though truth is hard to be understood when as it shines into darkness, and the darkness comprehends it not, yet when the darkness doth comprehend the light, it converts or turns that darkness into light, answerable to that saying of scripture, *I will make darkness light before thee:* that is, thou that wast in ignorance and blindness, not knowing the true God, nor his worship, thou didst worship a false god, thou being in darkness; but when thy darkness is made capable to comprehend the light, then may darkness be said to be made light before the Lord.

Truth is light, and light is life, and darkness is death; and when darkness is made light, it may be said that death is swallowed up of life; that is, ignorance and darkness in spiritual and heavenly things being enlightened by truth, it becomes spiritual and heavenly light unto every one that is enlightened with it; therefore it is said, that *Christ is the light of the world,* and that *he doth enlighten every man that cometh into the world*; also he is said to be *the Way, the Truth, and the Life*; for truth is life, and every man that is enlightened in the way of truth, let it be natural truth, or spiritual and heavenly truth, he may be said to be *enlightened by Christ,* he being truth itself.

All verity or truth, let it be either natural or spiritual, it may be called the light of Christ; but this wisdom or reason proceedeth from another root, which light or wisdom is in a continual opposition unto the light of Christ, therefore it is said, *If that light within you be darkness, how great is that darkness?* and this darkness thinking itself to be true light, it hath made war, and hath been at enmity with the true light, ever since the beginning of man upon the earth; witnesss that of Cain, killing his brother Abel, because his offering was not accepted of God as Abel's was; the one proceeding from the true light of faith; the other from the darkness of reason, he thinking it to be better light than Abel's, and more worthy to be accepted of God; but it did not prove so.

As it was said by Christ to his apostles, *You are the lights of the world, for you shall be endued with power from on high;* whereby you shall be preachers of righteousness, to expound and interpret scriptures, to enlighten the dark understandings of men, so that they may *become light in the Lord.* And this power is given to every commissionated prophet and apostle, and now in this last age unto us two, none having the true interpretation of the scriptures but we, the two witnesses of the Spirit; neither is there any true, spiritual, and heavenly light but what doth shine from this commission of the Spirit, being the two candlesticks of the Lord in this last age, which God was pleased to put his light into, to give light unto them that are in darkness.

This light in us the witnesses of the Spirit, consists in the knowledge of the true God and the right Devil, with the true interpretation of the scriptures; none now in this last age can interpret scriptures truly, but this commission of the Spirit only, none having the knowledge of those two foundations aforesaid, upon which foundations all the building of the scriptures stands; so that none can build a sure building but he that hath a sure foundation; neither can any man be a true interpreter of scripture, except he hath a sure foundation, which no man hath but he that is commissionated from God.

I being one of those two witnesses of the Spirit, and knowing those two foundations afore-mentioned, have, by the revelation of the true Spirit, undertaken to interpret the Eleventh Chapter of the Revelation of St. John, with many more places in that book; with divers other places of Scripture, without the help of other men's labours, but only as the revelation did arise in me from the seed of faith, which hath made a little volume; I may say a little volume, in comparison of those great volumes which wise men in reason have writ upon one verse, nay, upon one word of scripture, yet I am sure there is more true light declared in this little volume, than there is in all the great volumes in the world besides.

It is like unto that little book which John took out of the angel's hand, that he did eat up, which became in his mouth as sweet as honey, because it was the revelation of those heavenly mysteries spoken of in the scriptures, and the glory that should be conferred upon the seed of faith in the kingdom of eternal glory hereafter.

So likewise this little book of the *Interpretation of the Eleventh Chapter*, with many other scriptures, the revelation of it hath been in my mouth as sweet as honey, and so it will be to every one that doth truly understand the interpretation and believe it. And though it be not declared by such a glittering language as to please the wise men of reason, yet there is truth and spiritual substance made plain and clear to any ordinary understanding; for truth needeth no gloss to make it seem better than it is, for that hath light enough in itself, to see the way that is good to walk in it.

God did, for the most part, choose men that were unlearned to interpret scriptures; as many of the prophets in the time of the law, and the apostles in the time of the gospel, as shepherds and fishermen, it could not be expected that such like men as these could have any great breeding, yet these were they which God did make choice of to declare his will and pleasure; and herein is the glory of God the more seen, in that *he hath chosen the weak things to bring down the strong*; *the foolish things to confound the wise*; *and*

things that seem as if they were not, to bring to nought things that are.

Though the interpretation of this chapter be but short, and not set forth with glittering words of man's wisdom, yet there is true spiritual substance opened in plain words; for truth was always plain and easy to the seed of faith, but to the seed of reason hard, and not to be borne; therefore said by wise men in reason, that Christ's words *were hard sayings, who could hear them*? and the scriptures were written by the prophets and apostles in as homely a manner as this of mine is, though wise men in reason have put them into a better and handsomer form and order than they were in at the first, when they were spoken and written by those that were inspired for that purpose; yet reason knoweth nothing of the true meaning of the scriptures, notwithstanding he hath garnished the letter of them, putting of them into such handsome order.

Therefore I shall advise the seed of faith, and the seed of reason, when they shall read this Epistle of the *Interpretation of the 11th Chapter of the Revelation*, to mind the substance, and not the circumstance, and not to slight it because it is so plainly set down, not with glittering words, as a shadow, which proceedeth from the seed of reason; but truth plainly declared and interpreted, which will satisfy the seed of faith, faith not desiring curiosity of words, but the spiritual substance of things.

There is one thing more I would have the seed of faith to mind and observe, that though I have not given the interpretation of every verse in this chapter in order, as it lies in the chapter, yet I have given the interpretation, little or much, throughout the whole chapter; but there being many other things of concernment which came in by the way, which is as necessary to be known as the thing itself; also there are many other places of scriptures opened and interpreted, which did not belong to this chapter, yet many of them are of more concernment to be unfolded than the chapter itself; they all having reference to some part of the chapter, or else to some other deep secrets which is treated upon in this

Epistle, which will enlighten the understanding in the knowledge of the scriptures, and be as pleasant to the mind as the interpretation of the chapter itself.

Though this book of *The Interpretation of the Eleventh Chapter of the Revelation*, with many more places of scriptures opened, which never was revealed to any before, nor to us ourselves, until now of late it hath been revealed unto me, since my fellow-witness departed this life; yet I would have you that are spiritual to know, that in that book of ours called, *A Divine Looking-Glass*, written by John Reeve, hath contained in it (if truly understood) the deepest hidden mysteries that ever was spoken or penned by man; and no better foundation can any man lay, than what is laid in that treatise.

This book of *The Interpretation of the Eleventh Chapter of John's Revelation*, will be as an heavenly building upon that foundation, for all those that truly understand it, and believe it, to solace their minds here in the state of grace, and further their assurance of their eternal glory, in the presence of their almighty God, and blessed Redeemer; whereby they shall see him face to face, even as they are seen of him, with the sight of the holy angels, Abraham, Isaac, and Jacob, the prophets and apostles, and the two witnesses of the Spirit, beholding them all in their thrones of bright burning glory, for ever and ever. *Amen.*

Written by LODOWICK* MUGGLETON, *one of the last Witnesses of the Spirit unto the High and Mighty God, the Man Christ Jesus in glory.*

* An error has occured in several other Re-prints by putting an *e* at the end of *Lodowick*; by refering to Works printed for the Author, we find there is not an *e* at the end of his name, so we have omitted it accordingly.

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A

TRUE INTERPRETATION

OF THE

ELEVENTH CHAPTER OF THE REVELATION.

CHAP. I.

VERSE 1. *Then was given me a reed like unto a rod, and the angel stood by, saying, Rise, and mete the temple of God, and the altar, and them that worship therein.*

1. CAST your eye back on the chapter before, reading from the 8th verse to the end, and there you may see what this reed like unto a rod was, and when it was given.

And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

So I went unto the angel, and said unto him, Give me the little book; and he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

Then I took the little book out of the angel's hand, and ate it up, and it was in my mouth as sweet as honey; but when I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again among the people, and nations, and tongues, and to many kings.

2. These four verses in the 10th chapter, doth make known unto the spiritual man what that reed like unto a rod was, which was given unto John to measure withal, and because God hath endued me with the same spirit of revelation, I shall know the better to give the true meaning what John did mean by that spiritual, mystical, and heavenly language, expressed by literal words.

3. By the revelation of the same spirit, I shall unfold the spiritual meaning of John's revelation in these words: *And there was given me a reed like unto a rod,* &c.

4. This reed like unto a rod, which was given unto John, I declare it was that book called, *The Revelation, or Inspiration, or Spirit of Prophecy*, whereby he was inspired with the knowledge of things past, present, and to come; which knowledge of inspiration was in his mouth as sweet as honey.

5. But when he had seriously considered what trouble and persecution should come upon the city of God, that is, upon all the seed of faith, or upon the believing Jews and Gentiles, whose bodies were the temple of God.

6. Then this little book, which he took out of the angel's hand, which was the revelation of the spirit, which was exceeding sweet at the first receiving of it into his understanding, but when the serious consideration of that great destruction that should come upon the outward and visible temple, which the people of the Jews did so highly esteem of.

7. And so of that spiritual temple of God, which was the believing Jews and Gentiles, to suffer great persecution even to death itself; the knowledge of this sunk deep into his understanding, which may be called by the revelation of the spirit, *his belly*, and so became bitter.

8. For the revelation of the spirit is at the first receiving of it sweet as honey, but when it is swallowed down into persecution, which is the belly, that makes revelation to become bitter.

9. So it was with John, both in respect of himself, and all the believing Jews and Gentiles, which were to suffer in the time of that commission.

10. When John had this spirit of revelation and prophecy, he must *rise and mete the temple of God, and the altar, and them that worship therein.*

11. I shall declare unto you that are spiritual what this temple of God was, which John was to measure. This temple of God, in the literal sense, was the nation of the Jews; for they were at that time accounted the only temple or people of God.

12. Because there was no nation nor people in the world, that had any rules or precepts of visible worship given unto them from the Creator, but the nation of the Jews only.

13. Therefore, after Moses had given the nation of the Jews a law of worship, they differed from the worship of the nations all the world over.

14. And that was the great controversy that God had by his prophets with Juda and Jerusalem, because the Jews were so subject to fall to the idolatrous worship of the nations.

15. This nation of the Jews was called *The Holy City and Holy Temple*, because of those outward sanctifications which the priests had in that visible worship which was set up by Moses, both to sanctify himself and others; as you may find it written in the *Hebrews*.

16. But the temple of God, as it is to be understood in the spiritual sense, the meaning is, all the believing Jews and Gentiles, or seed of faith, as aforesaid; for indeed, as the Scripture saith, speaking to believers in their doctrine of Christ, *that your bodies are the temples of the Holy Ghost*, and so they come to be the holy city and temple of God indeed.

17. And as for the altar that John's Revelation did measure, it was chiefly meant of the visible altar which the Jews did offer up their sacrifices upon, in the time of the law; which was but a type or figure of the true altar itself.

18. For Christ made himself the altar, to offer up himself as a sacrifice unto death, *that he might destroy him that had the power of death, which is the Devil*; which Devil I shall open more at large hereafter.

19. And as there was a visible and legal sacrifice offered up in the time of the law, upon a visible altar, so likewise there is a spiritual and invisible sacrifice to be offered upon that invisible altar to the invisible eye of reason, but visible to the eye of faith.

20. For faith seeth spiritual things to be of as real substance as the eye of reason doth things that are natural.

21. Again it is said, *And them that worship therein*. Now the Revelation of John had relation both unto that legal worship of the law of Moses, and of that spiritual worship which was set up by the Apostles of Christ, which were afterwards persecuted by the Romans, both the worship of the law, and the worship of the gospel.

22. Therefore the revelation of the spirit in John did foresee that both their worships would be destroyed by that persecution that should arise from the Roman Gentiles; therefore it is said in the next verse, *That the court without the temple should be left out; for it was given to the Gentiles.* But I shall shew what that court is in the next chapter.

23. But it was those true believing Jews and Gentiles that was the true worshippers of God; that is, they did worship God in sincerity of heart, through those visible ordinances and forms of worship which was set up by them.

24. So that you that can spiritually discern, you may see what that temple of God was, and the altar, and them that did worshp therein, which John's revelation was to measure, with reference to their great sufferings by those Roman Gentiles, but to their eternal glory hereafter.

25. For where the revelation of the spirit doth call a nation or people the holy temple, or city, it is with reference either to an external holiness; or else an internal holiness.

26. And so it was with John's Revelation, it was with relation to that outward legal worship which was set up by the law of Moses; which was counted a holy worship, so long as that tabernacle or worship stood.

27. With reference to that spiritual and holy worship of faith which was preached by the Apostles, and believed by the Jews and the Gentiles; and this was indeed the holy city and temple of God, which John's Revelation was to measure, &c.

CHAP. II.

VERSE 2. *But the court which is without the temple, cast out, and mete it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months.*

1. THERE is very little in this Chapter, nor in this book of the *Revelation*, but it is to be understood with a spiritual eye of faith.

2. By which I shall give you the true literal and spiritual meaning of this chapter, and many other places of scripture.

3. Now I shall declare unto you that have faith, that can spiritually discern what the Revelation of John did mean by the court without the temple, *which must be left out, and not measured, because it was to be given unto the Gentiles, and they should tread the holy city under foot*, &c.

4. I declare from the spirit of truth, that this court without the temple here spoken of, was all that outward and visible worship which was established and set up, and acted by the commission of Moses, which he gave to the nation of the Jews, and the commission of Jesus which he gave to his Apostles.

5. Now these two visible commissions did set up two visible forms of worship, though differing one from the other.

6. These visible worships which did belong to these two commissions, were that court without the temple, which must be given unto the Gentiles.

7. The Gentiles having the letter of these two commissions, which did set up a form of visible worship, and the Gentiles must have the outside or shadow of the true worship given unto them, which is called, *the court without the temple*, so that the Gentiles might set up a visible form of worship, by their imagination of reason, from the letter of the scriptures, without a commission from God, as the other did that had a commission from God.

8. And upon this account they should tread the holy city under foot, that is, they should persecute and put to death that seed of faith, both in Jew and Gentile, that would not

submit to that visible worship, which was, or should be set up by the Gentiles.

9. So that never since this court without the temple was given unto the Gentiles (which court is that visible worship aforesaid) there hath not been a man commissionated from God to administer gospel ordinances, or any visible worship.

10. For whatsoever men do of that nature now, it is from their forefathers the Gentiles, which are the Papists, which had this court without the temple given unto them, which were the Roman Catholics, which have set up a form of visible worship, both of the law of Moses, and of the gospel of Jesus.

11. And they, by this visible worship, which is called "The Court without the Temple," have trod the holy city under foot this 1350 years

12. Again, you that are spiritual may know, that this court without the temple, is meant all that outward and visible worship, which was set up by these two commissions, which John saw by the spirit of revelation was to be cast out.

13. That is, the spirit of truth would not own it no more, because the true commissioners were all dead and put to death.

14. And the believers, which were the Holy City, were trod under foot; and indeed they have been trod under foot ever since, until within this few years.

15. That is, they have been kept under darkness and blindness, as believing that the learned men and priests of the earth, had power successively to set up gospel ordinances, or visible worship, to please God.

16. And herein did the Gentiles tread the holy city under foot; that is, all the seed of faith, both Jew and Gentile, whose consciences were tender, and could not submit unto that visible worship which the Gentiles set up, from the letter of that worship which was set up by the law and the gospel, which was the court without the temple.

17. And thus hath the Gentiles, the Roman Chtholic, the Papist, trod the holy city under foot ever since the ten persecutions, which is a matter of 1350 years before liberty

of conscience was procured in these Islands, and the Commission of the Spirit came forth upon this earth in the Year 1651.

CHAP. III.

VERSE 3. *But I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and threescore days, clothed in sackcloth, &c.*

1. THERE hath many men undertook in former times, and now in these latter days, to unfold and give the interpretation of these two witnesses, both learned men and unlearned.

2. Some men have understood these two witnesses to be the magistrate and the minister,

3. Others have understood them to be the flesh of Christ, and the spirit of Christ.

4. And another sort of men understood these two witnesses to be the law and the gospel.

5. But these various opinions doth arise from the imagination of reason, and not from the revelation of faith.

6. Therefore, there can be no assurance nor satisfaction in that interpretation which reason doth imagine.

7. Therefore, by the revelation of the true spirit, I shall unfold who those two witnesses were, and who they are now, according to the mind of the Spirit that first spake, and writ this book, called, "The Revelation of John." *For all Scripture was given by inspiration, and holy men spake as they were inspired by the Holy Spirit.*

8 Therefore I say, that none can interpret scripture truly, except he have the same gift of revelation, or inspiration as those had which spake them.

9. For though men may give some true interpretation of words upon some places of scripture, yet, for want of the knowledge of the true foundations, they have no assurance nor certainty of what they speak to be true; not as to satisfy

themselves, nor to satisfy the conscience of any other that believes them.

10. Therefore, you that are of the seed of faith, mind the discourse that followeth. First, I shall shew who those two witnesses were, and afterwards, who the two witnesses are now, and what their power was, and what their power is now.

11. But first I shall speak of the two former witnesses spoken of in the 11th of the Revelation. These two witnesses there spoken of by John, was chiefly meant those two commissions which proceeded from Moses and Jesus, which was the law and the gospel; therefore it is said in scripture, *That the law was given by Moses, and grace and truth by Jesus Christ.*

12. That is, the law was given by Moses, and all the prophets that were under the law of Moses, they are all accounted (by the revelation of the spirit) but one man, or one witness, or one commission, as will appear hereafter.

13. So likewise all those evangelists, apostles, pastors, and teachers, that were under Christ their head, and any that had their commission from the apostles; I say all these are included under the title of one witness or prophet.

14. Therefore you that have any spiritual discerning, may in some measure see who these two witnesses were which the Revelation of John doth speak of; and that they were Moses and Jesus I shall open more largely in the following discourse.

15. For observe, that all those that were impowered with the spirit of prophecy and revelation under these two commissions aforesaid, I say, they make up but two witnesses, or two prophets. Again, it is said, *That these two prophets should prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

16. Now these two prophets had the gift of prophecy, and they were called but two witnesses, because it was with relation to those two heads of those two commissions, or the law and the gospel.

17. And because you may know that it was Moses & Jesus that were the heads of the law and the gospel; therefore called by the spirit in John, the two witnesses and prophets.

18. And Moses being the head and prophet of the law, and the first prophet that was inspired with the spirit of prophecy, to declare the mind of God unto man;

19. Therefore the scriptures doth say, that the law was given by Moses, and that he was a prophet and a law-giver, and had power to set up a law of worship; and to plague and destroy those which disobeyed that visible law of worship which he gave to those people in his days.

20. Again, Moses was the first prophet, in that he prophesied of the incarnation of Christ, which is no other but the incarnation of God.

21. That is, God's becoming flesh, that he might become a prophet himself, which was the Creator of all prophets, and gave all prophets the spirit of revelation and prophecy; therefore Moses saith, *God will raise you up a prophet like unto me, him shall ye hear.*

22. Again, you that have any spiritual understanding may comprehend this mystery, which is, that which was first is become last, and the last first; for this Jesus was before Moses, answerable to that saying of Christ to the Jew, *Before Abraham was I am.*

23. So that this Jesus was that God which did appear unto Moses, and spake unto Moses, and he that made Moses's face to shine, so that the people of Israel could not look upon him, it was so bright and glorious.

24. Yet nevertheless he himself came down from that glory, which he had before the world was.

25. And took upon him the form of a servant, and he gave that power to Moses and Eliah, and put them in the glory of the Father.

26. Whereby they were made able by their presence, to make his face to shine and his garments glitter, even as he made Moses's face to shine, when he was in the glory of the Father himself.

27. So that you that do spiritually understand, may see that the first is become last, and the last first.

28. That is, Jesus was before Moses, yet Moses is set before Jesus: why? Because the law of Moses was given before the gospel of Jesus.

29. Or the commission of Moses was public and visible to the world, before the commission of Jesus was, therefore cursed Cain, and cursed Ham, scoffing Ishmael, and profane Esau, these were the first-born, or elder brother, that should become servants unto their younger brother, which is of the seed or law of faith, or the commission of the gospel which should be given by Jesus Christ.

CHAP. IV.

1. HEREIN is hid that mystery which the Apostle speaks of, Rom. ix. 12, 13. as it is thus written, *The elder shall serve the younger*: that is, *Jacob have I loved, and Esau have I hated*; yet Esau was of the seed of Isaac after the flesh, as well as Jacob.

2. But Esau was not of the seed of faith, but of the seed of reason, which was born under the law; for the law was given only unto the seed of reason, and not to the seed of faith; therefore saith the Apostle, speaking to believers, *We are not under the law, but under grace*; so that all the seed of Abraham, that is, of the faith of Abraham, are freed from the law of sin and death.

3. Therefore mind what you read; for I say, that the law is not written in the seed of faith's nature at all, but in the seed of reason's nature only.

4. Therefore the seed of faith is not under the law, but is above the law; that is to fulfil the law in the performance of it, or else to suffer the punishment that reason shall inflict upon the seed of faith, by their interpretation of the law.

5. Therefore you that are of the seed of faith may know when the spirit speaketh to the seed of reason, and when it speaketh to the seed of faith.

6. For when the scripture saith, *In those days I will pour out of my Spirit upon all flesh*; the meaning of the Spirit is this, that God will pour out of his Spirit upon all the seed of faith which is cloathed with flesh, and not upon the seed of reason that is cloathed with flesh.

7. For the seed of reason hath no assistance from the Spirit of God, but only the bare outward letter of the law; therefore it might well be said, that *the law was given by Moses, and grace and truth by Jesus Christ.*

8. For indeed Moses gave the nation of the Jews the law, but he gave them no power for to keep it.

9. Yet the nature of reason in them thought itself so wise and powerful, that if God would give them a law by his servant Moses, then they should have power that would arise out of their own reason, so that they would keep the law.

10. Therefore they gave great promises to Moses, that whatsoever the Lord should command to be done by Moses, they would do it; which made Moses to say, *O that there were such a heart in you indeed!*

11. As if Moses should have said, I know reason thinks itself very strong, but is exceeding weak; mighty wise, but a very fool; full of great promises, but no performances.

12. So that you that are spiritual may see, that the seed of reason hath no assistance from the spirit of God, but only the bare letter of the law, which is a killing letter.

CHAP. V.

VERSE 4. *These are the two olive trees, and two candlesticks standing before the God of the earth.*

1. BEFORE I come to unfold the nature of these two trees, I shall unfold, by the revelation of the spirit, those two trees spoken of by Moses, Gen. ii. 9. namely, *the tree of life, and the tree of knowledge of good and evil, which were both in the midst of the garden.*

2. I would have you that are capable to comprehend spiritual things, to mind the spiritual interpretation of this scripture. These two trees were trees of a spiritual nature, therefore called the Tree of Life, and the Tree of Knowledge

of Good and Evil; and they stood both in the midst of the Garden.

3. Now as for the place of the Garden itself, whether it was in the East or the West part of the earth, or no, I shall not trouble myself nor the reader with it; but the thing which I intend, and is necessary for you to know, is to open and make known what the form and nature of these two trees were, and what they are.

4. First, I declare, that the Tree of Life, which stood in the midst of the Garden, I say it was the very Person of God himself.

5. He being a spiritual body, or person, in the form of a man, and Adam being his image, or likeness.

6. Only Adam's form was earthly, and God's form was heavenly; according to that saying in scripture, *The first Adam was of the earth, earthly; and the second Adam the Lord from heaven, heavenly.*

7. So that this heavenly Adam, which came down from heaven into the Virgin's womb, a matter of four thousand years after that commandment was given unto the earthly Adam; I say, this heavenly Adam was that very same Tree of Life which stood in the midst of the Garden.

8. Which earthly Adam was created and made in the image of God, not only in his bodily form, but in his nature also.

9. His spirit or nature was of the very same life and nature as God was of; therefore it is said, that *God breathed into Adam the breath of life, and he became a living soul.*

10. Therefore mind the words; for God doth not say, that he would, or ever did breathe the breath of life into any other creature, but into Adam only, no, not into the angels; notwithstanding other creatures have a breath of life in them, but not of the same nature of God as Adam's was.

11. Therefore other creatures have not the same form as Adam had, for it is the invisible life, or nature, that gives the outward and visible form to man, or any other creature.

12. For if there were not an invisible life in nature, then would it produce no form to live at all, but would be all dead, senseless, and formless matter.

13. Again, Adam's life and nature being of the same which God's nature was of, it made Adam capable to see and to understand the spiritual forms of these two trees.

14. It was these two trees that spake, both the Tree of Life, and the Tree of Knowledge of Good and Evil.

15. It was the Tree of Life that gave Adam that commandment, that he should not eat of the Tree of Knowledge of Good and Evil, lest he died.

16. Likewise it was the Tree of Knowledge of Good and Evil that tempted Adam, saying, *You shall become as Gods, knowing good and evil.*

17. Adam being made of the earth, though his spirit was of the immortal seed, yet it was capable to fall from that state of innocency wherein he was created.

18. For while he stood in the state of innocency, he was capable to behold the face of God and live.

19. But, after his fall, he could not see the face of God, and live; therefore, saith God, *Now, lest the man stretch forth his hand, and take also of the Tree of Life, and eat, and live for ever,*

20. *He must be put forth of the Garden*; that is, he must now no more see God face to face, while he is in the state of mortality.

CHAP. VI.

1. THEREFORE I declare, by revelation from the Holy Spirit, that never since the fallen estate, no man, let him be ever so just, righteous, or holy, or one that God hath spoken unto; nay, Moses himself, could not see the face of God, and live; that is, he could not see the face of God in his glory.

2. For there is a great deal of difference between the state of innocency and the fallen state.

3. For the innocent state of Adam was the spirit and nature of faith, which could visibly see the face of God, even as he was seen of God.

4. But he was to fall from that innocent state wherein he was created, because that seed of faith might generate, and bring forth, as stars in the firmament, or as the sand on the sea-shore.

5. So that, after generation, Adam's posterity comes to the knowledge of God by faith only, and not by sight, as Adam did in the state of innocency: therefore saith the scripture, *Faith is the evidence of things not seen, and the substance of things hoped for.*

6. So that it may be clear to you whose understandings are enlightened, that this Tree of Life, which stood in the midst of the Garden, was no other but God the Father.

7. And that Adam, in the state of innocency, though he was in a capacity to fall, yet he was capable to see God face to face; which he could not do afterwards; no, nor none of his seed.

8. Though Adam and his seed shall be raised up to a higher estate of happiness than that state of innocency was, wherein Adam was created.

9. Because that innocent nature was the seed of faith, which was the eternal seed of God, which must pass through death into eternal life.

10. Which God himself was offered up unto death, through the eternal Spirit, that he might draw all men after him; that is, all men that are of the seed of faith, or the seed of Adam; answerable to that saying in Scripture, *As in Adam all died, so in Christ shall all be made alive.*

11. Not as men do vainly imagine, that all men shall be saved; for all men did not die in Adam, therefore not made alive in Christ.

12. But they died in the serpent, neither was the serpent's nature the same that Adam's was; for Adam's nature was of the same nature of God, but the serpent's nature was the same nature as the holy angels are of; which I shall open more at large hereafter.

13. But the serpent's nature being fallen from that purity wherein it was created, it is raised up no more to eternal happiness, but to eternal misery; because Christ, which

was, and is God, *took not on him the nature of angels, but the seed of Abraham.*

14. The seed of Abraham is the seed of Adam, and the seed of Adam is the seed of God: therefore saith the scripture, *I will put enmity between the seed of the woman and the seed of the serpent; it shall bruise thy heel, and thou shalt bruise his head.*

15. The meaning of it is this; that the serpent's seed should bruise the heel of the seed of faith, which is the seed of the woman.

16. By having the government and lordship of this world, to persecute and put to death the seed of faith, if the seed of faith will not worship God, according to the imagination which reason thinks God is well pleased with: witness that saying in Genesis, where Cain slew his brother Abel, because his offering or worship was not accepted of by God, as Abel's was.

17. Therefore take notice of this, that Cain's offering was the offering of reason, the devil, and Abel's offering was the offering of faith, which was the seed of God: *therefore God had respect unto the offering of Abel,* because it was of the seed of faith, which was of his own nature; *but had no respect unto Cain or his offering,* because it was the offering of reason, which is the devil.

18. Therefore Christ is said to be *the Lamb slain from the beginning,* because Abel was the very seed of Christ, which is the seed of God.

19. So that ever since the seed of the serpent hath had, and still hath the rule and government of this world, whereby to persecute and put to death the seed of faith.

20. Which doth amount to no more than the bruising of the heel, because it is not eternal.

21. Which the breaking of the serpent's head will be in the next world, which is the second death.

22. Then shall that saying be fulfilled, *The elder shall serve the younger:* for reason, the Devil, is the elder brother; and Jacob, the seed of faith, is the younger brother.

23. So that it may be clear to you that are enlightened in the knowledge of the two seeds, that this Tree of Life, in

the midst of the Garden, is the very person of God the Father, which was, and is in the form of a man.

24. And his nature was, and is all faith, which is all power and life, which is able to pass through death and life, and quicken into life again; according to that saying, *death was not able to hold him under.*

25. For by that faith which was in God he passed through death, viz. when as *Christ was offered up unto death through the eternal Spirit.*

26. For if the fulness of the Godhead dwelt bodily in him, then, I say, that which dwelt bodily in him, that very same was offered up unto death.

27. That is, the Eternal Spirit passed into death, and through death, into eternal life; which nothing could do but the Eternal Spirit only.

CHAP. VII.

1. AGAIN, in the next place, I shall open unto you, by the revelation of the true Spirit, what the form and nature the Tree of the Knowledge of Good and Evil was of, which Adam was not to eat of, lest he died.

2. I declare that this Tree of Knowledge of Good and Evil was a spiritual body, in the form of a man:

3. Which was endued with such piercing rational wisdom, as the scripture saith, *That he was more subtle than all the beasts of the field.*

4. As his subtlety was more than all the beasts of the field, yet it is to be observed, that it is not said that he was, neither was he a beast of the field; so likewise, his punishment or curse was above all the beasts of the field.

5. The beasts of the field were cursed for Adam's sake, and so was the ground cursed for Adam's sake.

6. That is, the beasts were made subject to vanity; that is, subject to death, even as Adam himself was, *which was taken out of the dust, and must return to dust again.*

7. So that you that have any spiritual discerning, may see that the curse or death of Adam did not extend no further than the sorrows and death of this life.

8. *Therefore the ground also was cursed for his sake, and in sorrow shall he eat of it all his days.*

9. So that it may be clear to you that see by the eye of faith, that all Adam's posterity, that is, all those that died in Adam; I say, the curse did extend no further than the sorrows and death of this life.

10. Because all that seed of faith which died in Adam, and was made subject to death, shall be raised up to a more excellent and glorious state and condition than that state of innocency was wherein Adam was created.

11. But I shall return again to the Tree of Knowledge of Good and Evil, which stood in the midst of the Garden, which is called the serpent, which was more subtle than all the beasts of the field.

12. Why? because the serpent his nature or spirit was all reason, which is, wise as Gods, knowing good and evil; for there is nothing can be wise as Gods, to know good and evil, but reason and faith.

13. And these two trees which stood in the midst of the Garden were two spiritual bodies in the forms of men, therefore called the Tree of Life and the Tree of Knowledge of Good and Evil; or, as I may say, faith and reason, which wisdom did arise from these two seeds, or these two trees, were wise as Gods.

14. To know good and evil, because they were both Gods, and are Gods still, and did come to know good and evil.

15. But the one of them knowing good and evil at the present, namely, the serpent, he being endued with the seed or spirit of reason, which did immediately afterwards dissolve into seed or nature.

16. Which spirit of reason was wise as Gods, to know good and evil; for it was of the same nature or seed as the holy angels are of.

17. Therefore it was called a Tree of Knowledge of Good and Evil, because the serpent was an angel of light, indued

with the same rational God-like wisdom as the holy angels are.

18. Only this wisdom, which formerly knew good, now it knoweth evil; also yet it is as a God, knowing good and evil: for this spirit or seed of reason hath a God-like power in his nature still.

19. For it hath the government of this world given into his hands; for what is there that doth govern this world, but the spirit of reason only?

20. The spirit or seed of faith hath no government at all in this world, according to that saying of Christ, *My kingdom is not of this world; if it were, then would my servants fight, so that I should not be delivered into your hands.*

21. Which is the spirit of reason, which is the God of this world, which is no other but the devil: for this world is given into his hands, according to that saying of the devil unto Christ: *All the kingdoms of the earth are mine, and I will give them thee, if thou wilt fall down and worship me.*

22. Which saying of the devil was true; for that devil was a man which spake in the height and head of reason, which is the governor and ruler of this world; not in one particular person, but in all that seed which is of the serpent or reason, the devil.

23. Which is branched forth into many heads, whereby this serpent's nature, which is reason, is made head and governor all the world over, and so will continue to the world's end.

CHAP. VIII.

1. AGAIN the scripture saith, *Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.* Here you that are spiritual may see what and who that is which must go upon his belly, and feed upon the dust of the earth.

2. It is plain and clear to those that can discern, that it is no other but the seed or spirit of reason that feeds upon the dust of the earth.

3. That is, by the motions of the flesh which is in the mind, which proceeds from the seed of reason.

4. Which lives, and delights itself in getting up the gold and silver, which is but dust of the earth; and that makes the serpent's nature to exercise lordship over the seed of faith

5. Because reason is the elder brother, and faith is the younger brother; therefore reason's heaven is in licking up the dust of the earth, which is the gold and silver, and treasure of the earth:

6. Whereby reason is made more honourable, and liveth in more pleasure than the seed of faith doth.

7. For the spirit of reason hath nothing else to feed upon but these earthly things: for doth not reason feed upon silver, gold, honour, fleshly wisdom, and the like?

8. Every one of reason's seed doth feed upon the dust of the earth, either by feeding upon it, or desiring to feed upon it; for every one desireth to be rich, or wise, or both; nay, the poorest of reason's seed feedeth upon the dust of the earth.

9. Because they have no other food to feed upon, that seed being ignorant of any other bread of life but what is in this world.

10. Neither doth that seed know from whence it came, or of what seed or generation it came from; which till a man doth know, he can feed upon no other food but the dust of the earth.

11. For the knowledge of the two seeds gives a man plainly to see, that all the things which are so desirable in this world, which the spirit of reason doth so labour and thirst after, as riches, honour, wisdom, pleasures, and what not? I say they are all but dust of the earth, and the effect of them reach no further.

12. Therefore the scripture in so many places doth exhort men to *put off the old man, and put on the new man; to mortify the deeds of the flesh; for they that are after the flesh do mind the things of the flesh; for to be carna' y minded is death, but to be be spiritually minded is life and peace.* Which carnal mind is no other but the spirit or seed of

reason, which is the serpent, that feeds upon the dust of the earth, as aforesaid.

13. Which was that curse that God pronounced upon the serpent and his seed, which doth continue upon all his seed to this day, which must be at enmity with the seed or spirit of faith.

14. And this is that which must bruise the seed of faith's heel; that is, by coveting the riches of this world, which is no other but the dust of the earth.

15. Whereby the seed of reason may exercise lordship over the seed of faith, which is the younger brother.

16. Therefore the serpent's curse was in the seed, so that Cain was the first-born of the devil, which was the serpent transmuted into seed.

17. Which first grew up in its height in Cain, and in cursed Ham, scoffing Ishmael, and profane Esau; these were all the seed of the serpent, with divers others I will not now mention.

18. Therefore take notice of this, that the seed of reason must needs be the elder brother, because the angels were before Adam.

19. For they were of a spiritual nature, made above and beyond the stars, before this world did visibly appear, which Adam was made of.

20. And his nature being the pure nature of God, yet in an earthen vessel; therefore the seed of faith is called the younger brother, though it be of the eternal nature itself.

21. And whatsoever this nature lost by the fall of Adam, it shall be raised up to the same eternal happiness from whence it came.

22. But, on the contrary, the elder brother, which is no other but the seed of the serpent, which is the angel's nature, which wisdom of reason floweth from, which rules and governs the whole world at this day: therefore saith the scripture, speaking of Christ, *He took not on him the nature of angels, but the seed of Abraham.*

23. Which is clear to you that have any discerning between the two seeds, that the seed of reason is not redeemed,

because he took not on him that nature, therefore not redeemed, and so not saved.

24. Therefore the seed of the woman should bruise the serpent's head, which is no other but to keep the seed of reason under eternal death, which is the second death:

25. Which is always dying, yet never dead; and this is the bruising of the serpent's head, which is ever bruising, yet never put to death: so that it may be clear unto you whose understandings are enlightened, that this serpent was an angel whose nature was reason.

26. And Christ not taking upon him the nature of angels, which is the seed of reason, all that nature or seed which liveth so long in this world, as to be capable of the breach of the law, there is no possibility for it to be saved, but will be damned to eternity.

27. Therefore you that are the wise and prudent men of this world, who hath the government of this world put into your hands, examine yourselves, whether any of you be of the seed of faith, or of the seed of reason.

28. It is hard to find any government in this world but what is set up by the angel's nature, which is reason.

CHAP. IX.

1. NOW I shall speak further concerning these two trees, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil.

2. Some men may object, and say unto me, if there were no more trees of a spiritual nature in the garden but these two trees, why then doth God say unto Adam, *Of all the trees of the garden thou may'st freely eat?* Again it is said, *Out of the ground the Lord God made to grow every tree which is good for food, having seed in itself*; implying, that there was more trees in the Garden than them two trees.

3. To this I answer by revelation, and from the Holy Spirit I declare, that there was other trees in the Garden

which had seed in themselves, which was lawful for Adam to eat of.

4. Which would never have produced such effects as this did; for the eating of any fruit of the tree with the teeth would have gone down into the belly, and so into the draught, so that Adam's nature or seed would have been never the worse.

5. Neither would the punishment of his sin have gone any further than upon his own person, and not to his seed successively, as it hath done ever since.

6. Again, if it had been any tree that he had eaten with his teeth, then would there have been but one seed still.

7. But now there is two seeds, namely, the seed of the serpent, and the seed of the woman; for if it had been nothing else but the eating of an apple, or some other fruit;

8. I say, that would never have produced another seed, namely, the seed of the serpent, which bred an enmity with the seed of the woman.

9. Mind what you read, and observe, there never was no enmity between the person of the serpent and the person of the woman.

10. But the enmity which lay between them was in the two seeds, so that it was the two seeds that were cursed in the manner before expressed, and as hereafter followeth.

11. The woman's seed was cursed so as to have its heel bruised, which doth reach so far as to suffer death itself, as did afterwards appear:

12. Witness righteous Abel, and divers prophets, and Christ himself, and many true believers, being of the seed of faith.

13. Again, the serpent's seed was cursed so as to have his head bruised, which doth amount to no less than to eternal damnation, which is the second death.

14. Which must be bruised by the seed of the woman, that is, by Jesus Christ, which took on him the seed of Abraham, which is the seed of Adam, which is the seed of faith, which is the seed of God.

15. Which is that breath of life that God breathed into Adam, and he became a living soul.

16. That is, that breath of life became seed in Adam, and so Christ took on him that seed, being his own.

17. For this very purpose, that he might raise that seed which hath its heel bruised, by passing through this first death, to that eternal glory or original from whence it came, which is to the enjoyment of the presence of God its Father.

18. But, on the contrary, as the seed of the woman is raised up unto that happy estate, so likewise will he raise the seed of the serpent to that eternal and endless misery.

19. And this is that bruising of the serpent's head, and that enmity that shall be between the two seeds; for the seed of the serpent's enmity shall reach so far as to kill the body, which is this first death, and hath no more to do.

20. But the enmity of the seed of the woman doth extend so far as to cast body and soul into hell fire; and this is that second death, which the serpent's seed must have his head bruised with.

21. Which is always bruising, yet never quite bruised; according to that saying of the prophet, where he saith, *The worm never dieth, and the fire never goeth out.*

22. Therefore, let men and women think what they will of themselves, there is two seeds, and that of men and women; and that the greatest part of them are the seed of the serpent.

CHAP. X.

1. THEREFORE you that have your understandings enlightened in the knowledge of the two seeds, understand thus much, that it is not the eating of any thing with the teeth that doth produce seed or nature.

2. But I confess that eating with the teeth doth nourish and increase nature or seed, but it gives no being to seed or nature.

3. Mind this, I declare that seed or nature was before form had any being; that is, before form did visibly appear; yet nothing can cause seed and nature to appear but form.

4. Therefore that serpent which beguiled Eve was an angel of a spiritual seed and nature, which was created by the power of the Creator, a glorious spiritual body.

5. Which was capable to dissolve into seed or nature, and so is all spiritual bodies above the stars, they are all capable, at the pleasure of the Creator, to dissolve into seed or nature, which no earthly body can do.

6. For though earthly bodies may be made spiritual bodies by the power of the Creator, yet can they not dissolve into seed, as that spiritual body can, which was spiritual in its first being.

7. I would willingly have the seed of faith to understand this mystery, viz. that the eternal seed or nature, which is God himself, which was a spiritual body, did himself dissolve into seed or nature, and so made the eternal spiritual seed or nature capable to suffer the pains of death.

8. And so the eternal nature quickened into life again, it hath clothed itself with flesh and bone, as with a garment of eternal glory.

9. So that now God himself is not capable to dissolve himself into seed or nature, as he was before.

10. Neither shall any angel, nor any spiritual body, dissolve into seed or nature again, though there be a capacity in their bodies so to do.

11. Because the Creator hath done it once for all, to shew his prerogative power over all bodies, both spiritual and earthly bodies.

12. So that it may be clear to you that are grounded in the knowledge of the two seeds, you may easily understand that these two seeds, they were those two spiritual bodies which are called by the revelation of Moses two trees.

13. Yet they were in the forms of men, and was capable, as they were spiritual bodies, to dissolve into seed or nature, and so became capable to suffer the pains of death, as aforesaid.

CHAP. XI.

1. BUT to give further satisfaction to the question aforesaid, why the scriptures saith, *Of all the trees of the garden thou mayest freely eat of*; which doth imply, as if there was a great many more trees besides those two that you speak of.

2. To which I answer, and mind what I say, there was a great many more trees which was good for food; that is, to eat with the teeth.

3. But there was never a tree good to make one wise as Gods, to know good and evil, but that tree only.

4. Therefore take notice of this, that the scriptures doth oftentimes join spiritual and temporal things together; and so hath Moses done in this place, in saying, *Of all the trees of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou mayest not eat of it, lest thou die.*

5. Now Moses giveth the world no distinction whereby men might know whether there were any difference between the form and nature of this tree, and the form and nature of the other trees, which Adam might freely have eaten of.

6. Therefore the reason of man being blind, doth imagine that there was no difference between the form and nature of this Tree of Knowledge of Good and Evil, and the other trees which Adam might have eaten freely of.

7. But observe, this tree was a Tree of Knowledge of Good and Evil, and knowledge proceedeth from life that hath wisdom in it: and so it is clear by experience,

8. That our first parent's eating of that Tree of Knowledge of Good and Evil hath made his posterity wise as Gods, to know good and evil.

9. According to that saying, *The man is become as one of us*; that is, the man is become wise and knowing, which wisdom is the wisdom of reason:

10. Which is the angel's nature which was called a Serpent, or a Tree of Knowledge of Good and Evil; and this

serpent was an angel, and his wisdom was the high wisdom of reason, which is the god of this world.

11. For it is the wisdom of reason that governs the whole world at this day, wheresoever there is a government set up amongst men: therefore saith God, *The man is become as one of us*; that is, he is become wise as the serpent, or as the angel, to know good and evil.

12. For as the angel or serpent knew formerly good when he was with the rest of the holy angels in heaven, and now he being cast down into this earth, he knew evil also.

13. Because a spiritual body is not in its right region, except he be where those celestial and heavenly bodies are; and in this regard the serpent or angel did know both good and evil.

14. Again, it is said, *That Adam is become like one of us:* the meaning is this, that Adam, in the state of innocency, knew only good:

15. Because he had only the seed or wisdom of faith in him, which is the image of God, which hath all peace and good in it.

16. But now, he having eaten of the Tree of Knowledge of Good and evil, he is made partaker of the angel's seed and nature, which is called the serpent, which is no other but the wisdom of reason, which doth make men wise as gods, knowing good and evil.

17. That is, the seed of faith and the seed of reason, the one being the seed of Adam, which is the seed of God, and the other was the seed of reason, which was the angel, which was called a serpent.

18. I say, these two seeds had both of them wisdom in their natures, the one leading to all plain innocency and truth, but the wisdom of the other leading to policy, hypocrisy, and unchasteness, and the like.

19. So that these two seeds being in conjunction in one womb, they have brought forth two motions, two voices speaking in man, and two wisdoms.

20. So that which wisdom soever a man is led or guided by, that wisdom he is servant unto; whether it be of the motions of the spirit, which proceedeth from the seed of

faith, or from the motions of the flesh, which proceedeth from the seed of reason.

21. Therefore I declare, that all the happiness and misery that shall come unto men and women after death, in the world to come, it doth arise from the two seeds, namely, faith and reason.

22. Therefore saith the scripture, *In Isaac shall thy seed be called*; not in Ishmael shall thy seed be called, because Ishmael was of the seed of reason; that is, the wisdom of reason, which is the wisdom of the serpent, it was Ishmael's Lord and guide.

23. Therefore it is said, *In Isaac shall thy seed be called*, because Isaac was the seed of faith, being the very son of Abraham, not only according to the flesh, but also according to the Spirit.

24. For faith is called the Spirit, which doth arise from its seed; therefore Abraham is said to be *the father of the faithful*: for, *That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.*

25. The meaning of it is this: that which is born of reason is flesh; for reason savours of the things of the flesh; therefore, whatsoever is born of the seed of reason, it is but flesh.

26. So, on the contrary, that which is born of the seed of faith is Spirit, because it mindeth spiritual and heavenly things.

27. So that you may see that the scripture taketh no notice of the outward bodily flesh, but according as the two seeds doth operate and work in man.

28. Either to the purifying of the mind, or to the defilement of it; which purity and defilement doth arise from the two seeds, namely, faith and reason, as aforesaid.

CHAP. XII.

1. IN further answer, why there is no distinction made by the revelation of Moses, between these two trees and the other trees, because, in process of time, the seed of reason

might be kept wholly dark in the knowledge of itself, from whence it came; for the not knowing of its rise or original, from whence this seed of reason came, is that which is the condemnation of it.

2. Therefore when God gave reason a law by his servant Moses, he gave him an outward visible tabernacle, which pattern Moses received the fashion of in the mount.

3. With many other outward legal ceremonies which did belong unto it, which was only to signify the true tabernacle itself, and that true spiritual worship that did belong unto it.

4. And all that legal service that was practised by the nation of Jews, which did belong unto that tabernacle that Moses received the fashion of in the mount, was only as a pattern to set forth those spiritual and heavenly things that were to be acted forth in the commission of Jesus, which he gave to his Apostles; which the spirit or seed of reason could not see by that tabernacle and legal service which Moses gave unto them.

5. So that there was always a mixture of outward, visible, and legal things, with invisible, spiritual, and heavenly things, patterns of things to set forth heavenly things themselves; and so did Moses in this place, where he saith, *Of all the trees of the garden thou mayest freely eat of, but of the tree of knowledge of good and evil, thou mayest not eat of it, lest you die.*

6. So that you may know that there is generally in the scriptures a mixture of temporal trees with spiritual trees, and earthly things with heavenly things; so that the seed of reason may be kept wholly blind; according to that saying of Isaiah the prophet, *He hath blinded their eyes, he hath hardened their hearts, and hath made their ears heavy, lest they should see with their eyes, understand with their hearts, and be converted, and I should heal them.*

7. Therefore, from the spirit of truth I declare, that all the writings of Moses, and the Prophets, wheresoever their writings are prophetically spoken, there is a vail afore the scriptures, even as there was before Moses's face; so that there is none of the seed of reason that can see the face of the scriptures; that is, the spirit and truth of them.

8. But seeth them darkly, as in a glass; so that it may be clear that the seed of reason is always under a cloud, or seeth as in a glass.

9. Therefore the letter of the scripture is as a vail before reason's face, because reason cannot see those spiritual and heavenly things, which is set forth in the letter of the scripture by literal and temporal expressions.

10. Therefore mind what the Lord Jesus saith to the Jews, John vi. 32, *Moses gave you not that bread from heaven*, speaking of that manna which Moses fed their fathers with in the wilderness.

11. Which was but a type or shadow of the true bread which Christ saith of himself, verse the 48th, *I am that bread of life; for your fathers did eat manna in the wilderness, and are dead.* So verse 50, 51, *I am the living bread which came down from heaven, that a man may eat thereof, and not die*; for, saith he, *I am that living bread that came down from heaven, if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, for my flesh is meat indeed, and my blood is drink indeed.* So in the 58th verse, *This is that bread which came down from heaven, not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.*

12. So that you that are enlightened in the knowledge of heavenly and spiritual things, may plainly see that the manna that Moses fed the children of Israel with, was only a type or shadow of that heavenly bread, which was the body or flesh of Christ.

13. Which whosoever did eat of that manna which Moses fed them with, it did but preserve this natural life only; but whosoever doth eat of this bread, which is the flesh of Christ, shall have life eternal abiding in him.

14. That is, to believe that this flesh of Christ is the flesh of God, and this blood of Christ to be the blood of God; and this it is to eat his flesh, and drink his blood, and so they shall never die.

15. That is, the fear of eternal death shall be taken from them, so that death shall be but as falling asleep, answer-

able to that saying of Christ concerning Lazarus, *He is not dead, but sleepeth.*

16. So, on the contrary, those that did eat of the manna which Moses fed them with, are dead; that is, they died under the fear of eternal death, because they did not see that true bread which the manna did signify, or typify out.

17. Neither did they see that the water which came out of that rock did signify the blood of Christ.

18. Notwithstanding they all drank of it, according to the Apostle's words, 1 Cor. x. 3., where he saith, *They did all eat of the same spiritual meat, and did all drink of the same spiritual rock that followed them, and that rock was Christ: but with many of them God was not well pleased, for they were overthrown in the wilderness:* Because they tempted God, in that they tempted Moses, as in Num. xxi. 5., *And the people spake against God and against Moses, saying, Why have you brought us up out of Egypt to die in the wilderness? For we have nothing to eat but this manna, neither have we any thing to drink of but the water which cometh out of this rock.*

19. Which manna was only to signify the true bread of life, which was the flesh of Christ; and the water that came out of that rock did signify the blood which was poured out of the blessed body of Christ, which was that rock which the Apostle speaks of, 1 Cor. x. 3.

20. Therefore the meaning of Christ's words in the 6th of John, *Your fathers did eat manna in the wilderness, and are dead,* is this, that those fathers of yours that tempted God, in that they tempted Moses, they were overthrown by natural plagues in the wilderness.

21. The meaning of Christ is, they were damned to eternity; for all those that fell in the wildeness through unbelief and murmuring against God, they were all damned to eternity.

22. Else would it have been to no purpose for Christ to say, *Your fathers did eat manna in the wilderness, and are dead; but whosever shall eat of that bread which I shall give, he shall live for ever* Observe and mind the sense of the words; for there was many of the seed of faith in that nation of the Jews, which did see the substance of those types and shadows

which the manna and the water, with divers other things, did signify, yet they all died a natural death.

23. And those which did eat of the true bread when it was come, as the apostles and believers in his time, they all died a natural death, as well as those that were overthrown and slain through unbelief.

24. Therefore the meaning of Christ's words did extend to eternal life and death: *For whosoever doth eat of that bread that I shall give him, shall never die:* that is whoever, believes that my flesh is the flesh of God, which is that bread of life, and that my blood is that blood of God, or that water of life, which that manna and water that Moses gave you did signify, shall never die.

25. That is, he that believes this hath passed from death to life; that is, he is passed from the fear of eternal death to the assurance of eternal life, which doth abide in him.

26. So that he that truly believes doth not see death, but falleth asleep in the full assurance of faith, that God, which hath promised, and hath power, and is able to perform, to give them the end of their faith, which is life eternal.

27. But, on the contrary, those which did eat manna, and are dead, it was spoken with reference to eternal death, or the second death; that is, they had the fear and seal of eternal death abiding in them, which fear and seal in spiritual things, is many times taken for the thing itself.

28. And so it is in this place; for it could not be meant of this natural life, for all died alike, both he that did eat the manna in the wilderness, and he which did eat of the true bread itself, they all died a natural death.

29. Only this, the one is taken away in his sin of unbelief and rebellion against God, and so passeth through this first death into the second death.

30. And the other is taken away in his faith, or belief, or obedience unto God, and so his faith passeth through this first death into eternal life.

31. This is the true meaning of Christ, concerning their fathers eating manna in the wilderness, and are dead, and of the bread that he doth give, whereby he that eats of it shall never die.

CHAP. XIII.

1. YOU that are of the seed of faith may see that the scriptures doth hold forth earthly things to set forth heavenly things, temporal things to set forth eternal.

2. As that manna which was to eat with the teeth, to set forth the true and heavenly bread which was the flesh or body of Jesus, which the mind was to feed upon by faith, which the seed of reason could not feed upon; for reason can feed on nothing but what it can see with this visible eye.

3. So likewise, the water that came out of that rock did signify the blood of Christ, for he is that Rock of Ages; and the drinking of this blood is in believing that the blood of Christ is no other but the blood of God, and this is that water that whosoever drinketh shall never thirst more.

4. My meaning is this, he shall never thirst more after the forgiveness of his sins, nor after the assurance of his salvation; for the drinking of one draught of this blood, his thirst is allayed for ever.

5. That is, if a man be well grounded in his faith, that this Jesus, that was put to death by the Jews, was no other but the very body of God, and that blood was no other but the very blood of God.

6. And in this believing he doth eat his flesh, and drink his blood, and so doth never thirst no more, but is ceased from sin, and so is entered into the assurance of his eternal rest. Again, it is said, John iii. 14. *As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.* Here may you see that the brazen serpent had such virtue and power in it, that whosoever could but look upon it, and see it, they were cured of the sting which the fiery serpent had stung them with.

7. So that there was great power in that brazen serpent, which was visible, and yet but temporal; therefore the virtue and power of it did extend no further than for the healing of this natural life.

8. Which was only to set forth these two things: First, that this brazen serpent was lifted up upon a pole; that is,

above the heads of men: Secondly, That those which were stung with the fiery serpent might look up and see it, and so be cured of that bite which the fiery serpent had bit them with.

9. Observe what virtue and power there is in that, which is but a type or shadow, when as God hath set it apart for that purpose; for it was nothing but that external faith which those men had in the brazen serpent; therefore they had, according to their faith, an external deliverance.

10. But as these two serpents, namely, the brazen serpent and the fiery serpent, the one did sting, and the other did heal; these two, though they were visible and external, and the effects and operations of them both did reach no further than to this temporal life; but this figure or type did signify things spiritual and eternal, as in John iii. 14, *And as Moses lift up the serpent in the wilderness, even so must the son of man be lifted up; so that whosoever believes in him should not perish, but have everlasting life.*

11. So that, as the external brazen serpent was lifted up upon a pole, so likewise must the son of man, which was the eternal God, be lifted up upon the Cross: so that, as men were healed that were stung with the fiery serpent, and did but look upon the brazen serpent, were externally healed, so likewise all those that are stung in their consciences with the sense of their sin, or the fear of eternal damnation, if they can but look up by the eye of faith, and see that this Son of Man, which was lifted up upon the cross, was the only God, and that blood that was shed was the blood of God.

12. Then shall they be as perfectly whole in their minds and consciences, as concerning their eternal happiness, as ever any of those were which were stung with the fiery serpent which were made whole, as pertaining to the temporal and external health of the body.

13. So that it may be clear to you that are of the seed of faith, that the scriptures do generally hold forth outward visible, and external earthly things, to set forth invisible, spiritual, and heavenly things.

14. Or an outward visible worship, as a shadow or type of that invisible and spiritual worship, which is to worship God in spirit and truth.

15. So that this outward visible worship is as a vail over the face of reason still, it being contented with the outside form or shadow of the scriptures, which were other men's words and practices; but as for the spirit of them, reason is totally ignorant.

16. Because they have no certainty in themselves, whether those types and shadows in the law were ended in the Gospel, or no.

17. Therefore the reason of man hath patched up a worship together, partly of the law, and partly of the gospel, which they have nothing to do with either of them, not as to set up any visible worship in these our days.

18. So that it may be clear to you that see by the eye of faith, that there was no more trees not of a spiritual nature in the Garden, but these two trees, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil; notwithstanding the scripture saith, *Of all the trees of the garden thou mayest freely eat of*; only to keep the seed of reason wholly in darkness, as aforesaid.

19. Again I declare, by revelation from the Holy Spirit, that out of these two spiritual trees came forth these two commissions, namely, the commission of Moses and the prophets, and the commission of Jesus and the apostles, which afterwards are called the two olive-trees, and the two candlesticks, standing before the God of the earth.

20. Now I have opened the form and nature of these two spiritual trees which Moses speaketh of, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil; whereby you may the more easily understand the unfolding of these two olive-trees, and the two candlesticks, standing before the God of the earth, which John speaketh of, Revelation xi. 4. which I shall treat upon in the next chapter.

CHAP. XIV.

VERSE 4. *These are two olive-trees, and two candlesticks, standing before the God of the earth.*

1. THESE two olive-trees and candlesticks here spoken of, I declare are those two commissions which came forth of these two spiritual trees aforesaid.

2. For there was written the law in the seed or nature of the Tree of Knowledge of Good and Evil.

3. It was also called a serpent, but it was an angel, which was endued with piercing, rational, God-like wisdom, which had the spirit of the law written in its seed, it being the seed or spirit of reason.

4. And Moses acted as a God in the person of the angel, or Tree of Knowledge of Good and Evil; that is, Moses did give forth the outward letter of the law unto the seed of reason, to shew what was written in the inward seed or nature; according to that saying in scripture, *The heathen which had not the law, did by nature the things contained in the law, shewing the law written in their hearts, their thoughts accusing and excusing:* Therefore it is said, *that the law was given by Moses, and grace and truth by Jesus Christ.*

5. Because Moses was the first olive-tree and candlestick which stood before the God of the earth, he being the first law-giver that did give an outward visible letter of the law, for to enlighten that which was written in reason's seed or nature, which was written in the angels' nature: for the law was written in no other nature or seed at all, but the seed of reason only, which is the angels' nature, as will more appear hereafter.

6. But observe, in that Moses was the law-giver, he gave the law to no other but to man, that is endued with the wisdom of reason, which hath the law written in its seed.

7. So that this outward visible law that Moses gave is a light unto reason's paths, and a lanthorn unto its feet, which whosoever doth, it shall live in it.

8. But because reason fallen is not able to do it, therefore it lieth under the condemnation of the law.

9. Yet is the law just and good in these two respects: First, in that the law doth enlighten reason to do as he is done unto, but not as he would be done unto; and reason judges this law, to do as he is done by, to be very just and good. Secondly, the law doth condemn reason, for not doing that which the outward letter of the law doth say, *Thou shalt do, or not do.*

10. As for example: the outward letter of the law doth say, *Thou shalt not kill: Thou shalt not steal: Thou shalt not commit adultery: Thou shalt not bear false witness:* and the like; which, as soon as reason hath committed any of these things aforesaid, the law presently claps in upon the action, and condemns him, either publicly, or secretly, in the mind.

11. Which is a clear testimony that the law is written in the seed and nature of reason: therefore the apostle saith, *That the heathen, which had not the law, did by nature the things contained in the law, shewing the law written in their hearts, their thoughts accusing and excusing.*

12. Yet they had no outward letter of the law given them; therefore, as the Apostle saith, they shall be judged without law; that is, they shall be judged by the law that is written in the seed, according to the accusing and excusing of those motions and actions which did arise from that seed, there being no outward law given unto them.

13. Therefore you that have any spiritual understanding, may see that the law was written in the seed and nature of reason, which is the angels' nature.

14. Therefore it is said in scripture, *that the nation of the Jews was fed with angels' food;* for that manna which Moses fed them with from heaven was angels' food.

15. Which was only to signify the law which was written in the holy angels' nature, which the serpent, or angel, or Tree of Knowledge of Good and Evil, which Adam did eat of, had the same law written in his nature, and did live by the same manna or food as the holy angels did live upon, while he was in that state and condition as the holy angels are in.

16 But after that angelical and spiritual body was dissolved into seed, and so became mortal and earthly, then that law which was spiritual, and was written in that spiritual nature, is now become external and earthly, both the spiritual nature and the law that was written in it.

17. Therefore there was a necessity that there should be given unto the seed of reason an external outward visible law, whereby reason might be either justified or condemned by its own law, which is written in its nature; which the outward letter of the law is as a glass for reason to see his own face in, yet he is weary of the outward letter of the law, because it shows what is written within.

18. And as the children of Israel were weary of that sweet manna, so as to loath it, even so is the seed of reason weary of the outward letter of the law, notwithstanding it is written in his seed only.

19. For had not the law been written in his seed, there would never have been any outward law given at all unto man.

20. For the seed of faith hath not this law written in his seed; therefore it is said that true believers *are not under the law, but under grace;* because grace is that law which is written in the seed of faith; which grace, or law of faith, gives peace and joy in God, which passeth all understanding.

21. But, on the contrary, the law of reason being written in its seed or nature, it worketh a secret fear of eternal damnation; therefore it is called *a law of sin and of death,* it being given unto reason, because reason is sin; for there is nothing doth break the law but reason; therefore it is called *a law of sin and of death;* that is, there is nothing doth commit sin but reason, therefore nothing to suffer eternal death but reason only.

22. So that it may be clear to you the seed of faith, that the law was written only in the angels' nature, which is the seed of reason, to whom the outward letter of the law was given.

CHAP. XV.

1. AND this law that was given by Moses was one of those two olive-trees, or candlesticks, standing before the God of the earth.

2. And this is that commission of Moses and the prophets, wherein Moses is the head, and all the prophets under the law make up but one olive-tree and candlestick; so that this commission of Moses and the prophets, though it was of the law, yet it was an olive-tree, and candlestick, standing before the God of the earth.

3. Hagar, that bare Ishmael, was a type of the law; and Sarah, that bare Isaac, was a type of the commission of the gospel.

4. Therefore Abraham is commanded of God to cast out the bond-woman and her son, because Ishmael should not be heir with Isaac, which was the son of Sarah, the free-woman.

5. Now these two sons were to bring forth two great nations according to the flesh, that there might be a continual opposition and war one with the other, partly about the things of this life, and partly about religion, and worshipping of God.

6. But the true spiritual meaning of those words, *Cast out the bond-woman and her son, for he should not be heir with Isaac*, it was with relation to those two commissions, namely, the law and the gospel, and to set forth the two seeds, namely, faith and reason; and so it was with Jacob and Esau.

7. And that will plainly appear by those words in the Epistle to the Hebrews; the Apostle there speaking concerning the giving of the law, saith he (speaking to believers), *You*, saith he, *are not come unto Mount Sinai, which burneth with fire which might not be touched; but you are come unto Mount Sion, the city of the living God.*

8. Which Mount Sinai was the commission of the law, and Mount Sion the commission of the gospel; the one doth gender unto bondage, and the other unto peace.

9. Therefore the Apostle doth exhort the believers of the gospel, *that they should not be entangled with the worship of the law, which did gender unto bondage, as Hagar.*

10. For Hagar did signify the law, and Ishmael her son did signify the seed of reason, shewing that the law was written in the seed or nature of reason; therefore the outward letter of the law being given unto the seed of reason, it genders unto bondage, even to the fear of eternal death.

11. So, on the contrary, the free-woman and her son, which was Sarah and Isaac, did signify in the spiritual, as well as in the natural, the commission of the gospel.

12. And as Hagar did signify the letter of the law, so did Sarah signify the letter of the gospel, and her son Isaac did signify the seed of faith; shewing that the law of faith was written in its seed or nature, whereby it did gender unto peace, and to the assurance of eternal life; and this is that which is come unto Mount Sion, the city of the living God.

13. The scriptures give several titles to these two commissions; they are called *the law and the gospel; Mount Sinai and Mount Sion; the sun and the moon,* as in Rev. xii. *The woman clothed with the sun, and the moon under her feet.*

14. The moon did signify the law of Moses, which must now be trod under foot by the sun-shine light of the gospel; so that the moon, which signifies the law, shall no more gender unto bondage, not to the seed of faith, who are the children of Isaac, which was the son of the promise, but shall be trod under foot for ever, because they are come unto Mount Sion; that is, to believe in the Gospel of Jesus, being freed from the bondage and fear of the law.

15. But, on the contrary, Ishmael, the seed of reason, the son of Hagar, are in bondage to this day, and will be for ever; neither shall that seed go from Mount Sinai, which is the law that genders unto bondage, nor from the fear of eternal death, as aforesaid.

16. This is the true spiritual meaning of that saying, *The elder shall serve the younger;* that is reason, the elder brother, shall serve faith, the younger brother, because reason goeth with Ishmael into bondage with his mother Hagar,

which is the law that genders unto bondage, whereby he is in continual fear of eternal death, with his mother, the law.

17. Likewise the seed of faith, which is Isaac, the son of Sarah, the younger brother, shall go unto Mount Sion, with Sarah, his mother, to the peace and assurance of eternal life and glory; and in this sense *the elder shall serve the younger*.

18. Also that saying, Genesis the 8th, beginning at the 7th verse, concerning Noah's sending forth of the raven and the dove out of the ark; this raven and dove did signify in the spiritual the two seeds, namely, faith and reason, though the things were natural, and acted in the natural before any commissions were given forth of God unto men, which were to be acted by the two seeds, in those two commissions aforesaid.

19. This raven, which Noah sent forth of the ark, did signify the seed of reason, the ark did signify the body of man; so that, as Noah did send forth the natural raven, to see if the waters were abated, the raven returns not again into the ark, but goeth to and fro, until such time as the ground was dry; for the raven flying high, did find the tops of high trees to rest her feet upon, until such time as the waters were dried up.

20. Which was to signify the reason of man, which doth send forth the motions that doth proceed from reason, which is in the body of man, which is reason's ark; and those high trees which the raven did set her foot upon, did signify the high imaginations that proceedeth from the seed of reason.

21. For the imagination of reason doth soar very high, both in things natural and in things spiritual, in finding out the secrets of nature, and all arts and sciences, whereby it receives much content and satisfaction; so that the imagination, which is the sole of reason's foot, hath somewhere to set her foot, until such time as the waters of trouble be abated.

22. Likewise the imagination of reason doth go to and fro in things spiritual, as concerning God and devil, imagining that God is an infinite, vast, incomprehensible spirit, that taketh all things into itself, imagining that all things came out of God, and that all thnigs shall return into God.

23. Again likewise, reason doth imagine that the devil is a bodyless spirit, flying in the air, and can assume any manner of form to appear unto men in, and lay it down again at his pleasure.

24. These, and such like imaginations, doth proceed from the seed of reason, which is that raven that standeth upon these high imaginations, which is as high trees to set her foot upon.

25. So likewise the dove which did signify the seed of faith, *went out of the ark, but found no place for the sole of her foot, but returned in again*; that is, when the motions of faith goeth out of the body, which is the ark, she cannot set her foot upon those high and vain imaginations, as the seed of reason doth, concerning God and Devil, as aforesaid.

26. But the spiritual dove, which is the motions of faith, must have substantial ground to set her foot upon; that is, the seed of faith hath a personal God, which is a real spiritual substance to set her faith upon.

27. Also the seed of faith doth not imagine what the devil is, as the seed of reason doth, but doth perfectly know what the right devil is, both his form and nature, and that he is a real substance, and not a bodiless spirit flying in the air, as the seed of reason doth vainly imagine, as aforesaid.

28. And the knowledge of these two substances, the one a glorious spiritual substance, *viz.* God, and the other a living natural substance, which is the devil.

29. And the knowledge of these two, their forms and their natures, are firm grounds for the dove, which is the seed of faith, to set her feet upon.

30. So that the seed of faith cannot be shaken or forced to flee to set her foot upon those vain imaginations, which are as high trees, as the spirit of reason doth, which the raven did signify.

31. And as Hagar and Sarah did signify those two commissions which were to be acted afterwards on this earth, so likewise that raven and dove did signify the two seeds, namely, reason and faith; which two commissions, and

two seeds, came forth of those two spiritual trees, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil, which I shall treat of in the next chapter.

CHAP. XVI.

1. AND that you may know that these two heads of these two commissions were those two olive-trees, and the commissions themselves were the two candlesticks standing before the God of the earth, answerable to that saying in Zechariah iv. 11, 12, 13, 14th verses, the prophet speaking there of the two olive-trees, which stood on the right and left side thereof; also they are called *two olive-branches, which, through the two golden pipes, empty themselves into the gold:* Then, said he, *these are the two olive-branches that stand with the ruler of the whole earth:* so that the meaning of the prophet here is the very same as John speaketh of, Revelation xi., though there be some difference in the words, yet the sense and meaning is all one.

2. And as for the right and left side, it is spoken with relation to the person of God; therefore it is said that the *sheep shall stand on his right hand, and the goats on his left hand;* that is, the seed of faith shall stand on his right hand, and the seed of reason on the left; that is, the one shall enter into eternal glory, and the other into endless pain and shame.

3. By the revelation of faith I declare, that the heads of these two commissions, namely Moses and Jesus, were those two olive-trees, and two candlesticks, standing before the God of the earth, which the Old and New Testament speaketh of.

4. That is, all those prophets which were chosen of God, and commissionated, though they were under the law of Moses, yet they make up but one entire olive-tree and candlestick, standing before the God of the earth.

5. For their commission did, for the generality, extend no further than an outward, visible, or external worship; which

was the cause of all that controversy which Moses and all the rest of the prophets had with the nation of the Jews.

6. Both in the promising of blessings, if they did obey, and threatening of curses, if they disobeyed.

7. There was none of the prophets that were commissionated to write scripture: but all of them, little or much, did prophesy of the second commission, and of the effects that should proceed from it.

8. Yet their declarations, and the controversy which Moses and the prophets had with the house of Israel, it was, for the most part, about that visible and external worship which was set up by Moses, which was the first olive-tree and candlestick standing before the God of the earth.

9. It may appear clear unto you whose understandings are enlightened, that these two olive-trees, or two olive-branches, which empty themselves through the two golden pipes, *empty themselves into the gold*, or empty their golden oil out of themselves; which may be clear to the seed of faith, that they were no other but those two commissions; for there is no light or golden oil of joy and gladness, but what proceeds from these two golden pipes, or olive-trees.

10. Therefore the prophet, Zech. iv. 14. where he saith, *These are the two anointed ones, standing before the God of the earth*; meaning Moses and Jesus.

11. Because they were those two heads from whence these two olive-branches, or two golden pipes, or those two commissions, had their first rise and original.

12. Which is the very same as John speaketh of, Rev xi., for that which Zechariah calleth the Ruler of the earth, John calleth the God of the earth.

13. The meaning of them both is this, that these two commissions, which proceeded from these two heads, namely, Moses and Jesus, these are called the two olive-trees, and candlesticks, or the two branches, or the golden pipes, which empty their golden oil out of themselves into the gold.

14. This gold, which doth receive the golden oil, is the seed of faith, which is the vessel that doth receive the truth that is emptied through these two olive-branches, though called two golden pipes, yet are these two commissions

which proceeded from those two olive-trees, therefore called the two olive-trees standing before the God of the earth.

15. Therefore I declare by revelation from the Holy Spirit, that there was no true spiritual light, or oil of joy and gladness, could flow into man, or unto man, in those times, but by those two commissions; and these were those two golden pipes which empty their golden oil, which was that heavenly truth, out of themselves, into the seed of faith, which is as a vessel of gold.

CHAP. XVII.

1. I shall speak something more concerning the commission of Moses, it being, for the generality, but external and temporal; therefore the blessings which were promised in the obedience unto it, were, for the most part, but temporal blessings, and the curses denounced by it were external also.

2. For those that were enlightened by, and did walk obedient unto it, were blessed in external things above other men; and, on the contrary, they that were disobedient unto it were punished with external punishments, besides those sorrows which are natural.

3. There was no commission or law of worship given to no other people, but to the nation of the Jews only; for God did not mind or punish the heathen for their idolatry, and worshipping of images.

4. Because they were not in covenant with God, neither was there any commissioner sent unto them, either to bless or curse them for their idolatry; for the heathen having no commissioner sent unto them, therefore no outward letter of the law, nor visible worship from God at all:

5. But was left altogether to their dark reason, to set up what worship their dark imagination thought fit; therefore they made images of man, and sometimes of four-footed beasts, and creeping things, worshipping these things instead of God.

6. Which is evident, that they had no knowledge neither of God's form nor nature; and this is the very ground and case of all idolatry, not to know the form and nature of God.

7. This was the very cause the heathen made so many forms of God, to fall down and worship it; neither had they the outward letter of the law, nor a visible worship given unto them of God, as the nation of the Jews had.

8. Yet many of the nation of the Jews did fall to the same idolatry of the heathen, notwithstanding they had Moses, the true commissioner, which represented the person of God, in that he was the law-giver; as if Moses were a God to give a law unto man, that whosoever did obey that law which he gave, should live in it, and by it; and whoever doth disobey it should die by it, and from it, as doth plainly appear in the books of Moses.

9. But when Moses was gone up into the Mount, out of their sight, they fell presently to the idolatry of the heathen, and needs would have a calf to be a God to go before them: Here you may see how dark the reason of man is before it be enlightened by the letter of the law; for these Jews that would have a calf for a God to go before them, were as ignorant as the heathen: I say that those Jews were not so much as enlightened by the outward letter of the law, but were in the same state and condition as the Gentiles were; for the Gentiles were a most woful idolatrous people, and so they are to this day.

10. Therefore it is evident, that those Jews which would have a calf for a God to go before them, were as ignorant of the form and nature of God as the Gentiles were.

11. For if they had been any ways enlightened by the outward letter of the law, they would not have imagined that the Creator, which made man in his own image, and that had done such mighty miracles by the hand of his servant Moses, that he should be in the form and person of a calf.

12. He that spake to Moses face to face, and voice to voice, yet Moses saw no form, yet Moses knew that God was a glorious form, and what manner of form he was, with his nature also.

13. But his commission did not extend so far as to declare the form and nature of God, because he was but the giver of the law, which gave no man power to keep it; for if Moses should have declared what form that God was in that spake to him, reason would have made an image according to that form which Moses had declared.

14. And that you may know that Moses did know the form and nature of God, read Num. xii. beginning at the 5th verse, to the 8th, where it is thus written: *And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. He said, Hear now my words: if there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house; with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.*

15. Therefore you that are enlightened in the knowledge of revelation and prophecy, know this, it is but as God making himself known, but by way of vision or dream.

16. As if God should say, I will not reveal myself so unto my servant Moses; for he hath been faithful in all my house; that is, in the commission of the law, for that was God's house; therefore I will speak to him mouth to mouth, and not by vision and dream, which is but dark speeches, in comparison of speaking mouth to mouth; for that maketh a man to know God apparently, *and the true similitude of the Lord shall he behold.*

17. For consider this, that Miriam was a prophetess, and Aaron was a true prophet, yet their revelation or prophecy was but as a vision or dream, and all those speeches which God spake unto Aaron, it was by way of vision and dream.

18. That kept Aaron in obedience, but it gave him no power and authority over those that did oppose him.

19. But the words that God spake unto Moses mouth to mouth was of great power and authority; for whatsoever he said, whether it was blessing or cursing, it came to pass.

20. So that you that have faith in the scriptures may discern a great deal of difference between the spirit of revelation

and prophecy, and the power of a Commission, wherein God doth speak mouth to mouth; that is, when God doth speak to the hearing of the outward ear.

21. For it is God's speaking plain words to the outward ear that doth make a man a Commissioner.

22. As for example: there was many prophets in the time of the law which had the spirit of revelation and prophecy, and could foretell of many things which were true, and did come to pass according to their revelation; yet none were commissionated prophets but those which God did speak unto, to the hearing of the ear.

23. They only were authorized to deliver messages to the kings and rulers of Israel; but if any other prophets were authorized from those which had a voice to the hearing of the ear, it is as much as if they had delivered it themselves.

24. Also David was a prophet, and did prophesy of many things, something concerning himself; as with reference to his victories, wherein he enquired of the Lord by the Ephod, and at other times he was inspired to prophesy of Christ, as in divers places in his Psalms, yet, for all this, David was no commissionated prophet, neither did God speak to him to the hearing of the ear, as he did to Nathan the Prophet.

25. For there is a great deal of difference between that which is by inspiration, revelation, vision, or dream, and that which is given by voice of words to the hearing of the external ear.

26. Though inspiration and revelation be as true in the faith and knowledge of spiritual and heavenly things, for the peace of their own minds, and others that are partakers of it. yet there is no such power and authority, it doth not make a man a commissioner, so as to be judge of all spiritual matters which doth concern the spiritual estate of mankind.

27. This I know by experience, I myself was inspired with the spirit of revelation some space of time before I had authority to judge of all spiritual matters in religion; which authority is from the voice of words which God spake unto *John Reeve* three mornings together, to the hearing of the ear, which was our Commission of the Spirit: but I shall

speak more of that when I come to treat upon the witnesses of the Spirit.

28. I could instance many more places of scripture to this purpose, as God's speaking to the hearing of the ear, as to Isaiah, Jeremiah, Ezekiel, Amos, and divers other prophets, which had voices to the hearing of the ear, which made them to be the judges of kings, and rulers of Israel, in external things; as Nathan the prophet judged David for his murder and adultery; and Elijah judged Ahab for his injustice to Naboth, and his wicked idolatry, in worshipping of Baal.

29. So Isaiah and Jeremiah, and the rest of the prophets, were made judges to the kings and rulers of Israel, in telling them what external judgments should come upon them for their wicked idolatry; for as their worship was visible and legal, so likewise was their punishment visible and temporal.

30 So that it may be clear to you that understand the nature of a commission, that there is a great deal of difference between the voice of words, to the hearing of the ear, and that which is secretly inspired in the mind, or that doth arise from the seed of faith, which is God's own nature.

31. So that you that have faith in the true God may easily understand that this Moses, and all the rest of the prophets under the law, make up but one entire commission, or olive-tree and candlestick standing before the God of the earth.

32. Which commission of the law came forth of that spiritual tree called the Tree of Knowledge of Good and Evil, as hath been shewed aforesaid.

CHAP. XVIII.

1. BEFORE I come to speak of the other olive-tree, I shall speak a little by way of query concerning the eternal being of God: First, Is it not as good sense, and better, to believe that the Creator of all things was a person in the form of a man from eternity, as to believe that he is an

infinite, incomprehensible, formless Spirit, which cannot be comprehended or known, either by faith or reason.

2. Nay, such a great vast Spirit do not know itself, neither can this vast Spirit tell where to find or see itself; and if it cannot know nor see itself, how should his creature be able to know or see his Maker, when as he cannot know or see himself.

3. And if it were so as wise men do vainly imagine, then would that be a vain thing which is spoken of in holy writ, where it is said, *It is life eternal to know the true God.*

4. When as he doth not know himself, then how should the creature be capable to know such an infinite, vast, incomprehensible Spirit, which hath no form of his own, yet he will have his creature to know more than he doth himself.

5. Again, doth it not stand to better sense and reason for to believe that God was a spiritual person, in the form of a man, from eternity, than to imagine that there was no form or person of God from eternity at all, but nature only?

6. As if nature did produce of itself an infinite vast Spirit, and then this infinite Spirit did create out of that nature, which was eternal, viz. earth and water, all manner of variety of bodies out of this earth and waters, which were eternal: and then this vast infinite Spirit, which men call God, did infuse some part of his own spirit into those bodies aforesaid, and so made them to become living forms; but all this while he had no form of his own: and yet his creature, man, is called upon by his prophets *to love and serve him;* and yet he hath no person for them to love or serve at all, neither can God love himself, because he hath no person to set his love upon.

7. For this I do affirm by that spirit of faith which is in me, that if God be not a person or form, a spiritual body in the form of a man, then I say that there is no God at all, but nature only.

8. And so this infinite vast spirit lay hid in those two eternal substances of earth and water; and so this infinite Spirit brought forth variety of several living creatures, all of them being of his own life or spirit, let them be good or bad.

9. And this is agreeable to that principle of those men that

say, *God is the life of every creature*; and there is very little difference in those men that say, *God is a Spirit without a body*, and *that their spirits doth return to God that gave them.*

10. The generality of all the seven churches of Christendom are of that faith, as well as the heathen; for it was the heathen philosophers which was the first authors of that faith, of God's being a Spirit without a body, and of his being the life of every creature; or that the life of every creature hath some part of the essence of God in it.

11. And so it is derived into the seed of reason all the world over, and very much among those which do profess the letter of the scriptures, which doth imagine God to be an infinite, incomprehensible Spirit, without a body, because God said unto Moses, when as he desired to see God, he said, *Thou canst not see my face and live, but thou shalt see my back parts.*

12. Because Moses could not see the face of God with his natural eyes, therefore reason doth imagine that God hath no face at all.

13. It doth not follow that because Moses could not see God's face with his natural sight, therefore God hath no face at all; but doth plainly prove to the contrary that God hath a face, else why should God speak to Moses of his face and yet had no face?

14. God had a face in immortality and glory, though Moses could not see it; he being in the state of mortality fallen, could not see him with his natural eyes, no more than we can look upon the face of the sun when it shines in its brightness; it quite dazzles the light of the natural sight of the eye: yet the sun hath a face or body, though reason cannot discern the just form of it; therefore they have made the picture of a face, imagining that to be the true form of it.

15. Shall the sun have a face or body, and shall God, that made the brightness of it, have no face at all? Because man in mortality fallen could not see it, must it follow therefore that the Divine Being hath no person nor face at all? Then to what purpose are those sayings in scripture, that *Christ was the express image of his father's person.*

16. Though Christ was in the state of pure mortality, in the same state as Adam was created in, which was in the image of God: and if God had no face, how could Adam have been the image or likeness of God, except reason can prove that Adam had no face? And Christ being the *express image of his Father's person*, though in the state of pure mortality, and if Christ should have had never a face, surely men and women would have had but very little affection to him when he was upon earth.

17. For if God hath no face, then Christ could not be *the express image of his Father's person.*

18. If it should be as the imagination of reason doth say, that God's essence or spirit is the life of every creature, then the horse or the cow may be said to be the express image of God, as well as Christ and Adam: for if their life be of God's nature, they must needs be of the express image of that nature they are of.

19. These creatures cannot be without a face, yet he that made them must have no face of his own, but is fain to be beholden to every creature's face to shew himself in, because he hath no face of his own.

20. How blind is the reason of man in the knowledge of God, and of himself, having no faith in the scriptures; they declaring so plainly that *God made man in his own image and likeness*, and Christ *being the express image of his Father's person*; and yet, with a whimsy, reason will turn these plain scriptures into an allegory, saying, that holiness and righteousness is the image of God, and yet it hath no body to abide in of its own, nor to act itself forth! But reason will find it otherwise when all things are fulfilled that hath been believed by the seed of faith, which hath been spoken of by the holy prophets and apostles, and now by the Witnesses of the Spirit, it being the last declaration of truth unto the world, until time be no more.

CHAP. XIX.

1. IN the next place I shall open, by the revelation of the Spirit, what the other *olive-tree and candlestick standing before the God of the earth* is, and from whence it proceeded. This olive-tree and candlestick proceeded from that Tree of Life which stood in the midst of the garden; that is, the gospel of Jesus, which was the commission of the apostles, and all other pastors and teachers under them, proceeded from that Tree of Life which stood in the midst of the garden.

2. Whose nature or seed was all faith or grace; therefore it is said in scripture, that *the grace of God hath appeared unto all men;* which grace is no other but the gospel, or commission of Jesus, which was preached by his apostles.

3. Therefore take notice of this, that as the commission of Moses and the prophets came forth *of the Tree of Knowledge of Good and Evil,* so likewise did the commission of Jesus and the apostles proceed from *the Tree of Life.*

4. Which Tree of Life was the very person of God himself, even as the *Tree of Knowledge of Good and Evil* was the very person of the fallen angel.

5. As that commission of the law was to set forth what was written in the angel's nature, so likewise the commission of the gospel was to set forth what was written in the nature of the Tree of Life, which was the law of faith, which is all power.

6. And that you may know that Jesus was that Tree of Life, and the commission of the gospel proceeded from it, read Rev. xxii. 2, where he saith, *In the midst of the streets of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations*

7. This Tree of Life spoken of here by John is the very same tree of life as Moses speaketh of, Gen. ii. 9, where he saith that *the tree of life also in the midst of the garden, and that river which went out of Eden to water the garden, which*

parted into four heads, I declare was the very same river as John speaketh of, Rev. xxii. 2. So likewise it is said, Gen. iii. 24. *So he drove out the man, and placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.*

8. This Tree of Life as Moses speaketh of in the beginning of Genesis, is the very same Tree of Life that John speaketh of at the latter end of the Revelation; therefore John saith, Rev. xxii. 13. *I am Alpha and Omega, the beginning and the end, the first and the last.* So verse 14. *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.* And the river which Moses speaketh of in Genesis, which parted into four heads, is the same river which John speaketh of, Rev. xxii. 2.

9. Again I declare, that the Tree of Life which is spoken of in so many places of scripture, is meant the very person of God, from *whence proceeded that pure river of water of life, clear as chrystal, proceeded out of the throne of God and of the Lamb.*

10. Which Lamb of God proceeded from the Tree of Life, which was God the Father, which stood in the midst of the garden; so that this Lamb or Son of God, proceeded from that Tree of Life, which was God the Father and Creator of all things.

11. This Tree of Life begetting himself into a Son, or a Lamb, as the scripture saith, he is made able to refresh the seed of his own body, which is the seed of faith, with that water of life which is pure and clear as chrystal

12. Therefore saith the scripture, speaking to believers, *Let your hearts be purified by faith*, which must be *in the blood of the Lamb*; for there is no water of life but what proceedeth from this Tree of Life, answerable to that saying of Christ to the woman of Samaria, John iv., *If thou hadst known the gift of God, and who it is that asketh, thou wouldst have asked me, and I would have given thee water of life, or living water*; which made the woman to marvel from whence he should have that water, he having no pitcher or pot to

draw any water out of the well: she could not conceive that he had any water of life in himself.

13. Therefore said he to the woman again, that *whosoever shall drink of the water that I shall give him, shall be in him a well of water springing up into eternal life*: so that it may be clear to you the seed of faith, that this Jesus was that very Tree of Life from whence that pure river of water, clear as chrystal, proceeded; which John and Moses speaketh of.

14. So that the drinking of one draught of this water of life, it doth allay the thirst of a man for ever; because the receiving of one drop of this water into the spirit or heart of man, it procureth a well which is always springing up, until it be sprung into eternity.

15. So that a man shall never thirst no more after the forgiveness of his sins, nor after eternal life; because he hath eternal life abiding in him, because this water of life, which proceeded from the Tree of Life, is as a well springing up continually.

16. So that a man never thirsts more after the forgiveness of his sins, as aforesaid, nor after eternal life; because the assurances of it doth abide in him which doth proceed from this water of life, which is as a well springing in him continually.

CHAP. XX.

1. NOW I have opened somewhat of the Tree of Life, both of the form and the nature of it, as hath been opened at large before, where I treat of the Tree of Life, and the Tree of Knowledge of Good and Evil: there I shewed how that the commission of Moses, which was of the law, it came forth of the Tree of Knowledge of Good and Evil; and now I shall shew that the commission of Jesus and the apostles proceeded from the Tree of Life, which stood in the midst of the garden. But before I come to open the commission of Jesus, which proceeded from the Tree of life, I

shall speak a word or two of that saying, Gen. iii. 24. *So he drove out the man, and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the Tree of Life.*

2. I shall not trouble myself nor the reader with the garden, nor the place, whether it was in the east or west part of the earth, nor with the name Eden; it is better to believe it as it is laid down in scripture, than to go to prove it: but the thing that is most necessary to be known is this, what is meant by those *cherubims, and the flaming sword which turned every way, to keep the way of the Tree of Life.*

3. I declare by the spirit of revelation, that these cherubims were two angels, which had their names and titles differing from the name and title of angels; for there is a difference in the names of angels, as there is in the office of angels: therefore it is said that *Michael and his angels fought with the dragon and his angels:* that dragon was the head angel of reason, and his seed are called his angels, they all proceeding from that Tree of Knowledge of Good and Evil.

4. And Michael was Christ, and the seed of faith are his angels, which proceeded from the Tree of Life: and by these two seeds, which are called angels, is that great battle fought, under these two heads, Michael, that is God, and his seed; the dragon, that is the devil, and his seed; and this battle is fought with the two seeds, according to that saying of God, *I will put enmity between the seed of the serpent and the seed of the woman.*

5. Also there are angels that are called arch-angels, and other angels, which have not this title given to them: there are also seraphims and cherubims, which do continually cry, *Holy, holy, Lord God of Sabbaoth*, that is, of rest.

6. Now these cherubims, I declare they are no other but two angels, which were of the same nature or seed as the Tree of Knowledge of Good and Evil was of: for this serpent, or Tree of Knowledge of Good and Evil, was as glorious a person before he became mortal, as any of them cherubims were, though they were great in power, and glorious in person.

7. So likewise was that serpent, or Tree of Knowledge of Good and Evil, he was as glorious when he said to the woman *You shall become as gods, knowing good and evil,* though his name and title was changed from an angel, or cherubim, to a serpent, or a Tree of Knowledge of Good and Evil, but his person or form was not changed at that time present.

8. So that those cherubims which had the flaming sword which turned every way, to keep the way of the Tree of Life, I declare that they were two angels of light, which had the same law of reason written in their seed or natures, as the serpent, or Tree of Knowledge of Good and Evil, had in his nature or seed.

9. Notwithstanding their names and titles were changed, and so called cherubims, which had the flaming sword which turned every way; and this flaming sword, which turned every way, was that very law of reason which was written in the angels' and cherubims' nature, which is called the moral law, or the law of Moses.

10. Therefore Moses acting his commission in the person of the cherubims or angels, by giving forth that moral law which was written in the pure nature of reason, which was in the angels' nature, which, after the seed of reason was fallen from that purity which was in its nature,

11. Then came forth that pure law which was written in the angels' and cherubims' nature; which pure law of Moses became a flaming sword, which turned every way, to keep the way of the Tree of Life.

12. For I declare that this seed of the serpent, which is the spirit of reason, the angels' nature fallen, it would not suffer any of the seed of the Tree of Life, not to live here in his kingdom, were it not for that flaming sword, which is the letter of the law, which turneth every way.

13. So that when reason would kill the seed of faith, which proceedeth from the Tree of Life, and lasheth into the conscience of reason, whereby reason is afraid of being hanged and damned to eternity.

14. So in other cases, as theft, and adultery, defraud, deceit, and persecution for conscience sake, and the like: these, and such like things, keep men off from the Tree of

life, and the letter of the law being that flaming sword that turneth every way: for let reason turn which way he will, the law will turn with him, not only to the death of this life, but to death eternal, which is the second death; because the law will burn as a flame of fire. Which will never be quenched.

15. You that have a spiritual understanding may see what this flaming sword is, even the law of Moses, which was written in the angels' and cherubims' nature, which Moses's commission came forth of, he being the law-giver, as hath been shewed aforesaid.

CHAP. XXI.

1. NOW I shall return again to shew that the commission of Jesus and the apostles came forth of the Tree of Life, as John saith, Rev. xxii. 2, *The tree of life, which bare twelve manner of fruit, and yielding her fruit every month, and the leaves of the tree were for the healing of the nations.*

2. This Jesus was that Tree of Life which bare twelve manner of fruit, because he proceeded from that Tree of Life; according to that saying of his, *I proceeded from the Father, and as the Father hath life in himself, so hath the Son life in himself, and hath power to give life to whomsoever he will.*

3. And this Jesus, that was that Tree of Life, in immortality and glory, is now become the Tree of Life in mortality and shame; for it was not necessary, neither could it be, that the Tree of Life, in the state of immortality and glory, could be a commissioner to speak unto men which are mortal.

4. Therefore Moses, which was a mortal man, was commissionated to act his part on the stage of this world, in the person of the Tree of Knowledge of Good and Evil, or of the angel.

5. Therefore the law is said to be given by the disposition of angels, because Moses acted in the person of the angels, in giving forth that law, which was written in the angels' nature.

6. So likewise Christ, he proceeding from the Tree of Life, which was immortal and glorious, he became absolute pure mortality, whereby he might become capable to be the head of the commission of the gospel; which commission proceeded from that Tree of Life, he being that Tree of Life himself.

7. *Which brought forth twelve manner of fruits;* which twelve manner of fruits were the twelve apostles, which should be witnesses unto his death and resurrection.

8. And they were called twelve manner of fruits, in respect of the diversity of gifts which those twelve apostles should have, differing one from the other, yet all of one faith and one doctrine.

9. Also these twelve had their commission from this Tree of life, which was the Holy Ghost, which Christ did promise to send, which did invest these twelve apostles with several gifts, as aforesaid.

10. Now these twelve apostles were that twelve manner of fruits which the Tree of Life did bear, and yielded her fruit every month; and the leaves were for the healing of the nations.

11. Every month is spoken with relation to the twelve apostles, there being twelve of them, as there is months in the year; they should exercise the gift of the Holy Ghost, which sat upon each of them as of fire, which was their commission; so as that some fruit of faith and love to God should be brought forth by their doctrine every month, and that doctrine of faith and love, to the death and resurrection of Christ, should be as the leaves of the Tree of Life, to heal the nations.

12. And this was fulfilled in the commission of the apostles, according to that saying of Christ, Luke xxiv. 49, *Behold I send the promise of my Father unto you, but tarry ye in the city of Jerusalem until you be indued with power from on high.*

13. This did Christ speak after his resurrection to the eleven apostles; therefore you shall find, Acts i. 26, that Matthias was chosen to make up the twelve; so that he, with the other eleven apostles, might receive the Holy Ghost, which was their commission, as Christ had promised

before his ascension; as in Acts ii. 2, 3, 4, *And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.*

14. You are to take notice of this, that those cloven tongues sat upon no other but upon the twelve apostles, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

15. And this was their commission that was given by Jesus Christ, when he was risen from the dead, but confirmed upon them when he was ascended, in that he sent the Holy Ghost upon those twelve apostles, according to the promise of Christ which he had declared before, when he bade them stay at Jerusalem until they were endued with power from on high.

16. So that it may be clear to you that have faith in a commission, that these twelve apostles are those twelve manner of fruits which the Tree of Life did bear.

17. And they may be said to be twelve manner of fruits, in respect of the diversity of gifts which those twelve apostles had, differing one from the other, yet all of them joining in one doctrine concerning Jesus being the Son of God, and all those several gifts proceeding from the Tree of Life.

18. Out of which came the commission of the apostles, which should baptize with the Holy Ghost and with fire; according to that saying of John the Baptist, he speaking concerning Christ, which should come after him, *He should baptise with the Holy Ghost and with fire.*

19. Yet Christ did not baptize any with the Holy Ghost and with fire, not while he was in the state of mortality, not until such time as he was ascended; which was performed and made good, according to his promise to his Apostles; which was performed when as those cloven tongues sat upon each of them, as of fire; *then were they indued with power from on high.*

20. And by virtue of this power they did baptize with the Holy Ghost, and with fire; which may be said that Christ did do, because he gave them that power.

21. Therefore saith he to his disciples, before they were made apostles, *It is expedient that I go away, else the Com-*

forter will not come; but if I go away I will send him, and he shall convince the world of sin, of righteousness, and of judgment.

22. And this is that commission that I will send, that shall baptize with the Holy Ghost and with fire; both ways a fire, love and joy in the seed of faith, and a fiery wrath and pain in the seed of reason: and this may be said to be the baptism of Christ with the Holy Ghost and with fire, because the commission of the Holy Ghost was given by him after his death, resurrection, and ascension.

23. You the seed of faith may understand that all spiritual commissions cometh from heaven, as you may perceive by that question that Christ did ask the Jews, *Was the baptism of John from heaven, or of men?* Which they could or would not answer, as you may read the cause why.

24. Again, though Christ gave his disciples a commission, while he was on this side of the heavens, yet those his apostles could do no miracles, neither could they cast out devils, until he was ascended; so that the power of their commission it must come from heaven; therefore if any man pretend a spiritual commission, and hath it not from heaven, it will be but of little worth.

CHAP. XXII.

1. BEFORE I speak any further of the Tree of Life, or the olive-tree, I shall speak something concerning the seven churches' ministry, they having no commission from God.

2. The seven churches are these: the Roman Catholic, the Episcopal, Presbytery, Independent, Baptist, Ranter, and Quaker: the ministry of all these do pretend a commission from God, yet none of them knoweth the true God, nor the right devil, nor the nature of angels, nor the rise of the two seeds, nor any one true principle or foundation of faith.

3. Yet all the seven churches are at strife one with the other, about their worshipping of God, yet they have all one God, and all one devil; nay, there is no difference in

their God and devil, not from the dark Roman Catholic to the light Quaker.

4. Yet every one of these churches hath gotten some more light one than the other; so that every child condemns his father, thinking that his father was dark and ignorant, but he is light and knowing.

5. As thus: the Roman Catholic was the first that did ensue after the ten persecutions, wherein the apostles commission was quite persecuted out of the world; and the Roman Catholic getting the letter of the law and the prophets, and the letter of Jesus and the apostles, which was their commissions, have undertook to be ministers of Christ.

6. Also this letter of the scriptures hath been given by this Roman Catholic to the other six churches, whereby they have taken upon them to be ministers of the gospel, without a commission from God.

7. But it will be said to all the ministry of the seven churches in that great and notable day, *Depart from me ye workers of iniquity, I know you not.* As if Christ should say, I sent you not, I sent my apostles; and whom my apostles did send I know and own; but you having got the letter of their commission, you make a trade of it, and say that you are ministers of Christ, when as I sent you not, neither had you any commission from me so to do.

8. But there is some of these seven churches which have their commission neither from heaven, nor from men; therefore I shall shew how these seven churches proceeded one from the other.

9. First, the Roman Catholic proceeding presently after the ten persecutions, which is the father, or rather the great grandfather, of all the other six churches.

10. The Episcopacy, or Protestant, is the first-born son of the Roman Catholic, and he is somewhat more enlightened than his father.

11. The Presbytery is somewhat more enlightened than the Episcopacy, and the Independents' light is more moderate than the Presbytery, and the Baptists' are more enlightened in the letter of the scripture than the other four aforementioned; for if the letter of the scriptures were a suffi-

cient ground to make a man a minister of gospel-ordinances, then the Baptist ministry would be the truest of all.

12. The ministry of the Ranters, for the most part, proceeded from the Baptist; and the Ranters were that Capernaum which were exalted up to heaven; for they were got so high, that they had found light and darkness to be all one, sin and righteousness, God and devil, to be all one; so that he that could not act sin as no sin, could not be free from sin.

13. And the Quakers being the seventh and last church, which, for the most part of them, they proceed from the Ranters: for I know many of them that were Ranters in the practice, and others in judgment, and not in practice.

14. And these Quakers are the seventh and last angel that will sound before the great and notable day come, this being the purest angel that will sound, because they have got their God within them, whereby they seem to be more pure, and more enlightened, than all the other six churches; yet all these churches proceed one out of the other.

CHAP. XXIII.

1. NOW I have shewed how these seven churches did proceed one from the other, and none of them hath a commission from heaven, and there is but four of these seven that have their commission from men, that is, the Roman Catholic, Episcopacy, Presbytery, and Independent, these four have their commission from man.

2. Because they are chosen by the magistrate's power, therefore the magistrate hath appointed and ordained maintenance for them.

3. But the other three have no comission, neither from God, nor from man; therefore the magistrate taketh no care to provide any maintenance for them, neither to preserve them in their public worship, they taking upon them to preach from the letter of the scriptures, which were other men's commissions which are dead.

4. For these three churches, namely, the Baptist, Ranter, and Quaker, having got the letter of the scriptures, which were other mens' commissions, they take upon them, even as those vagabond Jews, sons of Sceva the priest did, to cast out devils in the name of Jesus, whom Paul preached.

5. So likewise doth the Baptist take upon them to administer gospel ordinances, because they find in the letter that Paul and Peter, and the rest of the apostles, did, by virtue of their commission; therefore these Baptists would set up a ministry according to the apostles' letter, when as the Spirit and power is gone out of it.

6. So likewise the Ranter and Quaker, they have nothing to prove their ministry but the letter of the scripture, and that makes them to be as far off the knowledge of the true God, and the right devil, as any of the other.

7. Therefore the ministry of the Ranters doth hold forth God to be an infinite, vast, incomprehensible Spirit, that fills all places and things with his presence; so that there is nothing acted or done, whether it be good or evil, but God doth it.

8. And from this wicked imagination cometh that doctrine of the Ranters, who say light and darkness, God and devil, are all one.

9. It is because they have nothing but the bare letter of the scripture; therefore they will quote such places of scripture as these, where it saith, *I create light, and I create darkness, and I will make darkness light before thee*: and, *Is there any evil in the city, and I have not done it*? These, and such like places, doth the ministry of the Ranters make use of.

10. And as for the ministry of the Quakers, which is the seventh and last angel, till time be no more, neither have they any commission from God nor man, not to go forth as ministers of the everlasting gospel.

11. But all the commission they have is from that light within them, which light within a man never was, nor never will be, a sufficient ground to make a man a messenger, or minister of God, but he must have his commission from something without him.

12. Either from a spiritual and eternal God, or else from

a natural mortal man: and if he have his commission from a spiritual God without him, then is he made a minister of the Spirit, and not of the letter; and if he have his commission from man, then is he a minister of the letter, and not of Spirit.

13. But the Quakers have no commission from God nor man, but from that light within them; which light within a man, though it *were able to remove mountains, and work miracles*, and could give the true interpretation of scripture, yet it is not sufficient to make a man a prophet, minister, or messenger of the Lord.

14. For if the light within a man were a sufficient ground to commissionate a man to be a prophet, minister, or messenger of God, then would there be more ministers than people to hear them.

15. For all people have a light within them, little or much; and though it be never so small, yet it is the light within him; and why may not he be as true a commissionated minister of the gospel, as he whose light is in a greater measure?

16. And this is the very cause why so many doth exercise the office of the ministry in all the seven churches; for the magistrate doth ordain so many by his authority, having commissions to be ministers of the letter.

17. Others, from their notional wit from the letter of the scriptures, doth conceive that they have as good a commission from the letter of the scripture, as they have which have their commission from man.

18. And the Quaker thinks that his light within him is a better commission, and more true, than any of the other.

19. These are the grounds that there are such a multitude of ministers and messengers of Christ in all the seven churches, yet not one true commissionated minister of Christ, not in all the seven churches.

20. This do I know to be true, being one of the chosen witnesses and prophets of this last age that ever shall speak in his name, by virtue of a commission from God.

CHAP. XXIV.

1. NOW I shall speak something more concerning the commission of Jesus and the apostles, which came forth *of the tree of life, which bare twelve manner of fruits.*

2. Read John xv. 5, where Christ said unto his disciples, *I am the vine, ye are the branches;* his meaning is plain, that he spake to no other but to his apostles, which were called at that time disciples, because they had not received the Holy Ghost, which was their commission, as you shall find in the 14th of John, and the 26th verse, where it is thus written: *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance which I have told you.* So John xv. 26, *But when that Comforter shall come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeded of the Father, he shall testify of me.* So in the 27th verse, *And ye shall witness, because ye have been with me from the beginning.*

3. So that it may be clear to you that have faith in a commission, that this Holy Ghost, or Spirit of Truth, which was the apostles' commission, it proceeded from the Father, which Christ did promise to send after he was ascended.

4. Because he could not give any commission whilst he was in the state of mortality; therefore he telleth his disciples so oft, *that it was expedient for him to go away, else the Comforter would not come.*

5. Neither can any man have a spiritual commission, except he have it from heaven; neither was that commission given to any, but to those disciples that *were with him from the beginning,* they only should be witnesses unto him; and it was them only that Christ *bade stay at Jerusalem until they were endued with power from on high.*

6. Which power was the commission of the twelve apostles, which was given when those cloven tongues sat upon each of them, as of fire; and then was fulfilled that saying of John the Baptist, *I baptize you with water, but he that*

cometh after me shall baptize with the Holy Ghost and with fire.

7. Which was not fulfilled until the time which Christ did give the apostles their commission of the Holy Ghost, which was when those cloven tongues *sat upon each of them, as of fire.*

8. And this Holy Ghost should *convince the world of sin, of righteousness, and of judgment: of sin, because they did not believe in him; of righteousness, because he went to the Father; of judgment, because the prince of this world is judged.* The meaning of Christ's words was this, that the Holy Ghost, which was the apostles' commission, should have such power and authority, that it should convince the world of that sin of unbelief which was fulfilled in the apostles' commission, as you may find Acts vii. 51.

9. Where Stephen, being full of the Holy Ghost, which he received by the laying on of the apostles' hands, which made Stephen go forth with great power and authority to the convincing of the Jews of their unbelief, in that they resisted the Holy Ghost as their fathers did; for which of the prophets did not their fathers persecute, and put to death? and therein they resisted the Holy Ghost in the prophets.

10. And these their children resisted the Holy Ghost in the Son of God, by calling the Holy Spirit in him a devil, by which he did those great miracles; and not only so, but they persecuted and put to death the Lord of Life, even as their fathers had done the prophets.

11. They being betrayers and murderers of the Just One, whom the prophets had foretold of, which, by the power of the Holy Ghost in Stephen, they were cut to the heart, and did gnash upon him with their teeth.

12. So in Acts ii. 14. Peter standing up with the eleven, lift up his voice saying, *Now is fulfilled those sayings of the prophets, in the foretelling of the coming of the Just One,* and of the giving of the commission of the Holy Ghost.

13. So Acts ii. 36, *This Just One was made both Lord and Christ:* this Jesus, I say, *whom you have crucified:* which power of the Holy Ghost in Stephen and Peter, and the

eleven apostles, were so powerful in the convincing of sin, that it made some *gnash upon them with their teeth*, and others to cry out, *Men and brethren, what shall we do to be saved?*

14. But those that gnashed upon Stephen with their teeth, and persecuted the apostles, these, I say, were the seed of reason, and their convincement was in wrath, to their eternal damnation.

15. But those that cried out, *What shall we do to be saved?* their convincement was in mercy, to the assurance of eternal life; therefore those which did believe the apostles' declaration were baptized with water, in the name of Jesus Christ.

16. Which ordinance of baptism with water did belong only to the commission of the apostles, and for the most part of them that were baptized with water in their commission; but they were also baptized with the Holy Ghost and with fire, according to John the Baptist's words, which he said of Christ.

17. And at this time was fulfilled that saying, *He shall baptize you with the Holy Ghost and with fire:* for none could give the Holy Ghost but the Lord Jesus, and he could not give it himself until such time as he was ascended up into heaven, as aforesaid. Therefore he saith, *It is expedient that I go away, else the Comforter will not come; and I will send the Holy Ghost in my name, and he shall convince the world of sin*, &c.

18. So that you may see by the eye of faith these two things: First, that the baptism of the Holy Ghost and fire came only from Jesus Christ, according to the words of John the Baptist: Secondly, that Christ could not baptize with the Holy Ghost and with fire, not in the state of mortality.

19. So that it may be clear to you that can discern the difference between the commission of Moses, which was of the law, and of Jesus, that was of the gospel; and that all spiritual commissions cometh from heaven, whereof two is past, and the third will come anon: but I shall speak of that in the last place, because it is last in order.

CHAP. XXV.

1. AND this commission of the apostles came forth of the Tree of Life, which was the very person of God himself; therefore you shall read in many places of scripture, that men are called trees, and God is called a tree, and the devil or angel is called a tree; therefore men are called *tall cedars of Lebanon*; so Matt. iii. 10, speaking to the Jews, *Now also is the axe laid to the root of the tree, and every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.* So Jer. xi. 16, there the men of Israel and Judah are called *a green olive-tree*, though they were both reproved by the prophet Jeremiah for their great idolatry, with judgments declared against them, as you may read in that chapter.

2. Likewise in the 19th verse, and there the prophet Jeremiah is called a tree, he speaking, being a commissionated prophet, in the person of Christ, therefore he saith, *I was like a lamb, or an ox, that is brought to the slaughter, and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.* That is, let us destroy the person of the prophet, and the fruit thereof, which fruit was the doctrine or righteous declaration of the prophet, which is called *the fruit of the tree.*

3. So that they might hear no more reproof of their wicked idolatry and worshipping of graven images, therefore the rulers of Israel and Judah had devised how they might destroy the prophet and his doctrine, which was the tree and the fruit thereof.

4. So Rom. xi. 17, the Apostle speaking there of the Gentiles being taken out *of the wild olive-tree, and ingrafted into the good or true olive-tree:* that wild olive-tree is the state of nature or reason, the devil, which is wild by nature; signifying, that reason is that wild olive-tree, from whence cometh that which is called pure, or impure reason in man.

5. So likewise that good olive-tree, which the Gentiles

were ingrafted into by faith, was the very person of Christ, whose nature was all faith, which is all power.

6. Therefore it is by faith that a man is ingrafted into *the good olive-tree,* and so he receiveth of the sap and fatness which proceedeth from the root of the good olive-tree.

7. So Christ is called *a vine, a door, the way, the truth, and the life,* all which doth proceed from the Tree of Life which bare twelve manner of fruits, and this is that Tree of Life which Moses speaketh of, Gen. iii. and John Rev. xxii. 2, and in many other places: also this is that good olive-tree the Apostle speaketh of, Rom. xi. 24.

8. And this is that other olive-tree and candlestick standing before the God of the earth; that is, the commission of the apostles which was given by Jesus Christ, is called *an olive-tree and candlestick,* because it proceedeth from the Tree of Life, which was the person of God.

9. So likewise did the commission of Moses and the prophets proceed from the Tree of Knowledge of Good and Evil, he acting his part in that seed; and so the law of Moses is called by the Revelation of John, one of those two *olive-trees and candlesticks standing before the God of the earth.*

10. They are called two candlesticks, because there was no true spiritual heavenly light to be seen or walked in at that time, but by the light which was declared by those two commissions, they being as candlesticks to hold that for the heavenly light, which is the candle of the Lord, to enlighten the two seeds, which is faith and reason, which those five wise virgins and the five foolish did signify; and that oil that was in the wise virgins' lamps did signify the seed of the Tree of Life, who had faith in their hearts, which was as oil in their lamps, to light them into that eternal bliss.

11. But the seed of reason, the five foolish virgins, had lamps, that is, hearts, but had no oil, that is, no faith; therefore no heavenly light, that is, they received no faith by the declaration of these two commissions; therefore reason, the foolish virgins, could not enter into the marriage-feast; that is, to live in the presence of the bridegroom, the eternal

God, for ever and ever, but had the door shut upon them, and bid to go and buy oil when it was too late, for before they could come again the doors were shut.

12. That is, if men do not believe while a commission is in being, and so have oil in his lamp, which may burn all his life long, so that when the candlestick of their commission is taken away, they may have oil in their lamps; that is, faith in their hearts, which will be as a fountain of oil in their lamps, to supply their light, so that it will never go out, as the seed of reason, the foolish virgins, did signify: much more might be spoken of this, but I thought it necessary only to give a little touch upon it, it falling in by the way.

CHAP. XXVI.

1. NOW that I have shewed what those two olive-trees and candlesticks were, which John's Revelation so mysteriously speaketh of, with their natures: in the next place I shall come to open the power which these two prophets or olive-trees had, which is set down in the next words.

2. But before I come to treat upon that in order, I shall open some mysterious sayings in the book of the Revelation of John, Rev. xxi. 2. *I John saw the Holy City, the New Jerusalem, coming down from God out of heaven.* I declare from the Holy Spirit, that this New Jerusalem, or holy city, was the very person of Christ.

3. Therefore John saith in the third verse, *The tabernacle of God is with men, and he will dwell with men.* This tabernacle, and the other afore-mentioned, are all one thing, and that you may see in verse 10, *And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.*

4. This angel which carried John away in the Spirit unto this great and high mountain, where he saw those things aforesaid, I declare it was the spirit of revelation which he speaketh of in the fifteenth verse, where he saith, *And he that talked with me had a golden reed to measure the city, and the gates thereof.*

5. This golden reed was the spirit of revelation, which gave John to understand the deep things of God concerning the incarnation of Christ, which is God's clothing himself with flesh and bone.

6. Though John doth give the spirit of revelation the title of an angel, as the apostle Paul being wrapt up in the spirit of revelation, which made him cry out, *O the height and depth, length and breadth of the love of God, which is in Christ Jesus our Lord.*

7. Which was no other but those high and glorious revelations and ravishments, whereby he saw things unutterable; which revelation of his did arise from the seed or spirit of faith.

8. And in this regard it may be called an angel, which doth give a man a reed like unto a golden rod, whereby a man is able in some measure to understand the deep mysteries of God.

9. For Christ being the angel of the new covenant of the gospel, therefore the revelation that doth arise from the seed of faith is his own divine nature.

10. And in this regard the revelation which doth arise from this seed may be said to be a reed like unto a rod which is given from the angel, which is the spirit of God in the seed of faith.

11. Which doth lead a man that hath a commission, and one that is endued with the spirit of revelation, it doth lead such men unto a great and high mountain.

12. Which is to the knowledge of the deep and hidden mysteries of God, which doth consist in God's becoming flesh, and the devil or angel becoming flesh; on these two, and the effects that flow from them, dependeth all the discourse of the Old and New Testaments.

13. You that are acquainted and know the spirit of revelation, may know what that reed like unto a rod is, which doth measure the deep mysteries of God: also you may understand what that angel is that doth give this golden reed to measure withal; that is, to understand or comprehend that great mystery of the true God and the right devil, &c.

CHAP. XXVII.

1. THIS great city and holy Jerusalem, which descended out of heaven from God, I declare it was when the Holy Ghost did over-shadow the virgin Mary; for that Holy Ghost was God, therefore said to come from God, and so from heaven.

2. And so the tabernacle of God was with men; for the body of Jesus was the tabernacle for the eternal invisible Spirit to dwell in.

3. Therefore it is said in scripture, *a body hast thou prepared*, that is, a visible body of flesh and bone in pure mortality; whereby men might believe in that which is a real substance, and not upon a mere shadow or phantasy, as the seed of reason doth vainly imagine.

4. This tabernacle of God was spoken of in opposition of that tabernacle which Moses received the fashion of in the mount; and this body of Christ of flesh and bone is that tabernacle of God which John's Revelation speaks of.

5. And all those that do truly believe it shall enter into the gates of this city, which John setteth forth with such high spiritual expressions, which is set forth by such things as these, Rev. xxi. 18, *And the building of the wall of it was of jasper, and the city was of pure gold, like unto clear glass.*

6. With divers others high and heavenly expressions, as you may read in that chapter, which is only to set forth those transcendent heavenly joys which God hath in his own person, and that exceeding joy and glory those shall have that believed in those two commissions, which those two tabernacles did hold forth.

7. Not that I deny, but do justify, that there is in the kingdom of glory things that are visible to delight the senses of spiritual bodies, as well as things visible doth delight the senses of natural and earthly bodies.

8. But the thing that is necessary for us to know, is to understand what that wall, which was so great and high is, which had twelve gates, and at the gates twelve angels, and

names written thereon, which are the names of the twelve tribes of the children of Israel.

9. This great and high wall was all that visible and external worship which was set up by Moses, which did belong to that tabernacle, which did consist of in that ceremonial service.

10. And these twelve gates which did belong to this great and high wall, were those twelve tribes of Israel, to whom that service, or worship of the tabernacle, was given: and this is that partition-wall which the Apostle speaketh of in the Hebrews.

11. And this tabernacle which Moses received the fashion of in the mount, and the ceremonial service which did belong to it, it did serve only for a type or shadow and example of heavenly things.

12. So Acts vii. 44. *Our fathers had the tabernacle of witness in the wilderness, as he had appointed,* speaking unto Moses, that he should make it *according to the fashion which he had seen.*

13. And this tabernacle and the service belonging to it was that great and high wall which was given only to the twelve tribes of Israel; therefore it is said that this great and high wall *had twelve gates.*

14. And the names of the twelve tribes written thereon, that is, the twelve gates were the twelve tribes themselves; therefore every tribe had a name given unto it according to its tribe; and in this regard it may be said, *that the great and high wall,* which was the service of the tabernacle, *had twelve gates, and the names of the twelve tribes written thereon*: the service or worship of this tabernacle which Moses gave to the twelve tribes was that great and high wall which is called by the Apostle in the Hebrews, *the partition-wall, which is broken down.*

15. For whilst that tabernacle stood, there was no possibility for the Gentiles to come in to be partakers with the Jews in that external worship and service, which did belong to that tabernacle, which was as a type and shadow of the true tabernacle itself, which was the body of Jesus, from whence

the commission of the apostles did proceed, which did break down that great and high wall.

16. And made way for the Gentiles to come through the gates of this city, of which heavenly city that tabernacle which Moses had the fashion of in the mount was the example or shadow of the true; and that ceremonial service which did belong to it was that partition-wall which is called by the Revelation of John *a great high wall.*

17. So that there was no coming in for the Gentiles to be partakers of the worship and service of God which did belong to that tabernacle, but through some of these twelve gates, which were the twelve tribes, because the worship and service belonging to that tabernacle was given only to those twelve tribes of Israel.

18. And if any of the Gentiles had a mind to be partakers in that worship, they must apply themselves to some one or more of these tribes, else they could not be admitted to be partakers of their worship and service; and these twelve tribes were those twelve gates belonging *to that great and high wall.*

19. All which was broken down on every side by the commission of the apostles, which brought in the righteousness of faith; so that the Gentiles rushed into the holy city by having faith in Jesus, and broke down and destroyed that worsnip and service of the law which was formerly as a great and high wall, which kept them out.

20. Also that tabernacle was a glorious thing, and decked forth with an exceeding external glory, only to typify that spiritual and heavenly glory of the true tabernacle itself, even the body or person of the Lord Jesus glorified.

CHAP. XXVIII.

1. AGAIN, in the 14th verse of this chapter, it is said, *that the wall of this city had twelve foundations, and in them the names of the twelve apostles of the Lamb.* Here the

twelve apostles are called by the Revelation of John, *The twelve foundations which doth bear up the wall of this city.*

2. Now this wall that standeth upon these twelve foundations, I declare is those gospel-ordinances of visible worship which were set up by the twelve apostles, which are called twelve foundations.

3. Even as the ceremonies and worship of Moses' law was a great and high wall, which had twelve gates belonging to it, which gates were the twelve tribes aforesaid;

4. So likewise this wall of gospel-ordinances doth stand upon those twelve foundations, because this wall of gospel-ordinances was set up only by the twelve apostles.

5. For Christ himself did set up none, but he gave them power and authority to set up gospel-ordinances as a wall, and to pull down that great and high wall which Moses set up, and to be the foundations to bear up this wall themselves.

6. So that it may be clear to you that understand the power of a commission, that this wall which stood upon twelve foundations was no other but those ordinances of visible worship which was set up by the twelve apostles, by virtue of their commission.

7. Therefore it is said that *the names of the twelve apostles of the Lamb were in the twelve foundations which this wall stood upon,* because they were the rearers up of that wall.

8. Now as for the city itself, that is meant the person of Christ himself, which John speaketh of, verse 16, where he saith, *And the city lieth four square, and the length is as large as the breadth.*

9. And when he saith it is four square, the length is equal with the breadth; the meaning of it is this: that when the Lord Jesus was crucified upon the cross, then was this holy city, New Jerusalem, which came down from heaven, four square, the length equal with the breadth.

10. As thus, when his arms were spread abroad and nailed to the cross, then was this holy city the breadth equal with the length; that is, his arms being spread abroad, it was even with his feet and his head.

11. And the spirit of revelation in John was that golden reed to measure this city, and it was found to be twelve

thousand furlongs, the length and the breadth, and the height are equal.

12. Also that reed which John had to measure the city, and the wall thereof, and the gates thereof, it was the spirit of revelation which John was inspired with, whereby he was enabled, in the verge of his understanding, to comprehend what that holy city was, and the wall, and the twelve foundations, what they were in the state of mortality.

13. The spirit of revelation gave him to understand also the glory they should have in the state of immortality, therefore he saith, verse the 18th, *And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass.*

14. Which was nothing else but to set forth the glory of this holy city, New Jerusalem, and the two commissions; namely, Moses and the apostles, and that you may see in the 19th verse, where he saith, *And the foundations of the wall of the city were garnished with all manner of precious stones, for every foundation a precious stone.*

15. So in the 21st verse, *Every one of the twelve gates had twelve pearls*, which twelve pearls was spoken with reference to the twelve tribes, whose names were written or engraven upon the breast-plate of Aaron, he being the high priest, none might go into the inner court of that tabernacle, but the high priest only; and in this sense the twelve tribes are called twelve gates, and names, and twelve pearls.

16. Again I declare, that the wall of this city which was made of jasper, it was those ordinances of worship which were set up by the commission of the apostles, which was a wall of jasper about this city, which was that pure gold like unto clear glass.

17. So likewise these twelve foundations which bare up this wall, they were the twelve apostles which bare the name of Jesus, in bearing witness, and in suffering persecution for his name here in mortality.

18. Therefore John's Revelation doth set forth the glory of eternity by such things as these; as comparing the holy city, the New Jerusalem, which was the person of Christ, to fine gold like unto clear glass, and his apostles like unto

precious stones, and their worship unto jasper, and the twelve tribes unto pearls.

CHAP. XXIX.

1. AGAIN it is said in the 16th verse, *And he measured the city with the reed twelve thousand furlongs, and the length, and the breadth, and the height of it were equal.* This is spoken with reference to the twelve apostles, which should be equal in the kingdom of glory, even as they were equal here in the kingdom of grace, and were witnesses unto this New Jerusalem, or holy city, which came down from heaven, as aforesaid; answerable to that saying of Christ unto his disciples before they had their commission: *You,* saith he, *shall sit vpon twelve thrones, and judge the twelve tribes of Israel.*

2. And as there was an equality in the holy city itself, when he was in the state of mortality, he that was Lord and master made himself a servant, even to wash his disciples feet, even to shew the equality that should be amongst them; *for he that would be the greatest among them was to be the least.*

3. And as there should be no pre-eminence with the twelve apostles here in the kingdom of grace, neither should there be any pre-eminence in the kingdom of glory; and in this regard the holy city may be said to be measured twelve thousand furlongs, *and the length, and the breadth, and the height of it were equal.*

4. So in the 17th verse: *And he measured the wall thereof one hundred and forty and four cubits, according to the measure of a man,* which is, of the angel.

5. This wall, which was measured as aforesaid, was that wall which stood upon those twelve foundations which I spake of before, that was the ordinances of worship in the gospel, and was that wall which was measured an hundred and forty and four cubits, which did amount to no more than the measure of a man, which is of the angel:

6. Which is Christ, he being the angel of the covenant of grace, from whence those twelve apostles did proceed, which did rear or set up this wall of gospel-worship, which is measured by the Revelation of John, to a hundred forty and four cubits, which is no more but the measure of a man, because the man Christ Jesus was the author of the twelve foundations, and the wall that stood upon them.

7. Also John did see by way of vision, as well as revelation; but the spirit of revelation was that golden reed, like unto a rod, which did measure the holy city, and the wall thereof; and he found it by his revelation and vision to be no more than the measure of a man, notwithstanding he doth express it in such various words.

8. Which angel that shewed John these things by way of vision, was either Moses or Elijah, as you may see, Rev. xxii. 9, when as John would have fallen down to worship the angel which shewed him these things, in the 9th verse: *The angel said, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that kept the sayings of this book. Worship God.*

9. So that it may be clear unto you that are endued with the spirit of revelation, that this angel was one of those two prophets which represented the person of God whilst he was in the state of mortality; therefore the city, and the wall thereof, is called the measure of a man, which is of the angel.

10. Which angel did shew John those spiritual and heavenly things by way of vision, and also did stir up that revelation in John, which became like a golden reed, like unto a rod: and this was that little book which he took out of the angel's hand, and eat it up, as you may read in the 10th chapter of the Revelation.

11. And this was that great and high mountain whereupon John in the Spirit was carried: his understanding being enlightened by the spirit of revelation and vision, whereby he was capable to measure, that is, to comprehend those high and deep mysteries of God and devil becoming flesh, and the mystery of those two tabernacles, or two commissions, or two worships.

12. Which is spoken in such a high mysterious language, only to set forth the glory of the person of God, and the persons that were the heads of those two commissions, and those that acted faithfully in them.

13. No man can understand that spiritual and eternal glory which the Revelation of John doth speak of in this book, called the Revelation, but he that hath a commission, and is endued with the same spirit of revelation as he was that writ of those things: and you that are of the seed of faith may understand some part of it, now it is in some measure opened unto you.

14. For the Revelation of John doth speak of things to come, as if they were already in present being, because God, which is truth, hath spoken, and cannot lie, neither will he frustrate the faith of his prophets nor apostles, which were inspired to foretel of this spiritual and heavenly glory.

15. Whereby many thousand believers being of the seed of faith, have set to their seal in believing the truth of it, which made them obedient unto those two commissions or worships which was set up in their times, by Moses and the apostles.

16. So much concerning the interpretation of the New Jerusalem, or holy city, with many other things spoken of in the 21st chapter of the Revelation. But I shall return again to interpret the chapter in order as it lieth.

CHAP. XXX.

VERSE 5. *And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies.*

1. I have shewed before what those two witnesses were, and what those two olive-trees and candlesticks were. In the next place I shall shew what their power is; which power is, *that fire shall proceed out of their mouths, and turn water into blood, and plague the earth as oft as they will.*

2. But first I shall shew how it may be said that fire proceeded out of their mouths: and this fire proceeded first out

of the mouth of Moses, who acted his part in the person of the Tree of Knowledge of Good and Evil.

3. Which fire that proceeded out of his mouth was in giving forth of the law unto the seed of reason.

4. Therefore you may find it written, Exod. xix. 16. *And there were thunders and lightning, and a thick cloud upon the mount.* So in the 18th verse: *And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.* So Deut. iv. 11, *And ye came near and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.*

5. So in Hebrews xii. 18, the Apostle speaking to believers in the commission of Jesus: *You,* saith he, *are not come unto the mount that might be touched, and that burneth with fire; nor unto blackness, and darkness, and tempest.* All these terrible things which the Apostle speaketh of here in the Hebrews, was only to set forth that fire that proceeded out of the mouth of Moses, which was in the giving forth of that fiery law, which made not only the people of Israel to quake and tremble, but Moses himself also; as you may see verse 21.

6. And Moses being the head of the commission of the law, which was as a fire that proceeded out of his mouth, he being the lawgiver; therefore you shall read in scripture records, that fire proceeded out of his mouth very often: as Levit. x. 1, 2, where you shall read that Nadab and Abihu, *for offering up of strange fire, there went out fire from the Lord, and devoured them, so that they died.*

7. This fire which came from the Lord, it is used to burn up the true sacrifice or offering, which did belong to the commission of Moses: the same fire which did burn up the true sacrifice did burn up the persons of Nadab and Abihu also; and this was that fire which did belong to the commission of Moses and the prophets.

8. As you may see the 1st of Kings, xviii. 38, whereas Elijah prayeth *that the Lord would make himself known to be the God of Israel, and that he was his servant, and had done all things at his word.* Upon which the fire of the Lord fell,

and consumed the sacrifice and the wood, and licked up the waters which were in the trenches.

9. For this fire that came from heaven at the prayer of Elijah was that same fire which did burn up the sacrifice which Aaron did offer up, according to the direction of Moses, which was the true commissioner of the law.

10. As in Numb. xvi. 24, concerning Corah, Dathan, and Abiram, and all their company, where the ground did open and cleave asunder, and swallow them up, according to the word of Moses: which word of Moses was as a fire which proceeded out of his mouth; therefore it is said in the 35th verse, *And there came forth a fire from the Lord, and consumed the two hundred and fifty men that offered incense.*

11. Which may be plain and clear to you that have faith in a commission, that this fire did proceed out of the mouth of Moses, though it be attributed unto the fire of the Lord.

12. For whatsoever a prophet or messenger of the Lord doth, according to the tenor of his commission, it is as if God did do it himself; because God doth own whatsoever a prophet saith or doth, so it be in obedience unto his commission.

13. And this you may see, in the 2nd Kings, the first and tenth verses, whereas Ahaziah, the son of Ahab the king, he being reproved by the prophet Elijah for his inquiring of Baalzebub, the god of Ekron, whether he should recover of his sickness, or no?

14. And Elijah telling the messenger that he should not recover, but should die; whereupon the king did send forth two captains, and their fifties, to fetch Elijah to him, thinking within himself that he would put Elijah to death first; at which Elijah called for fire from heaven, and destroyed those two captains, and their fifties: and this fire may be said to proceed out of the prophet's mouth, which devoured his enemies; for they had a full intent to have brought him to the king, that he might have been put to death.

CHAP. XXXI.

1. SO likewise all those declarations and reproofs which the rest of the prophets did declare unto the kings and rulers of Israel; as Isaiah xxvi. 11, the prophet speaking there that if the mercies of the Lord would not teach men that are wicked to take notice of his high hand of goodness towards them, *then the zeal of the righteous, and the fire of their enemies, should devour them.*

2. So Jer. iv. 4, the prophet shewing that the judgments of the Lord should come upon Israel for their great idolatry, which should *be as a fire which should burn, and none should quench.*

3. So Jer. v. 14, the word of prophecy which the Lord put into the prophet's mouth concerning the destruction of the Jews, *which should be as a fire to devour them, even as wood is devoured before the natural fire.* So Lament. ii. 3, *And there was kindled in Jacob like a flame of fire, which devoured round about.* Many places more might be quoted of the rest of the prophets, and of David in the Psalms, which speaketh much of the destruction of Israel, for their idolatry and false worship, which should be as a *fire unto them.*

4. And this fire may be said to proceed out of the prophets' mouths, because they were sent of God to declare these things, which made the kings and rulers of Israel to persecute and put to death the prophets for it.

5. For there was no worship true but that worship which was set up by Moses, which did stand in full force until the Messiah was born, and after he was born, until the giving of the Holy Ghost, which was the apostles' commission, which was after Christ's ascension.

6 And then prophecy did cease, as with reference to that worship, or to external judgments; for John the Baptist being the last prophet of the law, he brought up the rear, or the conclusion of the law: therefore Christ doth say that *John the Baptist was the greatest prophet that was born of woman*; yet he did no miracle.

7. He was the greatest prophet in this regard, because he was the last prophet of the law, *and the end of it to them*

that should believe. He was also the bringer in of the gospel; therefore saith he, *I baptize you with water, but he that cometh after me shall baptize with the Holy Ghost and with fire.*

8. Which baptism of John's with water was only to signify the end and conclusion of the law, which was to shew that there should be no more prophets after him sent unto the nation of the Jews.

9. Not to encourage them any more to practise, or set up that visible external worship which was set up by Moses, neither to threaten nor denounce any judgments for their not walking in the ways of that worship which was set up by Moses.

10. And in this regard it may be said that *John the Baptist was the greatest prophet that was born of woman,* because he was the last prophet of the law, and the first that did declare the commission of the gospel.

11. He being the voice crying in the wildernessed hearts of the Jews *to prepare the way of the Lord,* which was in declaring that the true Messiah was at his heels; and that this is he that *Moses and all the rest of the prophets had foretold of.*

12. And now you are no more to mind the worship of Moses and the prophets, but you are to look now what the Messiah saith, and what worship he will set up; for *he is the end of the law to every one that shall truly believe in him.*

13. Because he being the substance did put an end to all that which was a shadow or circumstance; and John being the last prophet of the law, and the first bringer in of the gospel of Jesus, he may be said to be *the greatest prophet that was born of woman,* though *he did no miracle.*

14. And fire did proceed out of the mouth of John the Baptist, which was the last prophet of the law, and that you may find Matt. iii. 7. where John seeing the Pharisees and Sadducees coming to his baptism, he saith unto them, *O generation of vipers who hath forewarned you to flee from the wrath to come?* For these Pharisees and Sadducees were the children of reason, the devil.

15. Therefore John calleth them a generation of vipers, as if he should say, *who hath forewarned you to flee from the*

wrath to come? As if he should say, Get you back again into the law of Moses, and do not you come to be partakers of my baptism, which will lead you to the knowledge of the true Messiah and Saviour of the world.

16. And so you will be made to escape the wrath to come, which is not appointed for you, because you are a generation of vipers, or of reason, the devil, which must endure the wrath to come: and this was as a fire that proceeded out of the mouth of John the Baptist, which was the last prophet of the law, therefore called *the greatest*.

CHAP. XXXII.

1. IN the next place I shall shew how it may be said that fire proceeded out of the mouth of Jesus, and the commission which he gave to his apostles: therefore you shall find it written, Matt. xi. 20, 21, 22, whereas Christ himself began to upbraid the cities wherein most of his mighty works were done, because of their unbelief, as in the 21st verse, where he saith, *Woe unto thee Chorazin, woe unto thee Bethsaida; for if the mighty works which were done in thee had been done in Tyre and Sydon, they would have repented long ago: therefore it shall be more tolerable for Tyre and Sydon in the day of judgment, than for you.* So in the 23d verse, *And thou Capernaum, which art exalted up to heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained to this day*: therefore saith he in the next words, *It shall be more tolerable for the land of Sodom in the day of judgment than for thee.*

2. These words of Christ may be clear unto you that have faith in the scriptures, that these woes which Christ did pronounce against those persons and places, telling of them that it would be more tolerable in the day of judgment for Sodom, that was burnt with fire for their unclean unnatural lusts, which the very reason of man doth judge, that there be no mercy in the day of judgment for the land of Sodom, nor for any Sodomitish men and women.

3. So likewise the people of Tyre and Sydon were a most wicked people, and that the nation of the Jews did know; therefore Christ did upbraid them with the most wicked people and places, saying, *that it should be more tolerable in the day of judgment than for them.*

4. Which was only to prove that there was no possibility for Sodom, nor Tyre, nor Sydon, to be saved in the day of judgment, neither was there for these Scribes and Pharisees, hypocrites.

5. This woe and sentence which Christ did pronounce against them was as a fire that proceeded out of his mouth, as you may see, Matt. xii. 24, *But when the Pharisees heard of it, they said, this fellow doth not cast out devils but by Beelzebub the prince of the devils.*

6. These Pharisees were the same that took counsel how they might destroy Jesus, as you may see in the 14th verse, and that was for his doing that great miracle in healing the man's withered hand, and their blasphemy against the Holy Ghost, it was in calling the Holy Spirit a devil, or Beelzebub, by which Jesus did cast out that dumb devil, and made the man that was blind to see.

7. And this was that unpardonable sin which the Phari sees committed, which will never be forgiven in this world, nor in the world to come.

8. So in the 34th verse, Christ called the Parisees, *O generation of vipers; you being evil, how can you speak good things? for out of the abundance of the heart the mouth speaketh.* As if he should say, I can expect no other from you but murder and blasphemy against the Holy Ghost, because you are of that generation of vipers which cometh from that corrupt tree, even reason, the devil, which became Cain, which is the father of you all, for he was a liar and a murderer from the beginning.

9. These words of Christ was as a seal upon their consciences here in this world, and in the world to come they should have the possession of their eternal damnation, and this was as a fire that proceedeth out of his mouth.

10. For words of truth are as a fire both ways, as well in damnation as in salvation: so Matt. xxiii. 23, whereas

Christ doth pronounce a woe unto the Scribes and Pharisees, hypocrites, as in the 29th verse, where it is said, *Ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets:* which is evident, that they were witnesses unto themselves, that they were the children of them that shed the blood of the prophets: therefore saith Christ, *Fill you up the measure of your fathers, ye serpents, ye generation of vipers, how can you escape the damnation of hell?*

11. As if he should say, it is impossible that you should escape being damned to eternity, because you are the seed of the serpent, yea serpents yourselves; for you are the children of those bloody men which did shed the blood of the prophets and of righteous men, and now you go about to shed the blood of the Son of God, which you must effect; so that all the righteous blood that hath been shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

12. The meaning is, all that blood that was shed for righteousness' sake. And these Scribes and Pharisees, hypocrites, were no other but the seed of Cain, which was the seed of the serpent; for it was Cain that did shed the blood of righteous Abel, and it was their fathers that killed the prophets, and that slew Zacharias between the temple and the altar.

13. And these Scribes and Pharisees being of the same seed, they must shed the blood of the Son of God; so that all the righteous blood from the beginning of the world to the latter end, might be brought upon the seed of the serpent the devil, which is no other but the reason of man.

14. For it is reason, the devil, that doth blaspheme against God, and doth shed the blood of prophets and of righteous men, under pretence of zeal towards God; as if the prophets and righteous men, and the Son of God himself were blasphemers.

15. Therefore hath the prophets, and Christ himself, denounced damnation against them, which is as a fire that proceeded out of his mouth.

16. Therefore you may read in that chapter what many woes Christ did pronounce against the Scribes and Pharisees; and in the conclusion of all it doth amount to no less than to the damnation of hell; which words of his was a seal upon their consciences, which became as a fire that proceeded out of his mouth.

CHAP. XXXIII.

1. SO Luke xii. 49, whereas Christ saith, *I am come to put fire on the earth, and what is my desire if it be already kindled*? This fire which Christ did bring, did proceed out of his mouth, his words being words of truth, they did kindle a fire in other men, a fire of love in his disciples, which did bring peace and joy unto their souls, they being the seed of faith.

2. And a fire of wrath and envy in the souls of those Pharisees, which were of the seed of reason, as you may read in the first verse of this chapter; *whereas an innumerable company of people came unto him, so that they trod one upon another*, but his disciples were but few, therefore he gave them notice *to take heed of the leaven of the Pharisees, which is hypocrisy*..

3. And these were those lawyers, and Scribes, and Pharisees, which were all of them hypocrites, as you may read in the chapter before, these were they which did urge the Lord Jesus, *to see if they could catch any thing from his mouth whereby to accuse him.*

4. Therefore upon that occasion he spake so many parables, so that they could not understand what his meaning was, yet they fearing that those parables was concerning themselves, they grew envious and full of wrath, which was as a fire burning in the seed of reason, when, as they thought that his words would have been words of peace unto them, they found it altogether to the contrary.

5. Therefore saith Christ in the 51st verse, *Think you that I am come to bring peace on earth? I tell you nay, but rather*

debate, for in the 53d verse, *The father shall be divided against the son, and the son against the father, and the mother against the daughter,* with many other sayings to that purpose. Which was only to shew what great power and operation his words should have upon the minds of men and women, that they should be so divided among themselves, so that one should love him, and the other should hate him.

6. So that instead of looking for peace and unity, they should have strife and debate, and this strife and debate which should be between the father and the son, and the mother and the daughter, was only to set forth that strife that should be between faith and reason; which strife should arise from the two seeds, the one should love him, and the other should hate him, even so far as that the Son should be divided against the father.

7. That is, the seed of faith, which is in the son or daughter, shall receive the word of Christ into their souls with such zeal and burning love, that it should make them forsake father and mother, house and lands, for his name's sake.

8. This may be said to be a hating of father and mother; therefore saith Christ, *He that loveth father or mother more than me, is not worthy of me:* that is, if a man love father or mother more than truth, then may a man be said to hate truth.

9. Therefore it is clear that those Scribes, Pharisees, and lawyers were of the seed of reason, which is the devil, and not of the seed of faith, which is of God.

10. Therefore it was that Christ came to *bring fire on the earth;* that is, instead of peace they should have debate; and instead of unity with the Father and the Son, they should be divided in their affections.

11. And this should burn in the conscience of the seed of reason, even as a fire of eternal vengeance which should not be quenched.

12. This fire was kindled in them through the words of truth, which was spoken by the Lord Jesus, which was as *a fire that proceedeth out of his mouth.*

CHAP. XXXIV.

1. IN the next place, I shall shew how that fire proceeded out of the mouths of the apostles also; and as there was fire proceeded out of the mouth of Moses, he being the head of that commission of the law, so fire did proceed out of the mouths of the prophets that were under that commission.

2. And as fire did proceed out of the mouth of Jesus, which was the head of the commission of the gospel, as aforesaid; so likewise fire did proceed out of the mouths of the apostles, which were under that commission of the gospel: and this you may see, Acts ii. 3, when as the Holy Ghost was given them, which was their commission, *There appeared unto them cloven tongues like fire, and sat upon each of them, and they were all filled with the Holy Ghost, and they began to speak with other tongues, as the Spirit gave them utterance.*

3. The Holy Ghost sat upon none, *like as of fire*, but upon the twelve apostles only; neither could any other speak with tongues by inspiration but the twelve apostles; neither did fire proceed out of the mouths of any other, but such as were authorized by them.

4. *Therefore Peter standing up with the eleven, lift up his voice, and reproved the people of the Jews for scoffing at the apostles, because they spake with other tongues the wonderful things of God. At which some were amazed, doubting, saying one to another, What should these things be? but others, scoffing, said that they were drunk with new wine.* These were they that Peter speaketh of, Acts ii. 7. 14, he exhorting them that did believe the doctrine, and were baptized into the faith of Jesus, *that they should save themselves from this froward generation*, meaning those scoffing Jews aforesaid.

5. These being all of them the seed of the serpent, and the words of the apostles was as a fire that *proceeded out of their mouths*, in the convincing of their consciences, that they had crucified the Lord of life, which made them to gnash upon them with their teeth.

6. These words of the apostles *was a fire that proceeded out of their mouths*, according to that saying of Peter, Acts ii, where he saith, *Now is fulfilled that saying of the prophet Joel, I will shew wonders in heaven above, and tokens in the earth beneath, blood and fire, and the vapour of smoke.* These things spoken of by the prophet Joel, was now fulfilled in the commission of the apostles.

7. That was in those fiery tongues which sat upon each of them, which gave them such wisdom to interpret the law and the prophets, and the power of working miracles, so that it became as wonders in heaven, and tokens in earth, and blood, and fire, and vapours of smoke.

8. And you may see the truth of this, Acts ii. 14, whereas *Peter standing up with the eleven, lift up his voice, and expounded the prophecy of Joel,* from the 14th verse to the 20th, shewing that the prophecy of Joel was now fulfilled in this commission of Jesus, which is the commission of the blood.

9. I would have you the seed of faith to take notice of this, that though the apostles had the Holy Ghost, *which sat upon them as of fire*; also they had an extraordinary gift, so as to speak with other tongues, and to give the true interpretation of Moses and the prophets, and the power of working miracles, and all by the power of the Holy Ghost in them.

10. Yet their commission was not the commission of the Spirit, though they had the assistance of the Holy Spirit in all their interpretations of scripture, and in all those signs and wonders that they wrought.

11. Yet their commission was not the commission of the Spirit, but the commission of the blood; because they were chosen witnesses to testify against the rulers of the Jews, *that this Jesus which they had crucified was that Son of God.*

12. Which Moses and the prophets had so long prophesied of, and as their fathers had shed the blood of the prophets, so you their children have shed the blood of the Son of God, unto which we apostles are chosen witnesses.

13. And for that purpose he being ascended up to heaven, hath given us the gift of the Holy Ghost to speak with other tongues, and to shew signs and wonders before you.

14. Therefore it may be clear unto you that can distinguish between commissions, that the apostles' commission was not the commission of the Spirit, but of the blood, which did signify the sun, even as the commission of Moses did signify the moon.

15. Yet the Holy Spirit was in, and did assist these two commissions with a great visible power, yet their commissions was not the commission of the Spirit, which power and authority is invisible and spiritual.

16. Which standeth in the true understanding of the form and nature of God before he became flesh, and of the form and nature of the right devil before he became flesh. But I shall speak more of this when I come to shew who those two spiritual witnesses are, and when I come to treat upon the commission of the Spirit.

CHAP. XXXV.

1. Therefore I shall return to the matter in hand, wherein I shall shew what the prophet Joel did mean, which Peter reciteth, Acts ii. 20, *And the sun shall be turned into darkness, and the moon into blood.*

2. The sun being turned into darkness, did signify the Son of God, answerable to that saying in the Revelation of John, where he saith, *The sun shall be as black as sackcloth of hair.* Which was only to signify, that as the natural sun in the firmament was darkened at the death of our Lord,

3. So likewise there was a death or darkness upon the eternal God, which was then looked upon but as the Son of God, and it was well for those in that time that could go so far as to know that he was the Son of God.

4. And this sun being turned into darkness, was, as aforesaid, Jesus Christ, which was called *the Son of God,* and this darkness was upon the eternal Spirit that was in him.

5. Because he was offered up unto death through the eternal Spirit; that is, the eternal Spirit entered into death, and

lost the sensible knowledge of itself for a season; and this was the sun turned into darkness.

6. Also take notice of this, that at his death the natural sun in the firmament was darkened, from the sixth hour to the ninth hour; and as the natural sun was darkened a matter of three hours, so likewise was the eternal Spirit, which was in the Son of God, darkened for three days and three nights, not being sensible of its own being for that season.

7. Also those disciples of his which were his chosen witnesses, their understandings were darkened for that time, not knowing which way to turn, until such time as he was risen again: and then he opened their understandings, and expounded the scriptures unto them. And this is the true meaning of the prophet Joel, where he saith, *And the sun shall be turned into darkness;* it being a prophecy of the eternal Spirit entering into death for a season.

8. I shall also give you a word or two, and shew what is meant by the *moon being turned into blood;* this moon here did signify the law of Moses; and the turning of the moon into blood, the meaning is this, that the professors of the worship of the law of Moses should turn all that light which they had by that ceremonial worship, which was set up by Moses, into bloodshed and murder.

9. Which light that the professors had in those types and shadows which was used in the law, it was but as the light of the moon, in comparison of that light of the sun, which was the commission that Christ gave unto his apostles after his resurrection and ascension.

10. For after that the sun had passed through that darkness, as aforesaid, then it did shine more brighter than it did before; so that it did put the light of the moon quite out.

11. That is, the commission of the apostles which they had from the Son of Righteousness, did shine so bright, by having those gifts to speak with tongues, and to shew many signs and wonders; so that the worship of the law of Moses, which worship at the best was but as the light of the moon, was put out.

12. Now the doctrine and miracles of the gospel, which was the commission of the Son, or of the blood, did shine so bright, that it put the light of the moon quite out.

13. That is, the ceremonial worship of the law, shewing that righteousness could not be had by the law, which made the professors of it, which was the rulers, to turn persecutors and murderers, both of the Son of God himself, and those that were witnesses unto him; and so they became bloody-minded men, and never were at rest but when they were shedding of blood for conscience's and religion's sake.

14. In this regard the moon may be said to be turned into blood, because the priests and rulers of Israel, which were the professors of the worship of the law, which did signify the moon, were turned into persecution and blood; as you may clearly see in many places in the Acts of the Apostles. Thus, in short, I have given you what is meant by the moon being turned into blood.

15. This commission of the apostles, it sat upon each of them as of fire, and it became as a fire to both seeds; it was as a fire unto the seed of faith, warming their souls in faith, that works by love in the blood of the Son of God, to their eternal rest and peace.

16. But on the contrary, it was as a fire proceeding out of their mouths unto the seed of reason, sealing unto their consciences the guilt of the blood of the Son of God, which should seal them up to their endless misery, which should be as a fire burning in their consciences to eternity. So much concerning the fire that proceeded out of the mouth of Jesus and the apostles.

CHAP. XXXVI.

VERSE 6. *These have power to shut heaven, that it rain not in the days of their prophesying, and have power over waters, to turn them into blood, and to smite the earth with all manner of plagues, as often as they will.*

1. THESE which have power to do these great things, is those two prophets aforesaid, or those two commissions, or those that were empowered by these two commissions;—therefore I shall open unto you that can spiritually discern, what is to be understood, *by shutting up of the heavens that it rain not, and by turning the waters into blood, and plaguing the earth as oft as they please.*

2. You may remember that I have shewed before, that these two prophets, which should have such power, were Moses and Jesus, because they were the heads of those two commissions; and whatsoever wonderful work or miracle was acted by those two commissions, it may be said to proceed out of the two prophets' mouths, though many other men did act those wonderful things.

3. Yet they were all acted in these two commissions, therefore called but two prophets; and these two prophets, or these two commissions, *should torment them that dwell on the earth.*

4. And their torment should lie in these four things:—First, in that fire should proceed out of their mouths. Secondly, they should shut the heavens, that it rain not.—Thirdly, they should turn waters into blood. Fourthly, they should plague the earth as oft as they will.

5. I have shewed you, in the chapter before, how that fire proceeded out of their mouths, and how it proceeded out of the mouths of those two commissions, namely, the commission of Moses, which is of the law, and of the commission of Jesus, which is of the gospel; and now I shall come to shew how it may be said, that these two prophets should *shut the heavens that it rain not in the days of their prophe-*

sying, and the turning of the waters into blood, and plaguing the earth as oft as they please.

6. I would have you to understand that there is a twofold meaning in this scripture, as there is in the other; that is, a literal or natural meaning, and a spiritual or heavenly meaning.

7. Therefore it is that the revelation of the Spirit doth oftentimes express heavenly and spiritual mysteries by literal and earthly expressions:

8. So likewise there was a real natural shutting up the heavens, that it did not rain for a season, and a real turning of the natural waters into blood, and the sending of natural plagues upon the earth, both upon man and beast.

9. Because the reason of man is more capable to comprehend the misery that doth ensue upon those natural plagues, than it is of those plagues which are spiritual; yet those plagues which are spiritual are more intolerable to the spirit of man than the natural plagues are, where the spirit of man is sensible; for those natural plagues are but a shadow or figure of that which is spiritual, because the one is but for a time, and the other is for eternity.

10. Therefore the shadow or figure is acted first upon this earth visibly, and as the commission of Moses was acted in the natural, as well in these plagues, as in many other things, which was but as a type or shadow of the things themselves.

11. Therefore I shall shew in what sense you are to understand that the commission of Jesus did shut the heavens, that it rained not, and turned waters into blood, &c.

12. But I shall first shew how the commission of Moses did shut up the heavens, that it did not rain, and turn the waters into blood, and plague the earth as oft as he pleased; therefore you shall find it written, Exod. ix. 23. Moses being the head of that commission of the law, and being sent unto Pharaoh, *he stretched forth his rod towards heaven, and the Lord sent thunder and hail, and the Lord rained hail upon the land of Egypt.*

13. So that it was Moses that stretched out his rod that brought that rain upon Egypt, as a judgment or plague upon them, as he did in many other things.

14. So likewise, in the 33rd verse of the same chapter, the same Moses that caused the heavens to rain, so as to be a plague to the Egyptians, he likewise had the same power to shut the heavens, that it should not rain: therefore it is said, that *Moses went forth from the presence of Pharaoh, and stretched forth his hand, and the hail and the rain stayed.*

15. So that it may be clear to you that have a spiritual discerning, that Moses being the head of that commission of the law, had power to shut the heavens, that it rain not.

16. So, Deut. xi. 17, Moses speaking before in that chapter to the people of Israel, promising them that when they did enter into the land of Canaan, that if they did observe those laws which Moses gave them, and not fall to idolatry, and worship false gods, then they should have rain upon the earth, which should cause the earth to bring forth plenty; so that their cattle might have grass enough, and the fruits of the earth be plentiful; so that man and beast might be satisfied with the plentiful fruits of the earth, which the rain should cause to spring forth.

17. But, on the contrary, if their hearts were deceitful, and did not walk in the commandments of God, which Moses gave; that is, if they did not observe that visible worship which Moses set up, but turn to worship a false god, or idols, as you may read in the 16th verse; and so by their worshipping a false god, the anger of the Lord be kindled against them, and he shut up the heaven, that there be no rain, and that their land yield not her fruit.

18. Because you may know that it was Moses that shut the heavens, that it did not rain in the days of his prophecy, read Deut. xxxii. 2, where Moses, speaking in the verse before, *Hearken ye heavens, and I will speak, and let the earth hear the words of my mouth; my doctrine shall drop as the rain, and my speeches shall distil as the dew, as the shower upon the herbs, and as the great rain upon the grass.*

19. Here you may see what power the words of a prophet are that hath a commission from God; that the words of his mouth, or that doctrine that is declared by his mouth, should be *as the drops of rain, or like the dew upon the herbs;*

or like unto those great showers of rain upon the grass, which should make the grass and herbs to grow.

20. So, on the contrary, the words of a commissionated prophet should be of such power, that it should shut the heavens, that it rain not, so that the grass and herbs should wither and die, so that man and beast should perish for want of rain to refresh the earth.

21. And this you may see, that almost all the commissionated prophets under the commission of the law had power to shut the heavens, that it rain not in the days of their prophecy.

CHAP. XXXVII.

1. SO likewise, 1 Kings, xvii. 1, *Elijah said unto Ahab, king of Israel, As the Lord God of Israel liveth, before whom I stand, there shall be neither dew nor rain these years, but according to my word: so that the drought was so extreme, that the rivers dried up*, as you may read in the 7th verse, *so that man and beast did perish for want of rain to refresh the earth; for Ahab the king, and Obadiah, went through all the land, and unto all the fountains of water, and rivers, to see if there were any grass to save the horses and mules, for they were almost ready to perish*, as you may see in the 18th chapter and the fifth verse. So, in the tenth verse, *There was no nation nor kingdom, but the king had sent unto and sought for Elijah; and when they said he is not here, he took an oath of the kingdom and nations, if they had not found Elijah.*

2. So that you that have any spiritual discerning may see what the power of a prophet is that hath a commission from God, who, at the power of his words, could shut the heavens, that it rain not in the days of his prophecy.

3. Observe, though the heavens were shut, that it rain not in the days of their prophecy, yet it is not to be understood that the heavens should be shut all the days of the prophets' life, but in some part of that time wherein they were made prophets by a commission from God.

4. Which is only to shew the power of a prophet, that in the time of his commission he hath power to shut the heavens, that it rain not for so long time as he please; as you may see the prophet Elijah did, where he speaketh as if he had the authority of a God, when as he saith, *There shall be neither dew nor rain for these years, but acording to my word.*

5. So you shall find that the prophet Elisha had power to shut the heaven, that it rain not, if not to shut the heaven that it should not rain; yet he did that which did seem to be a greater miracle, as you may find in the 2nd Kings, the third chapter, concerning that story of king *Jehoram, the son of Ahab, king of Israel, when as the king of Moab rebelled against the king of Israel, so that the king of Israel sent to Jehoshaphat, king of Judah, and the king of Edom, to assist him against the king of Moab; and when they had compassed the way seven days, they had no water for the host, nor for the catle that followed them.*

6. Therefore doubtless there had been a drought a long time before, else water would not have been so scarce in seven days' time, so that the king of Israel began to be afraid that he, and the other two kings, and all their hosts, would have been famished for want of water; and so the king of Moab would have overcome them, so that they themselves, and all their hosts, would have been delivered into the king of Moab's hands.

7. But the king of Judah being a man that feared God, did inquire *whether there was ever a prophet of the Lord,* as you may find in the eleventh verse, where one of the king of Israel's servants said, *Yes, there was Elisha, which poured water upon the hands of Elijah.*

8. That is, he waited upon Elijah, or held the bason of water while Elijah did wash his own hands.

9. Then the king of Judah was much refreshed at those words, saying, *that the word of the Lord was with him*; so that Jehoshaphat would needs go to see Elisha, and to inquire of the Lord by him, and the other two kings with him.

10. At which the prophet Elisha did sharply reprove the king of Israel for coming to inquire of him, but bade him

go and inquire of those prophets which his father Ahab, and his mother Jezabel, did use to inquire of, and not to come unto him, that was a true prophet of the Lord; yet nevertheless, for the king of Judah's sake, thou shalt see the wonderful power of God, which, had it not been for him, thou shouldest not have seen my face, nor that great miracle which thou shalt now see. And this miracle which Elisha did shew is set down in the 16th and 17th verses of this chapter: *Thus saith the Lord by the mouth of Elisha, Make this valley full of ditches; for thus saith the Lord, ye shall neither see wind, nor see rain, yet the valley shall be filled with water, that ye may drink, both ye and your cattle.* Yet doth the prophet Elisha count this great miracle in giving them water for themselves and their cattle, but a small thing in comparison of his delivering the Moabites into the king of Israel's hands, as you may see in the 18th verse.

11. So that there was not only a power in the prophet Elisha to shut the heavens, that it rain not in the days of his prophecy, but there was a power in his words to make water come out of the earth, even as there was power in Moses to command water to come out of the rock.

12. So that you that have any spiritual understanding may see that these prophets did shut the heavens, that it rained not.

13. I might name many more places of scripture to this purpose, as that place in the second book of Samuel, i. 21, concerning Samuel's prayer, *that there might be no rain nor dew upon the mountains of Gilboa.* So Isaiah v. 6. So the prophet Jeremiah, and Amos iv. 7, and the prophet Zachariah, xiv. 18. Therefore it is said by the prophet Zachariah, that *all those that would not come up to worship the God of Israel should have no rain, and that should be the plague which should come upon them.*

14. So that you may see that all the prophets that were under the law had power, either little or much, in one kind or other, to shut the heavens, that it rained not.

15. Only I would have you to understand this, that though the commissions of the prophets did differ one from another

in many several particulars, yet the commission is counted by the revelation of the Spirit but one commission.

16. And though there was many prophets, yet are they counted by the revelation of the Spirit but one prophet, or one commission.

17. Which prophet was Moses, he being the head of that commission of the law; therefore it is said *that the law was given by Moses.*

18. And so it may be said that all those prophets that were commissionated under the law of Moses make but one prophet.

19. And so it may be said that Moses was one of those two prophets which did shut the heavens, that it rained not in the days of his prophesying.

CHAP. XXXVIII.

1. ALSO these two prophets *should have power to turn water into blood, and to plague the earth with all manner of plagues as often as they will*: now, as I said before, that as there was a natural shutting up of the heavens that it rained not, so likewise there was a natural turning of the waters into blood, and that was in the commission of Moses, which was of the law, as aforesaid.

2. Therefore in the commission of Moses and the prophets you may read that the natural waters was turned into blood, as you may see, Exodus iv. 9.

3. In this place the Lord doth as it were make trial of Moses, and shewed some signs unto Moses himself, whereby that Moses's faith might be more exercised and strong, when as he should come to put it in execution in the land of Egypt.

4. Therefore you may read in the verse before how God *did turn the rod into a serpent*, and *Moses's hand unto a leprosy*, and the third sign, he should *take some waters of the rivers, and pour it out upon the dry land, and it should become blood*: thus was God pleased to shew three miracles unto Moses, to

strengthen his faith in God, that when Moses saw that he could do these three miracles, his faith grew strong in the Lord, so that he had faith to believe that he could do many more, even as many as the Lord should require of him.

5. This sign which Moses did before he went to Pharaoh, which was but a little quantity of water out of the river which was turned into blood, was but a resemblance of that great power that he should have, in that he should smite the whole river, and it should be turned into blood, as you see, Exod. vii. 17. So verse 19. *The Lord commanded Aaron to stretch forth his rod upon the waters of Egypt, and upon their streams, and upon their rivers, and upon their ponds, and upon their pools of water, and upon their vessels of wood, and their vessels of stone, so that all the waters which were in the rivers, and in all ponds or vessels, were turned into blood, so that the fish did stink, neither could man nor beast drink of the waters any where for a season, because they were all turned into blood:* I might quote many more places in the prophets, and that of Isaiah v. 6. and Jeremiah iii. 3. and so in Amos and Zechariah, and many more of the prophets under the commission of the law, which had power to shut the heavens that it rained not, and to turn the waters into blood.

6. But because Moses was the head of that commission, therefore they are all counted by the revelation of the Spirit but one prophet.

7. So that it may be clear to you that understand the nature of a commission, that Moses, and that commission which he was the head of, was one of those two prophets which had power, and did shut the heavens, that it did not rain in the days of his prophecy, and did turn the waters into blood, and plague the earth at his pleasure.

8. Only take notice of this, that his commission and power was for the most part external and natural, and had natural effects.

CHAP. XXXIX.

1. BUT Jesus, he being the head of the commission of the gospel, his shutting up of the heavens that it rain not, and his turning of waters into blood, was of a more spiritual nature.

2. Because the commission of the gospel was of a more spiritual nature than that of the law; therefore you shall find that the apostles' declaration and worship was more spiritual than their worship was, which was of the law.

3. Because the commission of Jesus, which he gave to his apostles, was the commission of the blood, and the commission of Moses was the commission of the water, which was afterwards turned into blood, as I shall make it appear in the following discourse.

4. But first I shall shew how it may be said that the other commission did shut the heavens, that it did not rain in the days of their prophecy.

5. Therefore you shall find it written, Hebrews vi. 7. the Apostle there speaking of the earth that receiveth in the rain, doth bring forth fruit, which is the blessing of God, yet this blessing is but natural, which is common to all other creatures as well as man.

6. Yet the Apostle doth bring this as an allusion to set forth the doctrine of the gospel, that it should become as the drops or showers of rain upon the heart of man, which should cause those fruits of love, peace, faith and patience, which are those spiritual fruits or blessings of God, and these blessings or fruits should be brought forth by that doctrine of the commission of Jesus which should be as the showers of rain upon the earthy heart of man.

7. So in James v. 7. there James doth exhort those believers of the gospel that they should be patient, and wait for the coming of the Lord again, *even as the husbandman doth wait for the fruits of the earth, for the husbandman hath long patience, waiting for the former and the latter rain.*

8. Knowing within himself, that if there be but rain in due season, that the harvest and the fruits of the earth will come

forth in their seasons, which doth make *the husbandman to wait with patience for the former and latter rain.*

9. So likewise is it with the doctrine of the gospel of Jesus, it is like *the former and the latter rain*, which doth cause those fruits to spring forth as aforesaid; therefore it is that James doth advise the believers in their time to be patient, and settle their hearts, for the coming of the Lord draweth near.

10. As if he should say, You have the same ground to wait patiently for the coming of the Lord, which will come when the harvest is ripe, as sure as the husbandman's harvest is every year.

11. And all the showers of rain doth cause the fruits of the earth to bring forth plentifully, to the great comfort of the husbandman, so likewise shall the doctrine of the gospel be *as the former and the latter rain* upon your souls.

12. Which shall cause much fruit of peace and joy, and faith and love, which is the fruits of the Spirit; which, if you have but patience in your souls, you shall have the doctrine of Christ preached unto you, which shall be as the former and the latter rain.

13. Which shall cause the fruits of the Spirit to increase in you, whereby you shall be satisfied, and patiently wait for the coming of the Lord, which draweth near. So James v. 17, James there speaking before unto the believers, exhorting of them, that if any of them were sick, that they should send for the elders of the church, and they should pray for them.

14. So he doth further shew what the power of prayer was; therefore he saith, *the prayer of faith should save the sick, and the prayer of the righteous should avail much, if it be fervent.*

15. Therefore James doth quote that place concerning Elijah praying that there should be no rain, and then he prayed again, and there was rain.

16. Which was only to set forth the power of prayer in a prophet, according to the tenor of his commission.

17. And as it was the tenor of his commission to shut the heavens in the natural by his doctrine and prayer, even so was the doctrine and prayer of the elders according to the

tenor of their commission, which they received from the apostles laying on of their hands.

18. And this doctrine and prayer of theirs, was as the showers of rain upon the believers of that commission, which did cause their souls to be that good ground, which should bring forth good fruit of peace, joy, love, faith, and patience, and all other fruits of the Spirit.

19. Which should grow plentifully in them by that doctrine of the apostles, *which was as the former and the latter rain.*

CHAP. XL.

1. BUT on the contrary, as the doctrine and prayer of the commission of Jesus, was the showers of rain unto the believers of it, so likewise, it did shut the heavens, that it rained not upon the unbelievers.

2. Neither could they bring forth any good fruit, for want of that dew of heaven to water their souls, which was poured out by the commission of the gospel.

3. Which was the commission of the blood, which had water of life in it, which should cause the fruit of the Spirit for to grow up in the assurance of eternal life.

4. But as for the unbeliever, the seed of reason, this heavenly rain should be shut up from raining upon that seed.

5. Because they are that ground which beareth briars and thorns, who are to be reproved, and is near unto cursing, *whose end is to be burned,* as you may see, Hebrews vi. 8. the Apostle speaking in that chapter before, as if this doctrine of Christ had been poured out upon them, whereby some of them did seem to have been enlightened, or watered with the dew of heaven; but that ground was dry, and brought forth nothing but thorns and briars, which fruit that they brought forth, was fit for nothing but cursing and burning.

6. And if you look but at the beginning of the chapter, you may see what those thorns and briars were, which was fit for nothing but to be burned; and these thorns and briars,

which this seed of reason brought forth, was in that after they had made some progress in the doctrine of the gospel, and did seem to be enlightened, and to taste of the good word of God.

7. Which was as the drops of rain, and did pretend that they had tasted of the good word of God, and the powers of the life to come; and yet for all this, they came to fall away, and to question the foundation, or the doctrine of Christ which the apostles had laid down, *that whosoever did repent and believe the gospel,* with many other principles of doctrine which the apostles did lay down as necessary to salvation unto all those that did believe, as you may read in the 1st and 2nd verses.

8. But these the seed of reason, which did seem for a time to be very much enlightened, so as to receive the doctrine of the apostles, as the showers of rain, which made them seem to bring forth good fruits of faith and love.

9. But instead thereof, they brought forth thorns and briars, that is, instead of faith and stedfastness in the first principles of their doctrine concerning Christ's death and resurrection, they brought forth unbelief, and questioning that doctrine which they formerly did profess.

10. And instead of love to it, and speaking for it, they did envy and despite against it.

11. These was those thorns and briars which was fit for nothing but to be cursed and burned; and these were those that were uncapable of receiving in the rain unto their souls.

12. That is, they were uncapable to receive any refreshings of spirit from the doctrine of Christ, which doth refresh the mind of man, even as the rain doth the earth.

13. And doth cause the mind of man to bring forth fruits of righteousness, which yieldeth peace, even as the rain doth cause the earth to bring forth fruit unto the comfort of him that doth dress it.

14. But as for the seed of reason the devil, which is that ground that doth bring forth thorns and briars, which is fit for nothing but the fire.

15. Therefore there shall be no showers of rain shall flow from that heavenly doctrine upon the seed of reason, but

they shall grow dryer and dryer, so that they may be the more fit for that eternal fire which cannot be quenched.

16. And thus hath the commission of Jesus shut up the heavens, that it rained not in the days of that commission of the gospel, which was the commission of the blood.

17. So likewise it was the exhortation of James to the believers of his doctrine, *that they should wait in patience for the coming of Jesus, even as the husbandman doth for the former and latter rain.*

18. But as for the seed of reason, he is so far from advising them to wait for the coming of the Lord, so as to be any refreshment unto their souls, but rather that all these motions of peace which doth arise in them from these natural and earthly things, might be turned into wrath and vengeance.

19. So that no spiritual peace might be rained down upon them, but rather that God would rain down that eternal fiery vengeance upon them.

20. Because they had put their trust in riches, whereby they did exercise oppression, that they themselves might live in all manner of earthly pleasures, and to exercise murder for conscience sake.

21. Therefore James doth accuse them of *putting the just to death*, meaning the Lord Jesus, but giveth his brethren an exhortation to *be patient, and wait for the coming of the Lord, even as the husbandman doth for the rain.*

22. That the Lord will come quickly, and recompense them with the possession of his eternal joys, of which they had the dew of heaven to refresh their souls before by that doctrine of Jesus, *which was as the former and the latter rain.*

23. So, on the contrary, he shall give the seed of reason the possession of their endless misery, according to their oppression and murder; because the heavens were shut, that it should not rain upon the seed of the serpent, which is the devil.

24. That is, the doctrine of the apostles should not water their spirits, so as to make any good fruit of spiritual peace or love to come forth from them, because the dew of heaven should not sink into their hearts, no more than the rain doth into a stone.

25. But all those fruits which they bring forth is but as thorns and briars, fit for nothing else but for the fire.

26. For what is oppression and murder for conscience sake fit for, but for that eternal fire which shall never be quenched; and this was the shutting of the heavens, that it did not rain in the commission of the blood, which was the commission of Jesus, he being the head of it.

CHAP. XLI.

1. IN the next place, I shall unfold what is meant by the commission of Jesus, *turning the waters into blood.*

2. You may remember before how the commission of Moses did turn the natural *waters into blood*, because his commission was the commission of the law, which did signify water.

3. Therefore this power, and all those that were under that commission, did for the most part consist of natural signs and wonders, because the law was given to reason, therefore reason can better be convinced with natural and visible signs and wonders, than it can with that which is more spiritual and invisible.

4. Therefore the commission of the blood, which is the commission of Jesus, doth turn the waters into blood after another manner than Moses did; so that none but he that can see with a spiritual eye of faith can understand the spiritual meaning of the commission of Jesus, how it may be said that his commission did turn the waters into blood. Therefore you may read, 1 John v. 6, where it is thus written, *This is that Jesus Christ that came by water and blood, not by water only, but by water and blood.*

5. This water and blood was the two commissions; that is, the law and the gospel.

6. The law was the water that he came by, and the blood was the gospel.

7. Why is it said that he came by water? Because he came to fulfil the law, which did signify the water; not

that the law was written in his nature, for if the law had been written in his nature, he would never have been able to fulfil the law.

8. And if he had, it would have extended no further than for himself; then all the seed of Adam would have been in danger of being damned to eternity, except they could every one in particular have kept the law.

9. Therefore it is said that he came by water; that is, he came by the law of Moses; that is, he came to perform it, and to fulfil whatsoever was written in the law of Moses.

10. Therefore saith the scripture, *He was made under the law*; that is, he was made to perform it in every tittle, and to suffer the pains of that death which the law had laid upon all the seed of Adam, which was death eternal, which all the seed of Adam must have suffered, if so be that the eternal Spirit itself had not passed into death, and through death, whereby he came to destroy him that had the power of death, which is the devil.

11. That is, the moral law was written in the nature of reason, and so had death written in it, so that death being the first-born of the law, it went forth as a conqueror of all life, both in God and man.

12. Therefore you may see how powerfully death went on in the first-born of the devil, which was Cain, when he slew righteous Abel.

13. And that law of death was written in the angel's nature, but could not be brought forth until the angel's spirit and his spiritual body did become natural or mortal, then death went on conquering.

14. Only that promise of God to Adam *that the seed of the woman should break the serpent's head*: this promise did put a little stop to him that had the power of death, which is the devil.

15. But yet it went on conquering and reigning over all life, as the Apostle saith, *Death reigneth over all from Adam until Moses*: and so it did from Moses until Jesus did suffer death.

16. Therefore it is said when Jesus was put to death, *that was offered up through the eternal Spirit*: that is, there was

nothing could conquer or overcome death, but the eternal Spirit only.

17. Therefore it is said in scripture, *In that he died, he died unto sin*: that is, he died to satisfy, or to overcome sin, or to overcome death, which sin did produce.

18. Therefore it is said in scripture, *O death I will be thy death*; so that nothing could be death's death but that which was the eternal Spirit of all life, and he could not kill death but by his eternal Spirit of life, entering or submitting unto death itself.

19. And so the eternal Spirit quickening again into life, did conquer over sin, death and hell, which could not be but by the death of the eternal God.

20. Therefore when Christ died, it was God that suffered death, and not a mere man, nor the mere manhood of Christ, as it is vainly imagined by the reason of man.

21. Therefore that blood of Christ that was spilt, was the blood of God, because that life in the blood was the soul of the eternal God.

22. Therefore it is said in scripture, *that he poured out his soul unto death*: that is, the very soul of God, which was the eternal Spirit, which gave life unto every creature, and was all life in itself, did pour out his own soul unto death: therefore it was that Christ said, *I have power to lay down my life, and have power to take it up again: no man takes it from me, I lay it down of myself.* And this life of his was laid down unto death; that is, it must enter into death, and pass through death, before it could see eternal life again.

23. To this great mystery of God becoming flesh, the tongue of men or angels cannot unfold the secretness of it.

24. Therefore you that have faith may be satisfied in what can be revealed by your fellow-creature.

CHAP. XLII.

1. AGAIN it is said in scripture, *That out of the sides of Christ there came forth water and blood,* which was only to signify the law and the gospel.

2. And the law of Moses was one of those three that should bear record on earth, and his record was that of the water which should be turned into blood by the commission of the gospel, which was the commission of the blood.

3. So that there was now no more righteousness to be had by the law, because the righteousness of the law was now turned into blood; that is, all those that had faith in the blood of Christ, that righteousness which they had of the law, which was as pure water unto their souls that were obedient unto it, is now turned into blood, because there is no true righteousness now to be had but faith in that blood of Christ.

4. So that faith in that blood is like unto pure water, because it is the righteousness of faith, which is as pure water of life; and this is turned into the blood of Jesus.

5. Therefore it is said, *Let your hearts be purified by faith in the blood of the lamb:* so that the righteousness of faith is as pure water in the spirit of man, yet it must be turned into blood, and so doth cause the virtue of the blood of Christ to be sprinkled upon the consciences of those that do believe.

6. Likewise the waters of the seed of reason are turned into blood, because the professors of the law of Moses, which was that record of water, were so moved with envy, that righteousness could not be had by the law, that all their water was turned into blood; that is, they did not care how they persecuted or put to death, that brought any other commission, or righteousness, but that commission and righteousness that Moses brought.

7. So that all that peace which they had from the righteousness of the law, which was as pure water unto their souls before, is now all turned into blood, and instead of having the blood of the Son of God to sprinkle their souls to their eternal peace, they had his blood to drink.

8. So they had the blood of most of his disciples to drink, but never could get their thirsts quenched, because the waters of their souls was turned into blood, which was always burning in their consciences.

9. Because the guilt of that blood of the Son of God had turned all the waters of their souls into blood, so that they could not look for one drop of cold water of eternal life, to cool the tongue of their consciences; and this is the true spiritual meaning of the Revelation of John, concerning the turning of waters into blood.

10. And wheresoever you read in scriptures of the moon being turned into blood, it is meant of the law of Moses, because the moon doth signify that light which the commission of the law did hold forth; which light was but as the light of the moon, because it was but a watery light in comparison of the light of the gospel.

11. Which was the commission of the Son or the blood, and therefore it was that the professors of the righteousness of the law, which was but the record of water, was turned all into blood, either to their everlasting comfort, or to their endless misery. So much concerning the turning of the waters into blood.

CHAP. XLIII.

1. AND as for their plaguing the earth as oft as they please, it is not a thing much material to be treated upon, because there is no difficulty in the words.

2. For every one doth read how that Moses, he being the head of that commission of the law, and wherein he did plague Pharaoh and the land of Egypt at his pleasure; and so he did Israel, when as they were disobedient unto that worship which was set up by him.

3. And this power did remain in all the prophets under the law, either little or much, or in one kind or other, as you may read almost in all the books of the prophets.

4. For the Revelation of John doth speak of some particular eminent actions for all, because they were acted in and by such a commission.

5. So likewise there was many sore plagues upon the earth in the time of the commission of Jesus, as well as there was in the commission of Moses.

6. Therefore it is that Christ doth foretel what great plagues shall come upon the earth, as famine, pestilence, and sword, with many other fearful things, which should be acted in the time of the commission of the gospel, after he was put to death; and these were those plagues which the Revelation of John did mean, that the two prophets should plague the earth with.

7. That is, the commission of Moses and the commission of Jesus should plague the earth with all manner of plagues as oft as they will.

8. It may well be said all manner of plagues, because there was both natural plagues and spiritual plagues upon the earth, therefore called all manner of plagues; and this did John speak as with relation to those two commissions of Moses and Jesus, being the two heads of them, therefore called, by the Revelation of the Spirit in John, the two prophets that tormented them that dwell upon the earth.

CHAP. XLIV.

1. BEFORE I come to treat upon the seven verses in order, I shall interpret some sayings of Christ concerning John the Baptist, which is said *to be the greatest prophet that was born of woman, yet he that is least in the kingdom of heaven, is greater than he.* The meaning of Christ in those words is this, that he which is invested with the least measure of the gift of the Holy Ghost, so that it be but a commission, he may be said to be greater than John the Baptist.

2. Though John the Baptist was the last prophet of the law, and the forerunner of Christ, which was the head of the commission of the gospel; therefore called, *the greatest prophet that was born of woman.*

3. Yet, *he that is least in the kingdom of heaven is greater than he*, because Christ was that kingdom of heaven himself; and he that should have but the least share in the commission of the gospel, which he should give, should be greater than John the Baptist.

4. And this is clear from that saying of John the Baptist unto the Jews, *Repent, for the kingdom of heaven is at hand*, which kingdom of heaven was no other but the person of Jesus, and that commission of the gospel which should be given by him.

5. So, Matt. xi. beginning at the 9th verse, Christ saith unto the Jews, speaking of John the Baptist, *What went you out to see, a prophet? yea, more than a prophet.* He was more than a prophet, because he was the messenger *to prepare the way of the Lord, and to make his paths strait*, according to that saying of the prophet; therefore Christ saith in the 11th verse, *Among them that were born of women, arose there not a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven, is greater than he.*

6. Which is clear, that the meaning of Christ is, that he that hath the least measure of the commission of the gospel, is greater than he: for the commission of the gospel is called *the kingdom of heaven*; therefore it is said in the 12th verse, *From the time of John the Baptist until now, the kingdom of God suffered violence, and the violent take it by force.*

7. As if Christ should say, as soon as ever John the Baptist began for to preach, that *the kingdom of God was at hand*, which kingdom of God was the Messiah, or the commission of the gospel, which was given by Jesus Christ, according to that saying of John, *I baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and fire.*

8. The meaning is this, that Jesus Christ was the kingdom of God, and the commission of the gospel, which would be given by him, which is called the kingdom of heaven; this is that which should suffer violence, by the oppression which

it should meet withal by the professors of the law of Moses, and this was in those Scribes and Pharisees and Sadducees, which came to John's baptism.

9. Those were they that were called the violent, which took the kingdom of heaven by force; for these Scribes and Pharisees were always laying wait to intrap Jesus, which was the kingdom of God, to take or catch him in his words; till at the last, when his time was come, the violent did take him by force, and put him to death; and this suffering of his did begin as soon as ever John the Baptist came, *preaching in the wilderness of Jewry*.

10. Again, you may read, Matt. xxi. 43. where Christ speaking to those Jews aforesaid, saith, *Therefore I say unto you, the kingdom of God shall be taken from you, and shall be given to a nation which shall bring forth the fruits thereof*. And this kingdom of God was his own person, which was *that stone which the builders did refuse, and is now become the head of the corner*, as you read in the verse before.

CHAP. XLV.

1. SO that it may be clear to you that see by the eye of faith, the meaning of Christ was, that the kingdom of God should be taken from those Chief Priests, Scribes, and Elders of the Jews, and should be given unto the Gentiles, which were publicans and sinners, in comparison of the Scribes and Pharisees, which had the righteousness of the law in them.

2. And now the commission of the gospel, which was the kingdom of heaven, should be taken from them, and given to a nation that would bring forth better fruit; that is, to a nation which should believe the doctrine of the apostles, concerning the death and resurrection of Christ, which was the kingdom of God.

3. And that you may know that this is the true meaning of Christ's words, read Matt. xxi. 28. where Christ putteth forth that parable to the Chief Priests and Elders of the peo-

ple, concerning a certain man, *which had two sons, and he commanded the one to go into the vineyard and work, and he said, and would not; yet afterwards repented, and went: and the second answered, and said, I will go, yet did not; so that he that said he would not, and yet did, was more justified than the other, that said he would, but did not.*

4. Now these two sons were the Jews and the Gentiles; for it was the Jews which did promise to work in the vineyard, that was, in the commission of Moses, by promising, whatsoever should be commanded by Moses concerning the worship of God, they would do it; yet as soon as ever Moses's back was turned, they fell from that worship which Moses set up, to the work of idolatry.

5. Also Moses and the prophets did prophecy until John, of the Messiah, which was the kingdom of God, as aforesaid; which prophecy was given only to the nation of the Jews. And they thought that they could have interpreted the law and the prophets, so as to have known the true Messiah when he was come; so that they might have entered into the kingdom of heaven, by receiving the message of John the Baptist, which bade them *repent, for the kingdom of heaven was at hand.*

6. That is, the true Saviour, which the prophets had foretold of, was at hand, which did bring glad tidings of salvation, which is the *gospel of peace,* which is the kingdom of heaven; because the belief of it gives a man the assurance of eternal life.

7. So that it may be clear, that the rulers of the Jews was that son which said *he would go and work in the vineyard, but did not.*

8. And the Gentiles was that son which said *he would not work in the vineyard, yet afterwards repented, and did go;* which work was to believe in the Son of God, according to that saying of scripture, *This is the work of God, that ye believe in his Son.*

9. Therefore you shall find it written in the 31st verse, *Publicans and the harlots go before you into the kingdom of God;* because they have faith in the Saviour of the world, by the preaching of John the Baptist, as you may read, verse 32.

10. *For John came unto you* (meaning the Jews) *in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, though you saw it, were not moved with repentance, that afterwards you might believe him..*

11. For instead of working in the vineyard, by the obedience of faith, they went altogether to the contrary, even to persecute and kill the Lord of life; therefore the gospel of peace, which was the kingdom of heaven, it should be taken from the rulers of the Jews, and given to the Gentiles that should bring forth better fruits; *For the righteousness of faith* is better fruits than *the righteousness of the law.*

12. For the Gentiles were but publicans and harlots in the account of the Jews; therefore you may remember what the proud Pharisee said, *I thank God I am not like this publican,* which was looked upon by him to be a great sinner; and so were all the Gentiles looked upon by the rulers of the Jews.

13. Therefore it is said in scripture, *I will provoke them to jealousy by a foolish nation;* that is, a foolish, ignorant, idolatrous nation, which should receive the faith of the gospel of Jesus, which is the kingdom of heaven.

14. Which must be taken from the rulers of the Jews, as aforesaid, and given to the Gentiles, which were a nation looked upon by the Jews, to be a people unfit to bring forth fruits of faith toward God, which is better fruits than theirs of the law, to whom the kingdom of God was first preached by John the Baptist, which was the last prophet of the law, and so of that commission, and the first bringer in of the commission of the gospel, in that he was the first that did use that ordinance of baptism with water, which did belong to the commission of the apostles, so long as that commission stood in force.

CHAP. XLVI.

VERSE 7. *And when they have finished their testimony, the beast that cometh out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.*

1. YOU may remember how I have shewed before what those two prophets were, and their power: in the next place I shall open, by the revelation of the true Spirit, what this beast is, that doth ascend out of the bottomless pit, and what is meant by the bottomless pit.

2. This beast, I declare, is the spirit or seed of reason in man; and the bottomless pit is the imagination which the spirit of reason liveth in, or that floweth from the seed.

3. And the imagination of reason may well be called *a bottomless pit*, because it can find no beginning of itself, nor no end; neither can it find out how God should come to be.

4. And from this imagination, reason doth think that his spirit or life to be of the same eternal essence and life as God is of.

5. But it being but a lie, and not truth, it is unsatisfied, and always afraid of eternal damnation; for there is nothing but truth can satisfy.

6. Neither can there be any foundation for the motions of a spirit to stand upon, but truth; neither in things natural, nor in things spiritual.

7. For imagination is not certain, nor satisfied, though it doth imagine that which is true; because it is not sure his imagination is, or will be true.

8. Therefore the imagination of reason is compared to *a bottomless pit*, it having no bottom to set his feet upon, nor no top to hang his hands on.

9. It cannot descend so low into hell, as to find any bottom; neither can it ascend so high up to heaven, as to find any top.

10. That is, the imagination of reason cannot find out what God is, which is heaven; nor what the right devil is, which is hell; and this is that bottomless pit, which the

beast, which is the spirit of reason, *doth ascend out of, and make war with the two prophets, and the believers of them.*

11. This is that bottomless pit spoken of Rev. xx. 3. and Rev. xi. 7. and that satan or dragon, which the angel cast into the bottomless pit, was no other but the spirit of reason, which is called a beast.

12. That angel that had the key of the bottomless pit was Christ; he being the angel of the covenant of grace, or of the commission of the gospel.

13. He shut satan up in the bottomless pit for a thousand years, and after the thousand years were expired, he should be let loose, to deceive the nations. Now this satan or dragon was the spirit of reason, as aforesaid, which was shut up in the bottomless pit for a thousand years, and then to be let loose for a season, to deceive the nations.

14. This thousand years of satan's being shut up in the bottomless pit, it was during the time of the apostles' commission, which did last a matter of three hundred years; in which commission was those ten persecutions, and all that persecution which the saints did suffer for their faith in Jesus, was that shutting up of the spirit of reason or satan, into the bottomless pit of his imagination

15. So that all that while that the apostles' commission did last, there was truth in the world; so that satan could not go forth out of the bottomless pit of his imagination, to deceive the nations, but was kept in by that key which Christ, who was the angel, gave unto Peter, he being the head of the apostles, and having *the keys of hell, and of heaven* which key of hell was that of the bottomless pit.

16. And that faith which was built upon this rock, was that key that shut up the spirit of reason into the bottomless pit of his imagination, so that he could not go forth to deceive the nations.

17. Because the faith in Jesus, which the saints had, in being made able to suffer those torments joyfully, which the spirit of reason laid upon them, it reflected back upon the spirit of reason with the fear of eternal damnation; being angry that he could not make their faith and confidence in Jesus stoop unto his reason.

18. So that instead of his deceiving of them, he lost many of his own kingdom, which came to suffer for the faith of Jesus.

19. And these sufferings of the apostles and the saints for their faith in Jesus, in the ten persecutions, was that thousand years that the dragon, that old serpent, the devil or satan, was cast into the bottomless pit of his imagination.

20. So that he could not go forth to deceive, till the thousand years was expired; that is, not till the commission of the apostles was quite extirpated out of the world.

21. But after that he must be loosened for a little season; the meaning is this, that after the commission of the apostles was rooted out of the world, then the spirit of reason shall go forth, deceiving the nations with his false worship, because there is no true worship now in the world to oppose him.

22. And he shall go without any interruption, deceiving the people in the four quarters of the earth, and so he hath this thirteen hundred and fifty years, in all the four quarters of the earth, until the year 1651, that the commission of the Spirit was given; for there was no true faith upon the earth until the said year, that the commission of the Spirit was given, answerable to that saying of Christ, *When the Son of man shall come, shall he find faith upon the earth?*

23. For there was little or no true faith when he came on earth with his commission of the Spirit; for I do certainly know that there is more true faith upon the earth now, than there hath been, this thirteen hundred and fifty years.

24. Which is called, by the Revelation of John, but a season, and satan's being shut up into the bottomless pit, to be a thousand years, which was but a matter of three hundred years.

25. For the revelation of faith doth not count or number as reason doth, only to keep the seed of reason wholly in darkness, concerning spiritual and heavenly things, and that might reveal them to his own seed.

26. This is the true meaning of satan being bound for a thousand years, and his being loosened for a little season; for the revelation of the Spirit doth call that which is a longer

time, a little season, and that which is a shorter time, a thousand years, only to keep the seed of reason in darkness, as aforesaid.

CHAP. XLVII.

1. THOUGH the spirit of reason in all magistrates is that beast that doth arise out of the bottomless pit of their imagination all the world over, yet the Revelation of John did mean the spirit of reason in those magistrates that make a profession of the letter of the scriptures.

2. The spirit of reason in them is that beast that cometh out of the bottomless pit of their imagination, which always did make war with the two prophets, or two commissions, and the believers of them.

3. For it was the spirit of reason in the kings and rulers of Israel, that made war with the prophets, and overcame them, and killed them, as you may read in the Acts of the Apostles, where Stephen telleth the rulers of the Jews, saith he, *which of the prophets have not your fathers persecuted, and have slain, which shewed before of the coming of the Just One.*

4. So it was the same spirit of reason that ascended out of the bottomless pit, in the commission of the gospel, as well as of that of the law; for it was the spirit of reason in the rulers of the Jews, and of the priests, that sought to intrap the Lord Jesus, which was that great prophet and head of the commission of the gospel.

5. This was the same spirit of reason that persecuted the prophets in the time of the law, or under that commission of Moses.

6. Therefore you may read, that Christ called the Scribes and Pharisees, serpents, devils, *You are of your father the devil, and his works you will do; for he was a murderer and a liar from the beginning.*

7. And you being his chidren, go about to kill me, which you must effect, you being of the same seed or spirit of reason which proceedeth from the devil, Cain, he being the first-

born of the devil; therefore the first murderer and liar from the beginning, which was when he slew his brother Abel.

8. Therefore Christ is said to be the Lamb slain from the beginning; and as he was the Lamb slain from the beginning, so was the spirit of reason in Cain the first murderer from the beginning.

9. And this spirit of reason, which was in the rulers and high-priests of the Jews, was that beast that did arise out of the bottomless pit, and made war with the two prophets, that is, with the two heads of these two commissions.

10. The same spirit of reason that persecuted the prophets under the law, did persecute the apostles under the gospel, and this spirit of reason, which is the devil, was in great power in the rulers of the Jews: therefore it is said, Acts vii. *Which of the prophets have not your fathers persecuted and slain, which have shewed before of the coming of the Just One? and now he is come to you, with wicked hands have you murdered him.*

11. Which is clear that these Jews were the very same as Christ speaketh of in Matthew, saying, *They were of their father the devil, and his works they would do:* and these works of murder and lies, they do arise from the seed or spirit of reason, which is the devil; as the scripture saith, *the devil is the father of lies.*

12. Also this seed or spirit of reason hath many titles given unto it; it is called *a devil, satan, a serpent, a dragon, a king, a beast, a certain rich man;* with many other titles, which I will not mention here.

13. But I shall give you the interpretation of one or two places of scripture, whereby you may the more clearly understand that the spirit of reason is no other but the beast that doth ascend out of the bottomless pit.

14. Therefore mind what you read, when as the prophet saith, *Tophet is ordained of old for the king, the pile is fire and much wood, and the breath of the Lord shall set it on fire.* The meaning of the Prophet in those words is this, that the body of man is that Tophet that was ordained of old, and the spirit of reason is that king, which must abide in this Tophet, it being both king and governor of this world.

15. Therefore it is reason that hath a law given to it, and it is reason the king that doth break laws; for it was reason that slew righteous Abel, and the prophets, and Christ himself.

16. Again it is said, *that the pile is fire and much wood, and the breath of the Lord shall set it on fire.* This fire I declare is the motion of sin, which proceedeth from the seed of reason; and the actions of sin is that pile of wood which is acted forth by the wisdom of reason, as those actions of murder and lies, and many other actions, which doth become as a pile of wood, as aforesaid.

17. And as for the breath of the Lord which shall set it on fire, I declare it is meant the law of Moses, or the moral law; for the law may be called the breath of the Lord, because the law is as a pair of bellows, which doth blow up both the motions and actions of sin into a flame; answerable to that saying of Paul, where he saith, *He had not known sin to have been sin, had not the law said, thou shalt not lust or covet.*

18. So likewise the law doth say to reason, the king, *Thou shalt do no murder, thou shalt not steal,* nor *commit adultery,* nor *bear false witness,* and the like. So likewise the Apostle saith, *that the law was added because of transgression, that sin might appear exceeding sinful;* and this law is as the breath of the Lord, which doth set the motions and actions of sin on fire, whereby reason, the king, is burning eternally, according to that saying of the prophet, *where the worm never dies, nor the fire never goeth out;* because the law is always blowing up the remembrance of those motions and actions of sin which was acted in this body, which is that Tophet.

19. And the same remembrance of those motions and actions of sin will be drained or conveyed into that body which the spirit of reason shall have in the resurrection;—and that law which did blow up that flame in his conscience here in mortality, shall die, and quicken again, in that dark spiritual body, which the spirit of reason shall have in the resurrection.

20 For the law being written in reason's nature, shall also die with reason; and when reason is quickened again, then shall the law also quicken again with him.

21. So that the law will be as the breath of the Lord, to keep the *worm that it never die, and the fire that it never go out:* thus I have opened somewhat of those two places of scripture.

CHAP. XLVIII.

1. AGAIN, in the next place, I shall unfold the meaning of those words of Christ in that parable, where he saith, *And there was a certain rich man, named Dives, which did fare deliciously every day; and there was a certain poor man, named Lazarus, which did beg at the rich man's gate.* The thing that is necessary to know, is, what is meant by this certain rich man, and certain poor man; these two were to set forth the two seeds here in mortality.

2. This rich man, I declare, did signify the spirit of reason, which hath the government of this world given into his hands, which spirit of reason is a king, as aforesaid; which Tophet was ordained of old for; therefore the scripture saith, *It is hard for a rich man to enter into the kingdom of heaven.*

3. For reason, the king, having the government of this world in his hands, doth *fare deliciously every day;* when as the poor man, which did signify the seed of faith, can hardly get bread.

4. Because reason, the rich man, hath got all the world into his hand, both sea and land, so that nothing can be had for Lazarus, the poor man, except he beg, or become a bond-servant unto the rich man.

5. Again, it is said, *That Lazarus, the poor man, died, and was carried into Abraham's bosom: also the rich man died, and being in hell, he looked up to heaven, and saw Lazarus in Abraham's bosom.* The meaning of it is this, that as soon as ever death was entered into reason, the rich man's

blood, then was reason taken out of his heaven, which was in the prosperity of his natural life; and when this first death was entered into his blood, then the fear of eternal death did seize upon him.

6. And this fear of eternal death is that hell, that reason, the rich man was in; and he looking up to heaven, saw Lazarus, the poor man, the seed of faith, in Abraham's bosom: and his looking up to heaven was nothing else but his reason, remembering how honourably, and gloriously, and in what pleasure he had lived in, in this world which was his heaven.

7. And considering what misery Lazarus, the poor man, the seed of faith did endure in this world, he could not but see, by the eye of reason, that Lazarus was in Abraham's bosom.

8. Because *Abraham was the father of the faithful,* to whom the promise of eternal blessedness was made, as you may see by that dispute which Christ had with the Sadducees, concerning the resurrection of the dead; *Have you not read in the law, where it is said, I am the God of Abraham, the God of Isaac, and the God of Jacob; for God is not the God of the dead, but of the living, for all live unto him.*

9. The meaning of Christ's words is this, that there is a necessity that there should be a resurrection of the dead, else that promise which God made to Abraham, Isaac, and Jacob, would be to no purpose.

10. For if God should not raise them again, then is he the God of the dead, and not of the living; and so the faith of Abraham, Isaac, and Jacob, and all the prophets and righteous men, are all in vain, and are yet under the state of death, and *doth not live unto God,* as the scripture saith.

11. But *faith being the evidence of things not seen, and the substance of things hoped for;* believing that nothing is too hard for God, which he hath promised, and caused all his servants, the prophets and apostles, and all the seed of faith to believe the resurrection of the dead, and a life eternal; which cannot be, except there be a resurrection of the dead.

12. For we see, and the scriptures doth affirm, that Abraham, Isaac, and Jacob, and David, and the prophets are

dead, and their sepulchres are here in this world at this day.

13. So that if there should be no resurrection of the dead, then all those promises which God made to Abraham, the Father of the Faithful, and to Isaac, that was the son of the promise, in whose seed all the nations of the earth shall be blessed, (and Jacob was he that brought forth the twelve patriarchs, or twelve tribes, and these are all asleep in the dust of the earth,) if God doth not raise them again, then was that promise which God made unto them, to no purpose.

14. Neither was those high and glorious commendations, which Moses, and all the rest of the prophets, and righteous men of old time, (which did put their trust in the almighty power of God, in that he could and would raise them again to that eternal happiness which their faith did pitch upon,) to any purpose, if God doth not raise them again; for they, and the apostles, are all asleep in the dust, and all that seed which had faith in the power of God, only these three;—namely, Moses, Elijah, and Enoch.

15. But as for Abraham, Isaac, and Jacob, and all the rest of the prophets, they are asleep in the dust, as aforesaid;—and if God doth not raise them again, then was their faith vain, and God is the *God of the dead, and not of the living*; for *all die unto him*, instead *of living unto him*.

16. Then is the seed of reason in the most happy condition; for what need reason, the rich man, fear going to hell when he dieth, seeing there is no resurrection, and that all men shall lie in the dust eternally.

17. But there is no man that is educated in the scriptures that can be satisfied in his mind, except he do believe the resurrection of the dead.

18. And this rich man was the spirit of reason, which was educated up in the outward knowledge of the letter of the scriptures, which looked up to heaven, and saw Lazarus sitting in Abraham's bosom, which made reason to cry out *for one drop of cold water to cool his tongue*; which drop of cold water is one motion of peace and hope, which proceedeth from the seed of faith.

19. Which cannot be granted, because reason is separated from all commerce and motions both of natural and spiritual comforts; and this is that great gulf between hell and heaven, or faith and reason; so that faith cannot come down to hell, neither can reason ascend up to heaven.

20. Because faith, which did signify the poor man, hath the seal and assurance of his eternal happiness in the bosom of Abraham, in the kingdom of eternal glory.

21. And reason, the rich man, hath the seal and assurance of his endless misery in the bosom of Cain, which is the devil and his angels for ever and ever: the most rich men in this world being of that seed, will find these things to be true.

22. And this is that hell which reason, the rich man, is in; for the seal in the consciences of hell or heaven, is spoken of in scripture, as if they were in the present being; because time belongeth unto mortals; but eternity unto the immortal God, which is truth itself.

CHAP. XLIX.

VERSE 8. *And their dead bodies shall be in the streets of the great city, which is spiritually called Sodom and Egypt, where our Lord was crucified.*

1. I SHALL open, by the revelation of the true Spirit, what is meant by these *two dead bodies*, and what this *great city* is, and what is meant by *the streets of it*, and why it is called *Sodom and Egypt*. Those two dead bodies, I declare, was the letter of the Old and New Testament.

2. For as Moses and the prophets was one of those two prophets that tormented them that dwell upon the earth, while they were living; but the letter of their declaration was their dead bodies; so likewise the letter of Jesus and the apostles, was the other prophet's dead body.

3. But the Jews, which were the rulers of that people, did persecute and kill that spirit of life in the prophets, and

so did separate that life from the letter; and so it became as a dead letter, or dead body.

4. Because the spirit of life was *killed by the beast that ascended out of the bottomless pit*, which was the spirit of reason, as aforesaid, which was in the chief rulers of Israel; therefore they slew the prophets, according to that saying of Stephen in the Acts, *Which of the prophets have not your fathers persecuted, and have slain? which shewed before of the coming of the Just One.*

5. And these prophets which their fathers had slain, was one of those two witnesses, but the dead body they would not suffer to be put in the grave, though they did hate the spirit of life in them, because it did reprove them for their wicked idolatry, and false worship.

6. And as the letter of the law was the dead body of the prophets; so likewise the letter of the gospel was the other dead body.

7. And as the *beast which did ascend out of the bottomless pit, and made war with the prophets, and overcame them, and killed them*, the same spirit of reason in the rulers of the Jews, did make war with Jesus and the apostles, and overcame them, and killed them; but did not suffer the dead letter to be put in graves.

8. That is, the spirit of reason, which had persecuted and killed the spirit and life of those two prophets, or witnesses, because they tormented them with speaking words of truth.

9. For truth is that spirit of life, which doth torment the seed of reason, which was in the rulers of the Jews, which is called a *beast that ascended out of the bottomless pit*, which knew better what to do with the letter of the Old and New Testament, which was the two prophets' dead bodies.

10. Because they can turn and wind the dead letter which way they please, by giving the sense of their imagination upon them, the dead letter, which is the two prophet's dead bodies, no ways contradicting of them, having no life in them.

CHAP. L.

1. AGAIN, I shall open unto you that can spiritually discern, what is meant by the *streets of the great city, which is spiritually called Sodom and Egypt; and the dead bodies of these two prophets must lie in the streets of this great city.* You may remember that I have shewed before, that the letter of the law and the gospel was the two prophet's dead bodies.

2. In the next place, I shall shew what is meant by the *streets of this great city, which is spiritually called Sodom and Egypt, where our Lord also was crucified.*

3. I declare, that the streets of this great city is meant the hearts of the Jews and Gentiles, but more especially the hearts of the Jews, because the nation of the Jews was that great external city, which was always counted by the prophets, the city of God.

4. And yet spiritually called Sodom and Egypt, where our Lord was crucified, because *in them was found the blood of the prophets, and of righteous men,* and of saints; nay, the blood of the Son of God himself.

5. And this you may know, because the prophets were sent chiefly to the nation of the Jews, as it is said by Christ, *he came unto his own, and his own received him not;* meaning the people of the Jews.

6. Neither did any other nation persecute the prophets, nor righteous men, but the people of the Jews only; neither was the declarations, or word of prophecy, given to any other people but to the Jews only.

7. Therefore the Jews had the Books of Moses and the prophets, to expound every Sabbath Day; therefore it is said by Chrst, *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which was sent unto thee:* which is plain and clear, that the nation of the Jews was that great city, which is spiritually called Sodom and Egypt, and the hearts of the rulers was the streets of the city.

8. And this you may know to be the true meaning, because they persecuted all those which came to them upon a

spiritual account, their message being from a spiritual and an eternal God, which the eye of reason could not see.

9. And the hearts of the rulers of the Jews, being the streets of this great city, and the dead bodies of the two prophets must lie in it, being spiritually called Sodom and Egypt, where our Lord was crucified.

10. Which may plainly appear that our Lord was not crucified in Sodom, nor in Egypt, nor by any inhabitants of Sodom and Egypt, but he was crucified by the nation of the Jews at Jerusalem, and so was the apostles persecuted and put to death by the rulers of the Jews, as you may read in divers places in the Acts of the Apostles, and in their Epistles, as in that place concerning Stephen's being stoned, for witnessing against their wicked murder, in putting the Lord of Life to death, and these are them streets of the city, which are spiritually called Sodom and Egypt, where our Lord was crucified.

11. For it was the same seed or spirit of reason which was in their fathers that persecuted the prophets in the time of the law, and these rulers of the Jews being their children, they persecuted and put to death the Son of God, and persecuted that spiritual declaration of the gospel, which was given by him unto the apostles.

12. And so between them both, what with their fathers, and with the children, they persecuted and put to death these two prophets and witnesses, and overcame them, and killed them.

13. But as for their dead bodies, they would not suffer them to be put in graves; which dead bodies were no other but the letter of the law and the prophets, and the letter of the four Evangelists, and the Epistles, and the Spirit of Life which was in them, which was the Spirit of Truth that was killed by the rulers of the Jews.

14. So that there remained no more life in them, but so many letters, which is a dead letter, or a letter that hath no life in it; and this is called by the Revelation of John, the dead bodies of those two prophets and witnesses, which should not be suffered to be laid in grave, or buried in oblivion, so as to be seen no more.

CHAP. LI.

VERSE 9. *And they of the people, and kindred, and tongues, and Gentiles, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.*

1. THESE people, and kindred, and tongues, and Gentiles, which should see their dead bodies, were those people of the Jews; and those kindreds were those that did own the declarations of the prophets, and the tongues were those which did hear the apostles speak to every man in his own language, as you may read in the Acts of the Apostles;—and those Gentiles were they that did receive the declaration of the commission of Jesus, by the mouth of his apostles.

2. These were they that should see the dead letter of the scriptures, which were the two prophets' dead bodies, but would not suffer them to be put in graves, because the people of the Jews and the Gentiles did know better what to do with the dead letter of the scriptures, than with the Spirit and life that spake them; for if they had not known better what to do with them, they would have buried them also, so that no man should have seen them.

3. For they first put to death their live souls, and buried their dead souls in graves; but kept their dead bodies from being put in graves.

4. Therefore you may understand that the Revelation of John did not mean that their bodies, which had flesh, blood, and bone, should lie unburied in the streets of the great city, for there never was any such thing; but those dead bodies were the letter of the scriptures, as aforesaid.

5. Which made the learned men which saw them great merchants; whereby they got abundance of riches and honour, by turning and winding these dead bodies which way they pleased, none having the viewing of them but the learned: much like the practice of doctors and surgeons, none must open the dead body or carcase, but they.

6. And this was in those Scribes and Pharisees, as Christ saith, *Who builded the tombs of the prophets, and garnished the sepulchres of the righteous, and say, if we had been in our father's days, we would not have been partakers with them in the blood of the prophets.*

7. The building of the tombs of the prophets, and the garnishing of the sepulchres of the righteous, it was those natural forms and sepulchres, which was only to signify that high esteem which the Jews should have, and had, of the letter of the law and the prophets, which should be garnished with great hypocritical honour; therefore they honoured the writings of the prophets, which did foretel of the coming of the Just One.

8. But always persecuted and killed the Spirit of Life; therefore it was that Stephen, Peter, and James said unto the rulers of the Jews, *You always resist the Holy Ghost, as your fathers did*, and yet they honoured the writings of the prophets, and expounded them every Sabbath Day; and this was that painting of the tombs of the prophets, and their not suffering of their writings to be put in grave; that is, they would not suffer them to be buried in oblivion.

CHAP. LII.

1. ALSO it is said, that the Gentiles shall see their dead bodies three days and a half, and should not suffer them to be put in graves. These Gentiles, I declare, were those Roman emperors which overcame the nation of the Jews, which was in the destruction of Jerusalem, according to the prophecy of Christ.

2. Which was in the ten persecutions, which was in the primitive times so called, which did first arise from Herod, that red dragon, which John speaketh of, Rev. xii. 3. where he saith, *I saw a wonder in heaven, a great red dragon, having seven heads and ten horns.*

3. This great red dragon was Herod, that sent forth his men of war to slay all those young children which were two years old, and under.

4. And this was that red dragon that had seven heads and ten horns, which seven heads were seven sons that should come forth of his loins; and those ten horns was those ten persecutions, which should be in those seven kings' reign, which did last about three hundred years; now, a while after, did arise a king or emperor, which had some affection to the writings of the prophets and apostles.

5. The story of England doth say it was Constantine the Great; but whether it was he or no, it matters not: but this king or emperor having some affections to the writings of the prophets and apostles, did, by the advice of his nobles and wise council, think good to call learned men, which were skilled in the knowledge of the tongues, which was Hebrew, Greek, and Latin.

6. Though the apostles did speak with other tongues, yet their Epistles were written either in Hebrew, Greek, or Latin, according to that which Pilate writ over the head of Christ when he was crucified.

7. And these learned men, which could interpret these three languages by their education, they found very good words in the writings of the prophets, which was in Hebrew; and the apostles' writings, which was for the most part in in Greek and Latin.

8. The knowledge of these did make much for the honour and riches of the learned, and so by degrees got to be above kings, and so came to have a spiritual power by the letter of the scriptures, over kings and people.

9. Nay, they have gotten, by the letter of the scriptures, power over the temporal dignities of kings and people; and this power was procured by learning in the knowledge of the tongues which men have got by education, and not by inspiration, as those had that spake the scriptures.

10. Thus did learned men come to be popes, and bishops, and ministers of the letter, and not of the Spirit; and thus they have continued a matter of 1350 years, which is counted

by the revelation of the Spirit, the three days and a half;—for it is about so long time since the spirit and life of the commission of the gospel was persecuted out of the world.

11. So that ever since there hath not been a man commissionated from God, to give the true interpretation of the scriptures; but whatsoever men have done of that nature, it hath been through the strength of reason, from the letter of the scriptures, which is the two prophets' dead bodies, as aforesaid.

CHAP. LIII.

1. THEREFORE it is said, that the Gentiles shall see their dead bodies three days and a half, and shall not suffer them to be put in graves; for the Gentiles had as much respect unto the letter of the scriptures as the Jews had.

2. Therefore the Gentiles did paint the tombs of the apostles, and garnish the sepulchres of the saints, even as the Jews did the tombs of the prophets, and the sepulchres of the righteous.

3. And as the Jews did honour the writings of the prophets, so do the Gentiles the writings of the apostles.

4. And these Gentiles were the Roman Catholic, which was the first professors of the faith of Christ, and of the apostles, whereupon they do paint the tombs of the apostles, and garnish the sepulchres of the saints.

5. And this every one that hath but a little reason in him, more than a natural fool, may see by their crucifixes, and pictures of Christ and of the apostles, and of many saints which the scriptures make mention of, (besides saints that they have made of their own, as St. Austin, and St. Ambrose, with many more,)

6. Therefore they have garnished the tombs of Christ and the apostles, by setting up of a piece of wood or stone, to put them in mind what holiness there was in those forms or persons, which the sight of those images would produce great love and affection unto Christ and his apostles.

7. Also the Gentiles do set an high esteem upon the writings of the New Testament, which is but the dead body of Christ and his apostles; for let them give what interpretation they will of it, the dead letter will never reprove them for it.

8. And upon this account they have put many to death, for not believing their interpretation of the dead letter.

9. They having not the spirit and life of it; for the spirit and life of it was killed in the ten persecutions; and the Gentiles see their dead bodies, which is the letter of the Old and New Testament, to lie in the streets of the great city, which is spiritually called Sodom and Egypt.

10. Which city is the bodies of men and women, and the streets is the hearts of them, as aforesaid; they would not suffer the letter of the scriptures to be put quite out of the world, as they did the spirit and life of them.

11. Because they could get more riches, honour, and glory, by their dead bodies, than they could do by their living bodies, which had flesh, blood, and bone.

CHAP. LIV.

VERSE 10. *They that dwell upon the earth shall rejoice over them, and be glad, and send gifts one to another; for these two prophets tormented them that dwell upon the earth.*

1. THE meaning of the Spirit is this, that the Gentiles should rejoice over the letter of the scriptures, which was the two prophets' dead bodies, the spirit and life of them being put to death.

2. And now they looked upon themselves very sure, because there was none left that had a commission from God, whereby to vex them.

3. Therefore they are moved in their minds to rejoice, and sent gifts one to another; because now they had got the letter of the scriptures, the two prophets' dead bodies.

4. Whereby they might get exceeding great riches and honour, which they could not do while the spirit and life of

them was living, because they always met with some reproof which was as a fire that proceeded out of their mouths, which vexed them that dwelt upon the earth, so that they could not rejoice but with the sting of sin in their souls.

5. But this three days and a half hath been this thirteen hundred and fifty years, wherein the Roman Catholic, and all the rest of the churches which sprang from them, have seen the dead bodies of these two prophets.

6. Therefore you that have any spiritual discerning, may plainly see what the Spirit of revelation in John did mean by the two prophets' dead bodies, which was no other but the dead letter of the law and the gospel. And this is that which is said to lie in the streets of the great city; and this is that which they would not suffer to be put in graves. So much concerning the 8th, 9th, and 10th verses.

CHAP. LV.

VERSE 11. *But after three days and a half, the Spirit of Life coming from God, shall enter into them, and they shall stand upon their feet, and great fear shall come upon them which saw them.*

1. THIS Spirit of Life coming from God into these two prophets' dead bodies, after the three days and a half, which made them for to stand upon their feet, it is spoken by the Spirit in John also, with reference to those three days and three nights as Christ lay buried in the heart of the earth; answerable to that saying of his to the rulers of the Jews, when they would have seen a sign, that they might believe, he said, *that there should no sign be given them, but the sign of the prophet Jonah:* which every one may read what sign that was.

2. And Christ being three days and three nights in the grave, so that there was no man upon the earth that could truly interpret the law and the prophets; for they lay as a dead body in the streets of men's hearts, until the Spirit of

Life from God entered into them, and made them for to stand upon their feet.

3. Which Spirit of Life from God, it came from Jesus Christ, after he was risen from the dead, and ascended up to heaven, then did he give that Spirit of Life, which was the Holy Ghost, it being the apostles' commission, according to his promise, after he was risen from the dead.

4. And in this regard it may be said, *that after three days and a half the Spirit of Life from God should enter into them*; that is, after the death of Christ; for the revelation of the Spirit doth not count as reason doth; for if the Spirit will call three days and three nights but three days and a half, how shall reason help it?

5. And if the Spirit call thirteen hundred and fifty years but three days and a half, how will reason do to find it out? And for these various sayings concerning number, times, and seasons, it is only to keep the seed of reason wholly in darkness, that reason might never find out the spiritual meaning of the scriptures by the dead letter, and that he might reveal it unto those that he hath appointed for it.

6. For the Revelation of John doth set forth, or rehearse, all those eminent and transcendent actions, which hath been acted upon the stage of this world ever since the beginning of the commission of Moses, unto the latter end of the commission of Jesus.

7. Therefore he hath expressed his Revelation in such high mysterious sayings, as if he had seen these wonders in heaven, as if they had been acted above, and beyond the stars; but those visions which he saith he saw in heaven, I declare they were acted upon this earth, in those two commissions aforesaid.

8. Only he doth speak of the most eminent actions of these two commissions, from the beginning to the end of them; and so he seeing by way of vision and revelation, the glory and eternal blessedness of those external actions, which was acted by these two heads and members of these two commissions.

9. Those persons that have been faithful in these two commissions, shall be crowned with those high and glorious titles

and places in the kingdom of eternal glory, as the Revelation of John doth speak of.

10. For the Spirit of revelation doth speak of things to come, as if they were already in present being; because faith lives in eternity, and knoweth that eternity did become time, and that time should become eternity again.

11. For God, that was eternity itself, became time when he became flesh and bone, which flesh and bone became time, and now it is become eternity again, and will very shortly put an end to all time, and nothing shall remain but eternity, both eternal happiness and eternal misery, according to the Revelation of John, as he hath related concerning the blessedness and cursedness which did belong to these two commissions aforesaid.

12. And the Spirit of Life coming from God, entered into them, and made them for to stand upon their feet; which Spirit of Life was that Holy Ghost that was in Jesus, and given afterwards unto his apostles, after his resurrection and ascension, which became spirit and life, entering into the dead body of Moses; that is, the letter of the law and the prophets.

13. By having power to interpret the law and the prophets, and to fulfil it; therefore it is said that *Christ came not to destroy the law, but to fulfil it:* therefore it was, that he did interpret or expound the law unto the Jews. And this was that Spirit of Life coming from God, that entered into the dead body of Moses and the prophets, and made it for to stand upon its feet, the Spirit of Faith being of the same nature of God; therefore called, *The Spirit of Life from God.*

14. And this is that which doth make the dead letter of Moses and the prophets for to stand upon its feet; that is, the law shall have the spirit and life of it revived in the consciences of men, even to the justifying of them that do well, and to the condemnation of those that do evil; according to that saying, *He that doth the law shall live in it;* so, on the contrary, *he that doth break the law shall die by it.*

15. Again, that you may know that the commission of the Holy Ghost, which was given to the apostles, was that

Spirit of Life, that came from God, read Acts ii. there you may see that the commission of the Holy Ghost did impower them *with the gift of interpretation*, whereby they could truly say; *Now is fulfilled such sayings of the prophets.*

16. Which none of the rulers of the Jews could do, notwithstanding they were the *expounders of the law and the prophets every Sabbath Day*; but they having not the Spirit of Life from God, which is a commission, they could not tell when those prophecies were fulfilled, which was spoken by Moses and the prophets, though the things that they prophesied of was acted before their eyes.

17. You that understand spiritual things may see the power of a commission; it is the Spirit of Life that cometh from God, and entereth into the dead letter, which is the dead body of Moses and the prophets.

18. This is that Spirit of Life from God which did enter into the dead body of Moses, by giving the true interpretation of it, causing the dead letter for to stand upon its feet with such power and authority, that none of the seed of reason shall be able to encounter or stand before it; *For by the deeds of the law shall no flesh be justified*, but will be condemned to eternity. So much concerning the dead body of Moses.

CHAP. LVI.

1. IN the next place, I shall shew how it may be said, that *the Spirit of Life entered into the other prophet's dead body*, which is the letter of the gospel.

2. Observe, the four Evangelists' writings is that spiritual sepulchre of Jesus, wherein lieth buried or hid that secret incomprehensible mystery of God's clothing himself with flesh and bone, that he might make himself capable to suffer death, knowing within himself that he had power to quicken again into life, and so hath purchased a greater power to himself than he had before.

3. By having power over him, *that had the power of death, which is the devil*, that is, the reason of man; the spirit

of reason in Cain was the first devil that was clothed with flesh and bone, and so became the first liar and murderer.

4. Upon these two becoming flesh is hid all the mysteries of the Old and New Testaments, the letter of them being the two prophets' dead bodies.

5. The letter of the four Evangelists being the dead body of Jesus, neither could any man give the true interpretation of those mystical sayings of his, contained in the four Evangelists' writings, until the Spirit of Life from God entered into it, and made it for to stand upon its feet.

6 And this Spirit of Life was given unto his twelve apostles after his death, resurrection, and ascension, as you may see, John xvi. 7. *I tell you the truth, it is expedient that I go away; for if I go not away, that Comforter will not come unto you; but if I do depart, I will send him unto you.* So in the 8th verse: *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not in me; of righteousness, because I go to the Father; of judgment, because the prince of this world is judged.*

7. The meaning of Christ's words is this, that the Holy Ghost, which should be given unto the apostles after he was ascended, should have such power and authority, that it should convince the world of these three things aforesaid.

8. First, of their unbelief, because they did not receive his testimony, when as they heard his wisdom themselves, *no man ever speaking like him;* and those miracles which he wrought before them, he shewed to the Jews that he was from above, and that they were from beneath, and that they were none of Abraham's children, if they had, they would never have gone about to kill him, for Abraham saw his day, and was glad.

9. Again, the Holy Ghost should convince the world of righteousness; that is, the world should know that they had put to death that Righteous One, as Stephen speaketh of in the Acts of the Apostles, he speaking there to those Jews that had a hand in the death of Christ; *Which of the prophets,* saith he, *have not your fathers persecuted, and have slain, which have shewed before of the coming of the Just One? and you being the children of them that persecuted the*

prophets, you also have been betrayers and murderers of the Just One now he is come; which made them to gnash upon him with their teeth.

10. The power of the Holy Ghost in Stephen and the apostles did lay this murder of the Just One so close to their consciences, that they could not but be convinced in their own hearts, that they with wicked hands had slain the Lord of Life, that Righteous Person, and that their own actions were unrighteousness itself.

11. Also they were convinced that this Righteous Person was ascended up to heaven to the Father, and this was by the apostles witnessing to his resurrection and ascension.

12. Also they should be convinced of judgment, because the prince of this world shall be judged. The meaning of those words is this, that the spirit of reason in the rulers of the Jews, which spirit of reason is the prince of this world, should be so convinced, that there was an eternal judgment that did belong unto all persecuting spirits and murderers, and more especially unto those that persecute and put men to death upon the account as they are prophets.

13. For I do affirm, that wheresoever the spirit of reason, whether in ruler, priest, or people, hath been acted forth, so as to persecute and put to death men upon a spiritual account, as prophets or messengers of Christ, or upon any thing that is simply a case of conscience, but will receive their reward, which is eternal damnation. And this is that judgment that the prince of this world shall be judged with.

14. And this was fulfilled upon those rulers of the Jews that persecuted and put to death the Lord of Life, and afterwards persecuted the commission of the apostles; but the Holy Ghost in them did judge the spirit of reason in the rulers, which was that prince that must be judged.

15. For the spirit of reason is the prince of this world, and doth take upon him to judge of spiritual matters, as he doth of things of nature, pretending zeal unto God; and of his law, as if reason could not endure blasphemy against God, nor against the law of Moses; therefore the rulers of the Jews and the priests did call Christ a blasphemer, *because he said he was the Son of God.*

16. The apostles were accused for speaking against the law of Moses, calling it blasphemy; therefore persecuted by the priests and rulers of the Jews.

17. But the Holy Ghost being that Spirit of Truth, which Christ did promise to his apostles to send, was that which *did convince the world of sin, of righteousness, and of judgment*, as aforesaid.

CHAP. LVII.

1. ALSO this commission of the Holy Ghost that was given to the apostles, was that *Spirit of Life which came from God, and entered into the two prophets' dead bodies*, by their having the true interpretation of the law and the gospel, which no man at that time could do, but the apostles only.

2. Neither could any man say, by the expounding of the law and the prophets, that the Saviour of the world was come, but the apostles only; though the learned Scribes of the Jews did think by their expounding the law and the prophets every Sabbath Day, to have known when and where the Christ should come.

3. Yet when he was come, and talked with them, and did many signs before them, they knew not that this was he, neither from the scriptures, nor by his own personal presence; notwithstanding his much discourse with them, and those many miracles that he wrought before them.

4. Which may be plain and clear unto those that have but the least measure of true light, that those learned rabbies and priests that were the expounders of the scriptures, had no commission from God; therefore none of that *Spirit of Life from God.*

5. And so could not give the true interpretation of Scripture, whereby it might stand upon its feet; because the *Spirit of Life that cometh from God*, was not given unto them, but left them wholly to the dead letter, that they might be ministers of the letter, and not of the Spirit.

6. But this commission of the apostles, that was the commission of the blood, which is called *the Spirit of Life from God*, which made the letter of the law and the gospel for to stand upon their feet.

7. There being none that could truly interpret scripture, but the apostles only, and those that had their authority from them, and not any that took their authority from the dead letter.

8. For words of truth are spirit and life, according to that saying of Christ, *My words are Spirit and Life*; because his words were words of truth, which hath power to quicken that which lyeth dead and buried under a lie, yet shall life spring forth through words of truth, according to that saying of Christ, *He that believes in me, though he were dead, yet shall he live.*

9. For there is a real being dead in sins, being void of all true spiritual and heavenly life; yet by the words of truth is that seed of faith quickened, which was as a thing dead and buried, being not able to stand upon its feet, as life doth, according to that saying of the Apostle, speaking to believers, *You that were dead in trespasses and sins, hath he quickened.*

10. I would have you to understand, that there is no quickening power, but in a commission from God; neither can any man truly interpret scripture, but those that are impowered from on high.

11. And the commission of the Holy Ghost being given to the apostles, according to that saying of Christ unto his apostles, *Stay you at Jerusalem, until you are indued with power from on high*: and this power from on high, was that *Spirit of Life from God, that should convince the world of sin, of righteousness, and of judgment*, and should enter into the prophets' dead bodies, and make them stand upon their feet.

12. They only having the true interpretation of the letter of the law and the prophets, and of the four Evangelists, which is the gospel of Jesus, in witnessing that this Jesus was he, which the law and the prophets had foretold of, and now they with wicked hands had slain, whereby they were convinced of their just condemnation in themselves, in that

they had resisted the Holy Ghost in the prophets, and now in the Son of God himself.

13. And the interpretation of the apostles, and the power of miracles, was that *Spirit of Life coming from God, which entered into the two prophets' dead bodies,* as aforesaid, and made *them to stand upon their feet.*

14. Which did cause *a great fear to come on them which saw them;* and this was fulfilled according to the promise of Christ, after he was ascended, as you may see, Acts ii. 32. Peter speaking with the rest of the apostles, concerning the resurrection of Christ, saith, *We all are witnesses,* meaning the twelve apostles, as you may see, verse 33, towards the latter end, speaking of those Jews which had heard them speak, and seen the power of the Holy Ghost in them, which Christ did promise he would send after his ascension; which now is made good by the interpretation of those sayings of David, and the rest of the prophets; and the power of miracles being shed forth, which ye now hear and see, made them cry out, *Men and brethren, what shall we do?* as you may see, verse 37. And these were them that should have *great fear come upon them.*

15. That is, when men's understandings are enlightened, and made capable to hear and to see the true spiritual substance, which is hid in the letter of the law and the gospel, by the true interpretation *of the Spirit of Life which cometh from God,* and entering into the dead letter of the scriptures, which is *the two prophets' dead bodies,* and *maketh them to stand upon their feet,* to the great amazement of both seeds.

16. The one fearing his just recompence of eternal damnation, for his persecuting the Spirit of Life that was in them; and the other's fear doth arise from love, which would neither persecute, nor willingly be persecuted.

17. And these two seeds; namely, faith and reason, hearing the interpretation of the apostles, and seeing their miracles, were those that had that *great fear upon them, the Spirit of Life from God being entered into the two prophets' dead bodies, they stood upon their feet, to the great amazement of them which saw them.*

18. You that are spiritual may understand what that *Spirit of Life coming from God* is; and what those *two bodies* were; and why they were called, *the two prophets' dead bodies.*

CHAP. LVIII.

1. NOW I have opened the 9th, 10th, and 11th verses, before I come to treat upon the 12th verse, I shall speak a word or two concerning the thousand two hundred and threescore days, and the three days and a half; because the Spirit of revelation, which is of God, doth not number as the reason of man doth; therefore, saith the scripture, *My thoughts are not like your thoughts, nor my ways like your ways; but as the heavens are above the earth, so are my thoughts above yours.*

2. Neither is the Spirit's numbering like unto the numbering of reason; therefore it is said in scripture, *That a thousand years is as one day with the Lord*; so likewise, Rev. xii. 6. it is said, *The woman fled into the wilderness, where there was a place prepared of God, where she should be nourished a thousand two hundred and threescore days*; which length of time is the same that the forty-two months are, and as the time of the two prophets should prophesy.

3. So that the Spirit of revelation expressing it in such various terms, that the reason of man cannot tell what is meant, neither by the time, nor the thing itself.

4. For I declare, that sometimes the Spirit doth mean such a certain time, and no more, and sometimes the Spirit doth take up the same words to express a long time, as it doth a short time: as for example, in that saying, Rev. xii. 6. where it is said, *The woman fled into the wilderness, and was nourished a thousand two hundred and threescore days.* So likewise, chapter xii. 14. *But unto the woman was given two wings of a great eagle, that she might flee into the wilderness unto her place, where she is nourished for a time, and times, and half a time.*

5. This is the same woman which is spoken of in the 6th verse; so likewise this time, and times, and half a time, is the very same which is called a thousand two hundred and threescore days, which doth amount to no more, in reason's account, but three years and a half, which my revelation doth lead me to judge that it was no more than three years and a half, according as men do account.

6. Because this woman, which had the wings of an eagle given to her to flee into the wilderness, where she should be fed or nourished for a thousand two hundred and threescore days, or for a time, and times, and half a time. These two places bear all one sense, and all one length of time; for the word *time* did signify one year, the word *times* did signify two years, and the words *half a time*, do signify half a year; so reckon them together, it is just three years and a half: and so the thousand two hundred and threescore days doth amount to the same length of time as to three years and a half, as aforesaid.

7. And because you may understand that this is the true meaning of the Spirit in this place, I shall give you a word or two, to shew what this woman is which had the wings of an eagle given to her; also I shall shew what the wings of an eagle were; likewise I shall shew what that wilderness was which she must flee into.

8. First, I declare, that this woman which the Revelation of John speaketh of, was the Virgin Mary which bare Christ, and this was that woman which was clothed with the sun, and the moon under her feet, and a crown of twelve stars over her head, as John speaketh of, Rev. xii. 1.

9. This sun which the woman was clothed with, was the person of Christ, the Son of God, or Son of Righteousness, *which should arise with healing in his wings*, as the scripture saith.

10 The moon under her feet did signify the law of Moses, that is, that there should be no eternal happiness looked for now by the righteousness of the law; therefore the righteousness of the law should be trod under foot by the Son of Righteousness, which is the righteousness of faith.

11. And the crown of twelve stars over her head, did signify those twelve apostles, which should be the preachers of the gospel of the Son of Righteousness; and these twelve apostles should be like a crown of twelve stars, that should shine so as to give light unto all nations, according to that saying of Christ to his disciples, *Ye are the lights of the world.*

12. Thus I have given you but a short interpretation of those words, because my fellow-witness hath written somewhat more large of these words in our other writings.

13. Therefore you that have any spiritual understanding, may see what was meant by this *woman which fled into the wilderness.*

14. In the next place, I shall shew you what is meant by the wings of an eagle; these wings of an eagle, I declare, was the Spirit of revelation which was given to her, when as Herod sought to slay her son, which was when he slew all those young children of two years old and under, which was in Bethlehem.

15. Then was Joseph forewarned in a dream to go, or flee into Egypt, and this revelation or forewarning of Joseph's, was as eagles' wings: for her revelation and his together, was as two eagles' wings, to make them flee into Egypt.

16. Therefore saith the Spirit in John, *there was given to her the two wings of a great eagle;* which two wings of a great eagle, was no other but that great revelation which was given to her, and to Joseph her espoused husband, which made her to flee into Egypt.

17. Which Egypt was that which John calls *a wilderness*; it was called *a wilderness* in this regard, because Egypt was void and barren of all knowledge, or any expectation of any Messiah, or Saviour, that should come into the world, because none of the prophets was sent unto them, neither had they the scriptures to peruse, whereby they should expect any such thing.

18. And in this regard Egypt is called *a wilderness*, where the woman was nourished for a time, and times, and half a time, which my revelation telleth me, it was but three

years and a half; and so much the more, because the woman was warned to go back again, because he which sought the child's life was dead, which was Herod; for Herod was that great red dragon which cast floods of water out of his mouth, thinking to have devoured the woman.

19. Which floods of water which came out of his mouth, was in his sending forth of those men of war which destroyed the young children; and these young children are called *the earth*, which helped the woman, which swallowed up the flood which the dragon cast out of his mouth.

20. That is, the children which Herod the dragon slew, was that earth which swallowed up the flood which came out of the dragon's mouth, which was in the destruction of those young children; thus, in short, I have opened what is meant by the woman. Secondly, what is meant by the wings of an eagle. Thirdly, what is meant by the wilderness.

CHAP. LIX.

VERSE 12. *And they shall hear a great voice from heaven, saying unto them, Come up hither; and they shall ascend up to heaven in a cloud, and their enemies shall see them.*

1. NOW you must consider who it was that must hear this great voice from heaven, and this you may perceive by the interpretation which I have given of the verses before, was those two prophets, namely, Moses and Jesus, as aforesaid.

2. Therefore I declare, that as the letter of the law and the gospel, which was these two prophets' dead bodies, which was made to stand upon their feet by the commission of the Holy Ghost, which was given unto the apostles, whereby they had the true interpretation of the law and the gospel, with the power of miracles, which made the dead letter of the law and the gospel for to stand upon their feet.

3. So likewise I declare, that it was these two prophets that did hear this great voice from heaven, saying, *Come up hither*; that is, Moses and Jesus, these two being the two

heads of these two commissions, I declare were those that did ascend up in a cloud, and their enemies shall see them; therefore you shall find, that when Moses was taken out of this world, it is said *that God buried him*; that is, God translated him as he did Enoch, and this translation may be called a *death*, only this death doth not see corruption, therefore Moses did ascend up into heaven in that same body as he did act forth the letter of the law in.

4. Only this, those elements of water, earth, and air, were thrust out of him by that mortal fire, which mortal fire was made immortal by the word of the Creator, which did cause his flesh to become spiritual, and so capable to ascend up to heaven as Elijah did.

5. Though there be no scripture that doth speak of Moses ascending up to heaven, as it doth Elias, yet you that can see by the eye of faith, may understand that Moses was ascended up to heaven, in that body which he acted forth all that visible worship, and all those wonderful great miracles in his commission, which was of the law.

6. Therefore you may read, Matt. xvii. 1. *Whereas Jesus taking Peter, and James, and John, and brought them up unto an high mountain, and was transfigured before them, and his face did shine as the sun, and his cloaths were as white as the light, and behold there appeared unto them Moses and Elias talking with him:* so that it may be clear to you that have faith in the scriptures, that Moses was translated and ascended up to heaven in that body, which he did act those wonderful miracles by in his commission.

7. For observe, that if his soul had ascended up to heaven without his body, as learned men do vainly imagine; I say, then he could not, by his personal presence, to have made the face of Jesus for to *shine as the sun, and his cloaths to be as white as the light, neither could Moses have talked with him*, as you may read in the 3rd verse.

8. For spirits cannot speak or talk without a tongue, and there can be no tongue without a body, either a spiritual body or a natural body.

9. So that it may be clear to you that can see by the eye of faith, that Moses is ascended up to heaven, and that he was

the head of the commission of the law; therefore it is said, *that the law was given by Moses;* so that Moses was one of these two prophets that ascended up into heaven, and their enemies did see them.

CHAP. LX.

1. AGAIN I shall shew unto you that can spiritually discern, who the other prophet is, that should ascend up to heaven in a cloud, and their enemies should see them.

2. This other prophet, I declare, is the Lord Jesus Christ, who (after three days and three nights, which is called by the Revelation of John, three days and a half; the three days and a half, that is, after his resurrection from the dead) heard a great voice from heaven, saying, *Come up hither.*

3. Which voice from heaven, I declare, proceeded from Moses and Elias, even as Jesus, when he was in the state of immortality and glory, did make Moses's face to shine, so that the children of Israel could not look upon him.

4. Likewise it was this Jesus which was the only God, which did call up Moses and Elias into heaven, for to represent the Person of God the Father, while he went that far journey in the flesh, that is, while he did continue in the state of mortality; and these were those angels that should bear him up, *lest at any time he should dash his foot against a stone:* that is, lest at any time he should be overcome by the temptations of reason, which is the devil.

5. Therefore, that you may know that Moses and Elias were those two angels which did watch over him after his resurrection; read John xx. 11. where Mary weeping, *bowed herself unto the sepulchre, saw two angels in white, sitting one at the head, and the other at the feet, where the body of Jesus had lain.*

6. So likewise, Luke xxiv. 4. it is said, *And it came to pass, that as they were amazed thereat, behold two men, sud-*

denly stood by them in shining vestures; these two men which are spoken of here in Luke, were the very same angels as John speaketh of; namely, Moses and Elias.

7. So likewise you may read, Matt. xxviii. 2. *And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, and his countenance was like lightning, and his raiment white as snow.*

8. This angel was the very same as the other two places before doth make mention of, though Matthew doth express it but in the singular person, or one angel, which perhaps was no more to his visible sight; therefore he doth express it with greater and higher astonishment, than the other two Evangelists doth.

9. So that it may be clear to you that have any spiritual understanding, that these angels which the four Evangelists doth make mention of, they were no other but the very persons of Moses and Elijah, which were made spiritual bodies by the glory of the Creator, when as he was himself in the glory of the Father.

10. So that they might be capable to represent, and to sit in the glory of the Father, and to govern the holy angels, and to watch over the Person of God all the days of his journey in the state of mortality, even from the beginning of his birth, unto his death and resurrection, until he was ascended unto the Majesty on high.

11. These two angels, namely Moses and Elijah, were they that spake that great voice, saying unto the Lord Jesus, which was risen from the dead, and did stand upon his feet, *Come up hither*; and he ascended up to heaven in a cloud, as you may read, Acts i. 9. *And when he had spoken these things while they beheld, he was taken up:* for a cloud took him up out of their sight. So in the 10th verse, *And while they looked stedfastly toward heaven as he went, behold two men stood by them in white apparel.* So in the 11th verse, *Which also said, Ye men of Galilee, why stand you gazing unto heaven? this Jesus, which is taken up from you into heaven, shall so come as you have seen him go into heaven.*

12. So that it may be clear to you that see by the eye of faith, that these *two men which stood in white apparel*, were no other but Moses and Elijah, as aforesaid, which did represent the Person of God the Father; and that the voice which came from heaven at all other times unto Christ, (before he was ascended) and this voice now, which said, *Come up hither*, I declare that they were spoken, and came from one, or both of these two, namely Moses and Elijah.

13. Further, I declare, that this is the true meaning of the Revelation of John, when he saith, *They ascended up in a cloud, and their enemies beheld them*, or *saw them*; that is, Christ, which did fulfil the law, and was the end of the law for righteousness to them that believe, which were of the seed of faith.

14. But he was not the end of the law for righteousness unto the seed of reason, because reason is under the law still, and so not freed from the law of sin and death; yet could they see him *ascend up in a cloud*; that is, the seed of reason hath so much light in the outward letter of the law and the gospel, as for to acknowledge and confess that these two prophets must needs ascend up into heaven, namely, Moses and Jesus.

15. Because *Moses was the law-giver, and grace and truth came by Jesus Christ*; that is, the gospel of truth came by Jesus Christ. So that whosoever is enlightened but in the outward letter of the law and the gospel, will confess that Moses and Jesus is ascended into heaven; and so it may be said by the Revelation of John, that their enemies beheld them as well as their friends.

16. For it was the two prophets' friends that did see the Lord Jesus for to ascend, when he was taken up to heaven in a cloud; for those men of Galilee, which stood gazing after him, were true believers, which were his friends, that did see him go up to heaven in a cloud visibly, with their natural sight.

17. So likewise, a true believer doth by faith see him ascend up into heaven, as truly as they did, which did see him with their visible eyes.

18. But on the contrary, the seed of reason having neither the sight of the visible eye, nor faith in the heart, hath nothing but the bare letter of the law and the gospel; that is, he hath nothing but what the strength of reason can imagine from the letter of the scriptures, which being enlightened by the letter of the scriptures, *may see as in a glass*: and so reason may see, by the letter of the scriptures, that these two prophets are ascended up into heaven in a cloud.

19. Because there are *a cloud of witnesses*, in the letter of the scriptures, that Moses and Jesus, who were the heads of these two commissions, are those two prophets that are ascended up to heaven; and so it may be said that their enemies did see them ascend up to heaven in a cloud.

20. Thus, as short as I can, I have made known what is meant by *that great voice from heaven*. Secondly, who it was that spake that *great voice*. Thirdly, who it was that did *ascend up in a cloud*. Fourthly, what is meant by *their enemies that shall see them*.

CHAP. LXI.

VERSE 13. *And the same hour there shall be a great earthquake, and the tenth part of the city shall fall: and in the earthquake shall be slain in number seven thousand; and the remnant were sore affrighted, and gave glory to the God of heaven.*

1. THE thing that is needful for all you that are spiritually minded, is, to know what is meant by this *great earthquake*, which the Revelation of John doth say, *shall be in the same hour*.

2. The words of this verse hath a dependence upon the verse before, that as soon as ever that the two prophets were ascended *up in a cloud, and their enemies had seen them, in the same hour was this great earthquake*.

3. Therefore I have shewed in the verse before, what those prophets were which did ascend up to heaven in a cloud; and, in the next place, I shall open unto the spiritual discerning man, what the Revelation of John doth mean by *this great earthquake.*

4. Now you must understand, that as there is a twofold meaning in scripture, a literal, or natural meaning, or else a spiritual and heavenly meaning, and no more;

5. So likewise, there is a twofold earthquake; a spiritual earthquake, and a natural earthquake, and no more.

6. Therefore it is that the Revelation of John doth express the spiritual earthquake in literal words, because the reason of man is more capable to understand what a natural earthquake is, better than it doth that which is spiritual.

7. Because none but he *that is spiritual can understand the things of the Spirit,* as the scripture saith; and as the natural man cannot understand the things of the Spirit, concerning the eternal God, and things of eternity; neither can he discern what this spiritual earthquake is, but a natural earthquake only.

8. Again, though the scripture doth express the earthquake of the Spirit in the same sense as it doth the natural earthquake, yet the revelation of the Spirit doth attribute several other judgments to be earthquakes, as well as earthquakes themselves.

9. Therefore it is that the Revelation of John, doth speak of all those earthquakes and judgments which were called earthquakes, because they were as bad, or worse, than earthquakes themselves, as you may find it written in the two Testaments, or two commissions, namely, Moses, and the prophets; Jesus and the apostles.

10. For the Revelation of John, especially this Book called the Revelation, is very little else, but only a rehearsal of all those eminent and transcendent actions which was acted in the two commissions aforesaid, both in respect of those great and glorious deliverances which the nation of the Jews had, when as they were obedient unto the visible and external worship which was set up by Moses.

11. And of those great judgments which the nation of the Jews did suffer, when as they did fall away to the idolatrous worship of the Heathen. And these judgments which were brought upon them were called, by the Revelation of John, *great earthquakes*, though sometimes they were real natural earthquakes, but, for the generality, they were other great afflictions, which was as bad as earthquakes, as you may read, Isaiah xxix. 6 *Thou shalt be visited with the Lord of hosts, with thundering, and shaking, and a great noise.* So Amos i. 1. The prophet *Amos saw that great trouble that should come upon Israel in the days of Jeroboam, two years before the earthquake.* Zech. xiv. 5. *And ye shall flee like as ye fled from the earthquake in the days of Uzziah, king of Judah.* 1 Kings xix. the latter part of the 11th verse, the Lord speaking there unto Elijah, *out of the wind and earthquake*, and many other terrible things, as *the rending of the rocks and fire*, which was only to signify unto the prophet Elijah, those terrible overthrows that the house of Ahab and the people of Israel should have.

12. Which should be like unto the rending of the rocks asunder, and as a devouring fire, or like unto a great and terrible earthquake, as you may read in the chapter following, concerning the anointing of Jehu king, for to destroy the house of Ahab, which was a most terrible earthquake to the people of Israel at that day.

13. So likewise, the 29th of Isaiah, and the 6th, the Prophet there prophesying of that great calamity which was spoken against Jerusalem for their idolatrous worship, in dedicating the altar of the City of David unto a false god, which the Lord will bring into distress and heavy sorrow; and this heavy sorrow and great distress should be as pleasing unto the Lord, for it should become unto him like an altar, as you read in the second verse, and so until you come to the sixth verse, speaking before of great desolation and destruction, that should come upon Jerusalem for their idolatry against God, so that *their mighty and strong men should be but as chaff, that passeth away*; and this should be unto that people as *a thunder, and a shaking, and great noise, which should*

become as a great earthquake; because there should be great trembling and fear, both upon small and great.

14. So likewise, in Amos i. 1. where the Prophet saying, that *the word of the Lord came unto him two years before the earthquake:* and that earthquake is more explained by Zechariah xiv. 5. the Prophet speaking to the nation of the Jews, that they should be overcome and destroyed, and that they should flee *like as you fled from the earthquake, in the days of Uzziah, king of Judah.*

CHAP. LXII.

1. NOW what was that great earthquake in the days of Uzziah, king of Judah, but a great destruction which their enemies had over the people of the Jews, which did cause a great fear and trembling of heart, which may be called, by the revelation of the Spirit, *a great earthquake.*

2. Because the mind of man is altogether earthly, and doth mind nothing but earthly things; therefore it is that the Prophet doth say, *O earth, earth, hear the word of the Lord!* Now you must not understand that the Prophet did mean that earth which we tread upon; but his meaning was, the heart of man, which mindeth earthly things, which *have eyes, and see not; and ears, and hear not; and hearts, and understand not*; but the earth which we tread upon hath no eyes to see, nor ears to hear, neither is it capable to understand either spiritual or earthly things.

3. Therefore of necessity, when the scripture doth speak of a great earthquake, it is meant of the heart of man, which mindeth nothing but earthly things; and when there is a more than ordinary affliction or distraction, either to a particular person, or, in general, to a nation or people, it doth cause an extreme fear and trembling of heart unto all those which do escape with their life.

4. And many are so overpowered with fear and trembling, that it becomes death itself, and so are slain in the earthquake; so many fleeing through fear from the battle, or

from the pestilence, which doth cause a great earthquake in the minds of men and women; whereby many a thousand have been slain in this earthquake, as our own experience can witness in these our days, both in the time when the pestilence was in this land, and in the days when those battles were fought.

5. Thus, in some measure, I have given you in short what is meant by the word earthquake, as it was meant in the commission of Moses and the prophets.

CHAP. LXIII.

1. IN the next place I shall shew what is meant by the word *earthquake* in the gospel; therefore you shall find it written, Matt. xxvii. 51. *And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the stones were cloven.* So in the 54th verse, *When the centurion and they that were with him watching Jesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Son of God.* So likewise, Matt. xxviii. 2. *And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.* So Acts xvi. 26. *And suddenly there arose a great earthquake, so that the foundation of the prison was shaken, and by and by all the doors opened, and every man's bonds were loosed.*

2. These four places of scripture do bear all one and the same interpretation, because there was a real natural earthquake; but this you must understand, that these several earthquakes they were not every where, but in some particular places.

3. So likewise it was not all the people in general which did see these earthquakes, but some few people in particular, as in that place, Matt. xxvii. 51. speaking there of the earthquake which was at the death of Christ, is the very same as is spoken of in the 54th verse, where it is said, *That the centurion, and they that were with him watching Jesus, saw*

the earthquake and the things that were done; which earthquake and other wonderful things which the centurion and those that were with him saw, was that which caused a great fear in them, which made them to say, *Of a truth this was the Son of God.*

4. Observe, that this centurion which saw this earthquake, and other things at the death of our Lord, was the captain of that band of soldiers which was to see the Lord Jesus executed, or crucified, and that you may find, Mark xv. 44. whereas Pilate, marvelling that Jesus was dead, *called unto him the centurion, and asked of him whether he had been any while dead?* and the centurion did certify Pilate the truth of the thing.

5. So likewise, those soldiers that were under the centurion's command, were they that watched to see Jesus put to death; and these were they which did see this earthquake, and the natural vail of the temple rent from the bottom to the top, and those natural stones did cleave asunder, and the graves did open themselves, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many.

6. These wonderful works which was wrought by the power of Christ's death and resurrection, even unto the visible eye of reason, which was only to signify that great power and operation, that his death and resurrection should have upon the invisible spirit, both of faith and reason.

7. This outward and visible sight of the earthquake, did cause the centurion and the rest that watched with him, to be in great fear, which made them to say, *Truly this was the Son of God.*

8. And this great fear in them made their hearts to tremble and quake, because they had been a watch and a guard to put the Lord of Life to death; and this did cause a great earthquake in their souls and bodies, as well as that earthquake which they saw without them.

9. For all the people that went to see Jesus go to the place of execution, did not see this earthquake, but the centurion and those that were under his command, and appointed

to watch about that business, I declare were those which did see the earthquake; and the centurion was he which did relate the truth of it unto Pilate and the rest of the rulers of the Jews; and the soldiers which were under his command, were witnesses unto the truth of it, whereby many of the Jews were convinced in their own consciences, that they had put the Lord of Life to death; and the guilt of this blood did cause a fear of eternal damnation, as Christ said unto the Jews before his death, *You serpents, you devils, how can you escape the damnation of hell?*

10. This fear of eternal damnation was in the spirits and bodies of those Jews, which had a hand in the death of Christ, as a great earthquake.

11. For the fear of eternal death is a greater earthquake to the spirit of man, than a natural death is, though there is very sad fears and quakings of heart upon natural calamities, and natural death; but very small in comparison of the fear of eternal death. Thus I have opened somewhat of that natural earthquake, and somewhat of the spiritual earthquake.

CHAP. LXIV.

1. AGAIN it is said, Matt. xxviii. 2. *And behold, there was a great earthquake, for the angel of the Lord descended from heaven, and rolled back the stone, and sat upon it.* Now this earthquake spoken of here in this place, I declare it was seen of none but of those which was appointed to watch the sepulchre of Christ, lest his disciples should steal him away, as you may read in the 4th verse, *And for fear of him the keepers were astonished, and became as dead men.*

2. Now whether the angel of the Lord descending upon the sepulchre, and rolling away the stone, did make the earth in that place to quake, or no, I will not dispute; but this I am sure, that *his countenance being like lightning, and his raiment white as snow*, did cause the keepers' hearts to be possessed with such extreme fear, that the earth whereon they

that did seem to quake and tremble unto them, when as indeed it was their own earthly hearts that did quake and tremble, and was that great earthquake; for their understandings and consciences were so astonished at the sight of the brightness of the angel, that with fear and trembling they became as dead men for a season, until such time as the earthquake was over, and that they had recruited their senses again, and then some of the watch came into the city, *and shewed unto the high-priest all things that were done*, as you may see in the 11th verse.

8. Which news of the watch did put the high-priest and the elders into a great fear of heart, that it became as a great earthquake unto them also; therefore it was that they took counsel together with the elders, and gave large money unto the soldiers which did watch the sepulchre, that they should tell a lie, even against that which they had seen with their natural eyes, and say, *That his disciples had stolen him away by night while they themselves slept; so the soldiers took the money, and did as they were taught*; and this was that great earthquake which the angel of the Lord did cause to be, when he descended from heaven upon the sepulchre, and rolled away the stone, and this earthquake had reference only unto the hearts of those soldiers which were to watch the sepulchre of Christ; and those high-priests and elders of the Jews being so amazed and affrighted at it, so that it became a greater trembling of soul, than that was which Felix had, when as Paul disputed with him about the resurrection of the dead; and in this regard it may be called a great earthquake.

4. So Acts xvi. 26. Paul and Silas being in prison for those great miracles they did, as you may read in that chapter, they prayed, *And there was suddenly a great earthquake*, so that the foundation of the prison was shaken, and the hinges, doors, and locks did fly open; which was only to signify that great earthquake, which should come upon the spirits of men and women, by the preaching of the gospel of Jesus Christ by Paul and Silas, and the rest of the apostles, and ministers made by them.

5. Therefore you may see what a great earthquake there was upon the spirit of the jailor, how he came trembling, and fell down before Paul and Silas, desiring with great fear, *What he should do to be saved?* for none knoweth what a great earthquake it was to his heart but himself, and so it was with many more in the time of their commission, as you may read in the Acts.

6. So that earthquake which made the foundation of the prison to shake, and the doors to fly open, was only to signify that great power which the commission of the Holy Ghost should have, and had over, and upon the spirits of men and women, which should be as a spiritual earthquake, to make the foundation, which man's heart is grounded upon to shake.

7. That is, the law of Moses, which the Jews did build upon as a sure foundation for eternal life; but this commission of the Holy Ghost should be like a mighty rushing wind, that should shake the foundation of their faith, which was built upon the law of Moses, shewing that there could be no life eternal, not by the righteousness of the law; and this should be as a great earthquake unto the Jewish nation, which were the seed of reason.

8. Which was only to signify what great calamity should be both upon the seed of faith, and the seed of reason, in the time of the commission of the apostles, as well as there was in the commission of Moses and the prophets, which should be as a great earthquake, as well unto the invisible spirit and heart of man, with reference unto eternal life and death, as it was unto external and natural judgments.

9. Which natural judgments cannot pass upon a nation, or a particular person, but it will cause a great earthquake, whether it be in general to a whole nation, or in particular to some one person or more; therefore it is that the Revelation of John doth speak, saying, *That in the same hour there shall be a great earthquake:* meaning the whole time of the commission of Jesus and the apostles, which was a matter of three hundred years from the birth of Christ, to the latter end of that commission of the gospel, which is but as one hour in the revelation of faith's account.

10. Because the revelation of faith hath always an eye unto eternity; therefore, when the Revelation of John doth say, *In the same hour there shall be a great earthquake*, it is with reference to those great calamities and terrible judgments, that should come upon the nation of the Jews, which were the seed of reason, and those believing Jews and Gentiles which did, and should be, true believers in that commission of Jesus and the apostles; therefore, you shall find it written, Rev. vi. 12. *And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon was like blood.*

CHAP. LXV.

1. THIS sun which was as black as sackcloth of hair, I declare was the Person of Jesus, which was the Son of Righteousness, which was the head of the commission of the gospel, which is said to be as black as sackcloth of hair.

2. Which was with reference to those great sufferings which he himself, and those which were commissionated apostles should suffer, and those which did believe in their commission; which sufferings of theirs was even to death itself, and this suffering of death, it began first of all upon the Son himself, and then upon those commissionated apostles, and so upon the seed of faith, both upon Jews and Gentiles.

3. And this was in the ten persecutions, and this did cause that great earthquake to be both upon the seed of reason, and upon the seed of faith, which made the seed of faith to look upon Jesus, their head, to be as black as sackcloth of hair; for when they understood that Christ their head, and the messengers which he sent to preach the everlasting gospel were put to death, the believers could see nothing according to outward appearance but blackness, like sackcloth of hair.

4. For there was nothing but persecution and putting to death, for the believing in the Son of God, which is called, by the Revelation of John, *The sun which was as black as sackcloth of hair*, because the commission of the gospel came

forth from the Son of God; therefore he is compared to the natural sun, because the natural sun hath a more pure, bright, transcendent light, than any other lights whatsoever.

5. So likewise is that spiritual light, which was preached by the commissioners of the gospel, of a more transcendent glory than that spiritual light which was preached in the commission of Moses; which commission did signify the moon, which was like blood, that is, the commission of Moses and the prophets should be now under the feet of the Son of Righteousness, as you may read in the 12th of the Revelations, which moon did signify the law of Moses, and the sun did signify the commission of the gospel of Jesus.

6. As for the moon being like blood, the meaning is this, that the Jews, which were grounded upon the law of Moses, concerning that visible worship which was set up by Moses, should now be so tormented and vexed, that righteousness could not be had by the law, that they would persecute and put to death all that shall bring in any other righteousness, but what was held forth by Moses.

7. So that these Jews became bloody-minded men; so that all their worship which was in the law of Moses, did signify the moon, which was good in its time and place, is now become like unto blood; because there is nothing else now, but persecution and murder from the professors of the law of Moses, which did signify the moon. More might be spoken of this; but, I suppose, it is enough for any man that is acquainted with the spiritual meaning of the scriptures.

CHAP. LXVI.

1. THEREFORE, I shall return again to the matter in hand, whereby you that can spiritually discern, may know that this great earthquake spoken by the Revelation of John, was meant in that commission of Jesus and his apostles.

2. Therefore it it is said, Matt. xxiv. 7. where Christ doth prophesy, *That nation shall rise against nation, and realm against realm; and there shall be famine, and pestilence, and great earthquakes in divers places.*

3. This place of scripture did signify that great destruction of Jerusalem, which should come upon the nation of the Jews; and of that persecution which the apostles, and the believers of their commission, should suffer after the death of our Lord; which destruction of Jerusalem, and the sufferings which the saints should have, should be *as a great earthquake.*

4. Again, it is said, Mark xiii. 8. *For nation shall rise against nation, and kingdom against kingdom: and there shall be great earthquakes in divers quarters, and there shall be famine and troubles: these are the beginning of sorrows.* So Luke xxi. 11. *Great earthquakes shall be in divers places, and hunger, and pestilence, and fearful things: and great signs shall there be from heaven.* These two places of scripture, and the other aforementioned, do bear all one interpretation, which was a prophecy of Christ concerning that great destruction which should come upon the nation of the Jews, and upon some of the Gentiles; and the persecution that the apostles, and the believers, both of Jews and Gentiles, should meet withal, which was with reference unto those ten persecutions, which should ensue after the death of Christ, and after the destruction of Jerusalem, which should be as a great earthquake both to the seed of reason, and to the seed of faith.

5. So that you that can understand the spiritual meaning of the scriptures, may clearly see that there is a twofold earthquake spoken of in scripture, yet they are both joined together by the revelation of the Spirit; so that there is no distinction to be given between that natural earthquake, and that spiritual earthquake, but by those which have a spiritual discerning.

6. Therefore, it is that the Revelation of the Spirit in John, hath joined all those temporal calamities and judgments, and those spiritual fears and tremblings of heart,

which was acted in the time of those two commissions aforesaid, into one great earthquake.

7. For, as I said before, this Book of the Revelation is very little else but a rehearsal of all those eminent and transcendent actions, which was acted in those two commissions, only he speaks it in such a high, mystical, spiritual language, as if those great things were acted in heaven, above and beyond the stars, when as they were for the generality acted upon this earth.

8. Because the reason of man should never find out the true meaning of the scriptures, but that the revelation of them should come only from God, or else to arise from the seed of faith, which is God's own nature. Thus I have given you that are spiritual, the interpretation of this great earthquake.

CHAP. LXVII.

1. I KNOW there will be something expected to be said concerning the words following: *And the tenth part of the city shall fall, and in the earthquake shall be slain in number seven thousand, and the remnant were sore affrighted, and gave glory to the God of heaven.* First, I shall give you to understand what this city is. 2. What is meant by the tenth part of the city that shall fall. 3. What is meant by those seven thousand that shall be slain. 4. What that remnant is that was sore affrighted, and gave glory to the God of heaven.

2. This city spoken of here, I declare it was chiefly meant of the nation of the Jews, as I shewed in the first chapter, for they were counted the only people of God, or city of God, because there was never a prophet sent to any other nation or people in the time of that commission of the law, but unto that nation of the Jews only.

3. Neither was there any visible worship given to any other people but to the Jews' nation only; neither was there salvation to be had in any other nation during that commission of Moses, but in that nation only; therefore it is said, *that*

salvation is of the Jews, and in this regard they were called *the Holy City*.

4. But when the commission of Jesus and the apostles came in, then the Gentiles which did believe, did come to be of this city, and to be called the Holy City, answerable to that saying of Christ, *I have other sheep which are not of this fold, which must be brought into this fold.* The words of Christ were spoken with reference to those Gentiles that should be brought into that fold, by the preaching of the apostles unto the Gentiles, for Christ himself did not preach unto the Gentiles, except there came one or two by chance which heard him, but he came unto the Jews' nation only, therefore it is said, *that he came unto his own, and his own received him not.*

5. So that it may be clear to you that can discern, that the nation of the Jews was that external City of God, because they had that external worship which no other people had, which should have led them to the knowledge of the true spiritual God-Man Christ Jesus, which some of that nation did understand at that time in that commission of Moses.

6. But when the commission of Jesus came in, that was given unto the apostles, then the Gentiles came to be believers of their doctrine concerning Christ, and so came to be ingrafted by faith into the true Olive-tree, and became temples of the Holy Ghost, and the City of God, and so the believing Jews and Gentiles became one city or temple, unto God.

7. For that holy seed of faith which is the divine nature of God, which is sometimes in scripture called *the Spirit of God*, and so it may be said that the Spirit of God, or Spirit of Christ is in you, so that in a spiritual sense, all the believing Jews and Gentiles may be called *the City of God.*

8. But as for that city which John's Revelation doth say shall fall, was principally meant of that nation of the Jews, with reference to those plagues which are spoken of by Christ in Matthew, Mark, and Luke, afore-named, *whereas nation shall rise against nation, and kingdom against kingdom, and famine, and pestilences, and earthquakes*, which was spoken

of by Christ, with reference to the destruction of Jerusalem, and then did the tenth part of the city fall.

9. That is, divide the nation of the Jews into ten parts, and the tenth part of it did fall; that is, it was wasted and destroyed by the famine, pestilence, and the sword, besides that great overthrow that the Romans had over the Jews, when as they took the city of Jerusalem, and pulled down, and burnt that glorious temple that Solomon had built, which was a great earthquake unto those people of the Jews, which did cause the tenth part of the city for to fall; which city was the people of the Jews, which had such a great and high esteem of that glorious temple, which was called *the house of God.*

10. Which was as a most terrible great earthquake wherein John doth say there was slain in number seven thousand, Now it is not to be understood, that the revelation of the Spirit did mean exactly seven thousand, and as the spirit of reason doth account; for the Spirit of faith calleth seventy and seven thousand but seven thousand, because the reason of man should be wholly kept dark in the knowledge of the mercies or judgments of God.

11. For I do rather believe that there was seven hundred thousand slain in that great earthquake, than seven thousand, though the Revelation of John doth express it to be but seven thousand.

12. And these which were slain in this great earthquake, were those carnal Jews which were professors of that worship which was set up by Moses, therefore called *the City of God.*

13 But that remnant which was sore affrighted, and gave glory to the God of heaven, were those true believing Jews and Gentiles which were sore affrighted, to see that great destruction, or earthquake, upon their brethren in the flesh, which might cause a great fear in them, being but a remnant in comparison, according to that saying, *Though Israel be as the sand of the sea, yet a remnant shall be saved.*

14. And the consideration of this, that this remnant of believing Jews and Gentiles had escaped the being slain in the great earthquake or great destruction, made them give praise and glory in their spirits unto the God of heaven.

15. Thus, as brief as I can, I have given you the true interpretation of the 13th verse. 1. Concerning that great earthquake. 2. What that city was. 3. What that tenth part of the city was. 4. What is meant by those seven thousand which were slain. 5. What that remnant was that was sore affrighted, and gave glory unto the God of heaven.

CHAP. LXVIII.

VERSE 14. *The second woe is past, and behold, the third woe will come anon.*

1. THESE two woes, which the Revelation of John doth say are past, were those two commissions, namely, the commission of Moses and the prophets, and the commission of Jesus and the apostles, which caused much woe to the inhabitants of the earth, in the time of their commissions.

2. Therefore, when the scriptures doth declare any woes unto the nations or people, it is unto those that are under a commission, or else unto those that should be the opposers of a commission.

3. Therefore the Revelation of John gave him to understand most of those eminent actions which was acted in the commission of Moses and the prophets, with those woes and judgments which was executed upon the nation of the Jews, for their great rebellion and idolatry against that worship of the law, which was set up by Moses.

4. Likewise the Spirit of Revelation in John did mean also those wonderful judgments and woes which was executed upon the enemies of the people of the Jews, as you may read in many places in the books of Moses and the prophets, and all those judgments which was executed under the commission of Moses and the prophets, is counted, by the Spirit of Revelation in John, but one woe.

5. So likewise, in the second woe, the meaning of the Spirit was this, that all those plagues and judgments which

was executed in the commission of Jesus and the apostles, make up but one woe.

6. Therefore you may read what a many woes the Lord Jesus did pronounce against the Scribes and Pharisees, and Lawyers; also he pronounced *Woe unto thee Chorazin, woe unto thee Bethsaida; for if those mighty works which were done in thee, had been done in Sodom, they would have repented long ago.* And all those woes which Christ did pronounce both against the persons and places, it did come to pass in the commission of the apostles.

7. Also there was a woe which the saints did undergo in the time of the apostles' commission, which commission did last about 300 years from the birth of Christ, to the latter end of the ten persecutions, so that there was many sad sufferings amongst the saints.

8. Likewise, the devils were not free from sufferings in this commission, no more than they were in the commission of Moses; and all these sufferings, both of saint and devil, which was in the time of a commission, I say, they make up but one woe.

9. For the Revelation of John did always speak with reference to what was acted in those two commissions, whether it was fire that proceeded out of their mouths, or the turning of waters into blood, or any other natural or spiritual action that was eminent in those two commissions, they are rehearsed by the Revelation of the Spirit in John in a hidden mysterious language, because the seed of reason might never understand the spiritual meaning of those two commissions.

10. So that these two woes which are past, was spoken with reference to those great calamities which did fall out in the time of those two commissions, with reference to that opposition that should be against that doctrine and visible worship which was held forth, or set up by those two commissions, as you may read in abundance of places in the commission of Moses and the prophets, and Jesus and the apostles.

11. So that when the commissions were past or ended, then was those two woes past or ended, as with relation to commissions from God; therefore it was that the Revelation

of the Spirit in John, was that reed that was given him, like unto a rod, to measure the temple of God, and the Holy City, and the altar, and them that worship therein; that is, the Spirit of Revelation in John was made capable to comprehend all those chief eminent transcendent actions, which was acted, and should be acted, in these two commissions, with those two woes that did belong to them.

12. So that when the two commissions was fulfilled, and past, then was the two woes which did belong to those commissions past also; therefore it is said, *the second woe is past, and behold the third woe will come anon.*

CHAP. LXIX.

1. NOW this third woe, which is to come anon, did belong unto the third commission, which is the commission of the Spirit, which is the last commission, and the last woe.

2. Therefore, as soon as ever the third commission doth come upon the stage of this world, verse 15, *And the seventh angel sounded, and there was great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*

3. All this latter part of the chapter, from the 15th verse to the latter end, is nothing else but a rehearsal of that spiritual and heavenly glory that should be given unto the Lord Jesus, the only God; so that the kingdoms of this world are become his.

4. That is, the kingdoms of eternal glory are become his, and he shall reign for ever and ever. It may be said also, the kingdoms of this world are become his, because he hath put an end to all time, and all kingdoms, so that there shall be now no more kings, neither in heaven, nor upon earth, but himself; therefore all the kingdoms of the earth are become his.

5. That is, there shall be no more heaven upon this earth for kings, nor for their subjects, neither shall there be any

putting of men to death by kings and magistrates, by a law, but all the kingdoms of this world, which are in so many king's hands, now shall become his, as well as that kingdom of glory is his.

6. Because he shall put an end to all the glory of this world, which was so highly esteemed of by the kings, and the inhabitants of the earth, and he shall reign for ever and ever.

7. That is, he shall reign over those persecuting spirits of reason the devil, which was in those kings and rulers that had the kingdoms of this world in their hands, by taking away their heaven from them, and by keeping them in utter darkness here in this world, where they had their heavenly pleasures.

8. And this power hath he purchased by his death, *to destroy him that had the power of death, which is the devil*; which is no other but the reason of man; and in this manner shall he reign over the seed of reason, which is the devil, which had the kingdoms of this world in possession; but now they are become the kingdoms of our Lord Christ; and he shall reign for ever and ever over the seed of reason, which is the devil, by keeping them under that eternal death, which is that second death, in utter darkness, *where is weeping and gnashing of teeth for evermore.* Thus are the kingdoms of this world become our Lord Christ's, and in this manner shall he reign over the seed of reason, the devil, for ever and ever. *Amen.*

9. And as he hath gained the kingdoms of this world by his death, whereby to reign over the seed of reason, by keeping them under eternal darkness, so likewise by the power of his life, quickening again out of death into life, he hath purchased crowns of eternal glory, in that kingdom of eternal glory wherein himself doth reign, for all the seed of faith.

CHAP. LXX.

VERSE 16. *Then the twenty-four elders that sat before God on their seats, fell upon their faces, and worshipped God.*

1. THESE four-and-twenty elders, which sat before God on their seats, was those twelve tribes, and those twelve apostles, only the Revelation of John doth call them here the four-and-twenty elders; because the Spirit doth give many titles to one thing, as we do in things of nature.

2. So that I declare that these twelve tribes, and these twelve apostles, were those four-and-twenty elders that sat before God upon seats, or upon so many thrones, as Christ said to his twelve apostles, *that they should sit upon twelve thrones;* so likewise, the twelve tribes should sit upon twelve thrones in the kingdom of glory.

3. Only the twelve apostles, their thrones should be of a more bright burning glory than the other; because their commission was the commission of the blood, and the twelve tribes were the commission of the water, and they were witnesses unto the tabernacle, which was but a pattern or a type; but the apostles were witnssses unto the tabernacle itself, and did suffer more for their testimony to that tabernacle than the other did.

4. For their testimony did cost them the death of their souls; so likewise, as Paul saith, *As one star differeth in glory from another, so will it be in the kingdom of glory:* and so it will be between the thrones of the twelve tribes of Israel, and the twelve apostles, though the Revelation of John doth speak as if they were already settled in those thrones of eternal glory.

5 Because faith knows no time, but looks upon all time to be swallowed up into eternity; therefore speaks of things to come as if they were already done.

CHAP. LXXI.

VERSE 17. *Saying, We give thee thanks, O Lord God Almighty, which art, and which was, and which art to come; for thou hast reserved thy great power, and hast obtained thy kingdom.*

1. OBSERVE that it was the four-and-twenty elders that gave thanks unto the Lord God Almighty; because he had taken by his great power the kingdoms into his hands, that he might reign for ever and ever; that is, the Spirit of Revelation in John doth speak as if the things were already performed.

2. Because the eye of faith doth look upon things to come or afar off, as near at hand, and in present being; therefore John saw those twelve tribes, and those twelve apostles, to whom those two commissions was given, fall down and worship, and give thanks unto the Lord God Almighty; because he had put an end unto the kingdoms of this world, and would now reign over the seed of reason himself, with a rod of iron, or with a second death in utter darkness for ever and ever.

3. Even as the seed of reason did reign over the seed of faith for this many hundred years, by putting the heads of these two commissions, and many of the believers of them, to death.

4. Thus did reason, the devil, reign; because he had the power of death in his hands, and so he will have as long as this world doth last.

5. Therefore, when John doth speak of the Lord God Almighty's reigning for ever and ever, it is spoken with reference to the end of the world; therefore it is said in the 18th verse, *That the Gentiles were angry, because his wrath is come, and the time that the dead should be judged; and that he should give reward unto his servants the prophets, and to his saints, and to them that fear his name, both small and great; but will destroy them that destroy the earth.*

6. The meaning is this, that the Almighty God will now put an end to all time, and give reward unto his servants the prophets, and to his saints *both small and great.*

7. Or, as I may say, all the seed of faith, their reward is crowns of eternal glory, or a life of immortality and glory in the presence of their Almighty God and blessed Redeemer.

8. Where they shall visibly see their God face to face, and have a sensible distinction in themselves, and of their God and King, from all the rest of the holy angels, and from those four-and-twenty elders, and from Moses and Elijah, and all the rest of the prophets.

9. Also they shall know the distinction between every prophet, one from the other, by those crowns of immortal glory which they shall have, according to that gift or work, which they were commissionated for, when they were here in mortality.

10. Also there shall be an eternal increase of new wisdom, new joy and glory, for ever and ever, without end; and this will be the reward that the Almighty God will give unto his servants the prophets, and all the seed of faith, at the last day, when he shall raise the dead.

11. But on the contrary, he shall judge the seed of reason in his wrath, and destroy them that did destroy the earth.

12. The seed of reason did destroy the earth by persecution, and putting to death the prophets and apostles, and saints, and righteous men, for religion or conscience sake; therefore the seed of reason, which is the devil, must now rule no longer, and his kingdoms must be taken out of his hands, and given to the right owner, which first created them.

13. Therefore he will put them to what use he pleaseth, even where the seed of reason had his honour and pleasure, and would not suffer the seed of faith to live in his kingdom; therefore, now that which was the devil's kingdom of heaven, must now be his kingdom of hell; and that which was a kingdom of light and joy before, is now become a kingdom of darkness, and endless pain and shame.

14. Thus will the Lord God Almighty reign over the kingdoms of this world, when as the time appointed is ex-

pired, that he may give reward unto the seed of faith, and reign over them in the kingdom of eternal glory.

15. And reign over the seed of reason, by keeping it under that kingdom of eternal darkness, which is the second death: and thus will the kingdoms of this world become our Lord Christ's, and he shall reign for ever and ever.

CHAP. LXXII.

1. SO in the last verse of this 11th chapter it is said, *Then the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant.* This temple of God which was opened in heaven, was the very same temple as is spoken of in the first verse of this chapter, that was the bodies of the seed of faith, both in the Jews and in the Gentiles, they make up but one temple of God.

2. Only John doth speak of the temple in the first verse, as it was in the state of mortality, and so to suffer many things by the rulers of the earth; therefore it was that John had that reed like unto a rod, given him to measure the temple of God.

3. But this temple of God, spoken of in the last verse, was meant the temple of God in glory; therefore it is said, *That the temple of God was opened in heaven*, meaning all the seed of faith, both Jew and Gentile, to whom his covenant of grace was made; therefore it is said, *There was seen in his temple the ark of his covenant.*

4. So that as there was a visible ark of his covenant, in the time of the law, so that all those that had the keeping of it did prosper in natural things, as you may read in the Books of the law; so all those that were faithful to that worship which that ark was a covenant of, were blessed with the assurance of everlasting life; and this ark was but a type of that covenant of grace, which God did make with the house of Israel, when as he said, *At that day I will make a new covenant, by writing his law in their inward parts.*

5. That is, by giving them a new covenant, and so a new law; that is, the gospel of Jesus was that new covenant, and that new law was the law of faith; and this law of faith should cause them to walk in his statutes; that is, to believe in the Son of God; and this new covenant was that ark of God, which was in the temple of God, which was opened in heaven.

6. That is, there was found faithfulness, both in the Jew and the Gentile, unto the covenant of grace, which was the ark of God, which was preached by his apostles; therefore the Revelation of John did measure the temple of God, as with reference to their sufferings for their faith in Jesus; so likewise, his Revelation did see that great glory that the temple of God, which was the seed of faith, both in the Jew and Gentile, should have in the kingdom of eternal glory, when time shall be no more.

7. And as there was lightnings, and voices, and thunderings, and earthquakes, and much hail at the giving forth of the law of Moses, and in his commission of the law; so likewise will there be at the end of the world, which the Spirit of Revelation in John did see would surely come to pass; therefore he doth speak as assuredly, as if the thing were already performed; because faith and God knoweth no time, but liveth in eternity, and hath united time and eternity together.

8. So much for the last verse of this chapter. I have given as short an interpretation of the latter part of this chapter as I can, because there is not things of such high concernment in it, as there is in the former part of the chapter; besides, if I should be large in the interpretation of every verse, it would be too big a volume.

9. But, I suppose, that there is no spiritual wise man that doth truly understand the foregoing discourse, but he may perceive upon what foundation I go upon, and what it is that I drive at, and to what purpose all those interpretations of scripture doth tend.

10. For a short interpretation doth many times enlighten the understanding, and giveth better satisfaction to the mind of man, than a large one doth.

11. It hath been the custom of learned wise men in reason, to make a great volume of one verse in a chapter, and when a man hath read over the whole volume, he is as far unsatisfied in his mind, as he was when he began; because the substance of those words might have been unfolded in a few words, and so a man might have retained the true interpretation in his mind; but I shall let them pass.

CHAP. LXXIII.

1. NOW I have given some interpretation upon every verse, wherein I have shewed who those two prophets and witnesses were, that the Spirit of Revelation in John did mean, and what their power was; now, in the next place, I shall come to shew who those two prophets and witnesses are now in this latter age, and what their power is.

2. Therefore you shall find it written in the first Epistle of John, the 5th chapter, beginning at the 6th verse, John speaking there concerning Jesus Christ, saying, *That he came by water and blood: not by water only, but by water and blood; and the Spirit did bear witness, because the Spirit is truth.* The meaning of John in these words is this, That as there was water, blood, and spirit came out of the sides of Christ at his death, which water, blood, and spirit was only to signify those three commissions on earth; therefore it is said, that he came by *water and blood*, which water did signify the law of Moses; therefore it is said in scripture, *that he was made under the law*, and so he may be said to come by water, because he came to fulfil the law, and not to destroy the law, and in this sense he may be said to come by water.

3. And as for his coming by blood, the blood did signify the gospel of peace which was given by him, which he himself, and the ambassadors of it, and many of the believers had their bloods shed for believing, or witnessing to him, for which his own blood was spilt, for saying, *that he was the Son of God.*

4. So that he came indeed by water and blood, because he came to perform, or to fulfil the law of Moses, which did signify the water, and to have his own blood shed, and the blood of many others shed for bearing witness unto him, so that the commission of the law being fulfilled and ended, he being the end of the law, therefore there came water out of his sides; so likewise there cometh blood out of his sides, which was to signify that the commission of the gospel should now pass through blood, as he himself did; and in this sense he may be said to come by *water and blood.*

5. Likewise it is said, *And the Spirit beareth witness because the Spirit is truth*; now this Spirit that came out of his side, did signify the third and last commission of the Spirit.

6. That is, though the Spirit was in and did assist the former commissions, yet they were not the commissions of the Spirit; but the Spirit will have a commission of itself, else there cannot be three records on earth, as there is in heaven, as you may read in the 7th verse, of three that bear record in heaven, the Father, the Word, and the Holy Ghost, or Holy Spirit.

7. These three that bear record in heaven, is with relation to those three records on earth; that is, God did bear witness unto the commission of Moses, which did signify the Water, under the title of God the Father. 2. God did bear witness unto the commission of the gospel, which was the commission of the blood; therefore it was that the word, which was the second record in heaven, it became, or was made flesh, so that there might be a witness, or record of it on earth, as there was in heaven. And the third record in heaven was the Holy Spirit, which was to signify the commission of the Spirit that should be acted upon the stage of this earth, as the other two hath been, as you may see in the 8th verse, *And there are three that bear record in earth, the Spirit, Water, and Blood, and these three agree in one.*

8. Now these that bear witness in earth, are these three commissions; but take notice of this, that sometimes that which is last is set first, and the first last; so it is in this place, for you shall find in the verse before of those three re-

cords in heaven, that the record of the Spirit is last in order; but here in these records in earth, the record of the Spirit is set first, before the witness of the water and the blood, yet acted last in this earth, because it is acted in order in this earth; and as the Divine Spirit was the first agent, and assisting of the other two witnesses in earth, so likewise it will be the last; so that the first is become last, and the last was the first.

9. That is, the eternal Spirit that did first assist the other two commissions, enabling them to bear record unto the Father, and the Word in heaven, so likewise there must be a witness of the Spirit here in earth, answerable to that record in heaven.

10. As the commission of Moses which was the water, bears record to God the Father, and as the commission of the gospel did bear witness to the Word; that is, that the Word was God, and that Word became flesh, and dwelt amongst us; and this was suitable to that record in heaven, that the Word was God.

11. So likewise there must be a third witness in earth suitable to that record in heaven, which record in heaven was the Holy Ghost; therefore there must be a commission of the Spirit here in earth, to bear witness unto the other two commissions, which was the water and blood, therefore I shall not speak of that record in heaven, because my fellow-witness hath opened it already in that book of ours, called, *A Divine Looking-glass.*

12. Therefore I shall treat only upon those three records on earth, and as for two of them, I have shewed at large in this writing, so that every ordinary understanding may plainly see that the commission of Moses, which was of the law, was that witness of water in earth, and the commission of the gospel of Jesus, which was the blood, was the witness of the Word, and this was the second witness in earth.

CHAP. LXXIV.

1. NOW the third and last witness in earth, is the witness of the Spirit, which witness of the Spirit is now extant in the earth, the names of them are *John Reeve* and *Ludowick Muggleton*.

2. Us two hath God chosen by voice of words, and to bear witness unto the true God, who hath given us more spiritual understanding of his mind in the scriptures, than all the men in the world at this day.

3. Neither doth any man truly know the spiritual meaning of the scriptures, but us two only, and those that receive our testimony, because this being the commission of the Spirit, it hath no visible forms of worship belonging to it, to blind the eyes of men.

4. Also God hath closen us two his last messengers unto this bloody unbelieving world, and hath put the two edged sword of his Spirit into our mouths, to pronounce blessing and cursing to eternity, which none ever had by commission from God this 1800 years, but us two only.

5. Because we two are the chosen witnesses of the Spirit in earth, and the third and last witness or commission that ever will be in the earth, while time is no more; and this witness being the last witness, and of the eternal Spirit, therefore the spiritual understanding doth belong to it, and a spiritual power which had relation to men's eternal weal or woe.

6. Therefore when God said, he had chosen us to be his last messengers, and that he had given us more understanding of his mind in the scriptures than all the men in the world; the meaning is this, that he had chosen us to be his third and last witnesses or record in earth, and for that purpose he had given us more spiritual understanding than all the men in the world.

7. That is, he had given us more knowledge in the heavenly mysteries concerning the true God and the right devil, with the true interpretation of the scriptures, above all the men in the world, whereby we should encounter against all

principalities and powers, which did seem to sit in heavenly places.

8. Therefore it was that God did put the two-edged sword of his Spirit into our mouths, that we might be endued with power from on high, to bring down all those new lights which were become principalities and powers in heavenly places, by holding forth of themselves, and their light to be above all, and so they sat in the heavens of men's hearts, which is the temple of God, as if that they were God.

9. And, thus one John Robins sat, he being the last false Christ that ever will come so high as he was, for he did sit in the the temple of God, shewing himself that he was God unto all them that did believe in him, by plaguing their spirits and bodies if they disobeyed his command.

10. So likewise John Tanny did seem to hold forth a great light above ordinary, whereby he was one of those principalities which sat in heavenly places, for there was many that did believe him also.

11. And so also is the Ranters and Quakers, they also are new lights, and seem to know more than the ministry of the other churches doth, so that they are become spiritual wickednesses in high places, the one lording over the consciences or spirits of men and women, by that spiritual witchcraft in their ministry of hearkening to that light within them, and so denieth the true personal God without them, namely the Quakers.

12. And as for the Ranters, they, by their ministry lord it over the bodies and estates of those that believe in them, both by destroying and wasting their estates, and by destroying their bodies by filthy lust, and yet they pretend to do this in light and in righteousness, so that this principle of the Ranter's ministry, is one of those spiritual wickednesses in high places.

13. And as for the Baptist, Independent, and Presbytery, these also are new lights, and pretend a spiritual power from the letter of the scripture, but having no commission from God, their light goeth no further nor higher than the letter of the scripture, therefore they are but ministers of the let-

tes; and it will be said unto these in that day, *Depart from me you workers of iniquity*, for the Lord shall say, *I know you not*, that is, he sent them not.

14. Therefore all their preaching and praying, and casting out devils in his name, by the letter of the scripture, it will be but a work of iniquity, because he sent them not; these three aforesaid, their new lights doth arise no higher than the literal meaning of the scripture.

15. And as for the Episcopacy and the Papist, they are the two old dark lights, that are almost stark blind with age, and these many new lights, which are the sons of the other two; for the Papist is the grand-father of them all, and the Episcopacy is the father of the other five churches; so that the Episcopacy, their father, is grown, in their children's conceit, almost as blind with age, as their grand-father the Papist is; but I shall pass by them.

CHAP. LXXV.

1. I COME to those that are, and do profess themselves to have more knowledge in spiritual things, than these now in this last age, for which the witness of the Spirit in earth, is now commissionated with power to bring down.

2. These high lights which have exalted themselves up to heaven, must be brought low into hell by this commission, or record of the Spirit, which gave us power so to do, to oppose and bring down all spiritual counterfeits, which profess themselves either to be God, or Christ, or prophets, or prophetesses, or Virgin Maries, or the Lord's high-priest, or a light within them only, or any that take upon them to be ministers, or spiritual ambassadors of the gospel of Jesus, without a commission from God.

3. I say, that all these have we had to do withal, by virtue of that spiritual power that we received from God; first, we were sent to John Tanny, to bring down his spiritual power, which was very high at that time, he declaring himself that he was the Lord's high-priest, and that he would gather the

people of the Jews out of all nations, and lead them to Jerusalem and himself, and should be king of seven nations, and those people of the Jews should live happy under him, only he should be their king, with many other strange things, which was acted in the commission of Moses, which I will not mention of here. Thus did he endeavour to act over the law of Moses, which did signify the water. Again,

4. And John Robins, he came with an high spiritual power, as if he had been the head of the gospel of Jesus; therefore he did declare that he was Adam Melchizedech, the God and Father of the Lord Jesus Christ, and the Judge of the quick and the dead, with many more high spiritual titles, and many wonderful strange things, which he wrought in that time while his power stood; and thus he did pretend to act over the gospel of Jesus, which was the second record here in earth, called, *the witness of the blood.*

5. So that these two being the heads of all those false Christs, false prophets, and false Virgin Maries, Ranters, and Quakers; for that spiritual witchcraft in the Ranters and Quakers, is the very influence of John Robins and John Tauny's spiritual witchcraft, which they have received by giving their minds up to hearken to that light within them, according to the letter of the Old and New Testament, which hath been acted upon the stage of this earth by commissionated men already.

6. And now for want of a commission from God, they go to act over the law and the gospel again, which were the two records, or two witnesses in earth, as aforesaid.

CHAP. LXXVI.

1. BUT the witness of the Spirit, which is the last Record in earth, therefore called a *spiritual commission*, or, *the commission of the Spirit*, which was inspired with revelation, and spiritual and heavenly wisdom and power, and authority to encounter, and bring down all that spiritual power

that was exalted so high in John Robins, John Tauny, the Ranters and Quakers.

2. And this we have done, by pronouncing the sentence of eternal death upon these two heads, which caused the one of them to deny his God-head power, and so it came to nothing; and as for the other, he and all his doctrine is mouldered away; so that there is never a one of their believers that will own them, or their commission, with many other that went upon the account as prophets and prophetesses; their spiritual power is all fallen, by virtue of that sentence which we passed upon many of them, which hath made their witchcraft spiritual power to die within them.

3. Also this spiritual commission hath made a woeful destruction amongst the Ranters, and the ministry of the Quakers, which is an absolute influence of John Robins's spiritual witchcraft, and will as surely be damned to eternity, as he himself is; for he is the very prince of devils in this last age.

4. Again, we were moved, by virtue of our commission, to forbid the ministers of the other churches that they should not preach any more; because they had no commission from God; yet do they exercise a spiritual office, even from the letter of the scriptures, and from the authority of the civil magistrate, without any commission from God.

5. Though we have not brought down their spiritual power as we have the other afore-mentioned, because they are upheld by the magistrate, (for the magistrate will have one ministry or other, as long as the world endures,) yet they shall know when it is too late, that there was them on earth that had a commission from God, which was above the dead letter, or the power of the civil magistrate, even the third and last witness, or record in earth, which is, *the commission of the Spirit*, which hath power and authority from heaven, and not from the dead letter, nor from men.

6. So that we the witnesses of the Spirit have gone through all spiritual appearances, so that the world cannot be ignorant of this witness of the Spirit in earth, no more than they were of the other two witnesses of water and blood in earth,

CHAP. LXXVII.

1. IN the next place, I shall shew, why we are called the two spiritual witnesses and prophets. First, because we are chosen witnesses of the Spirit. Secondly, because we are endued with more spiritual and heavenly understanding, than all the world besides. Thirdly, because the power which we do exercise is spiritual; and in this regard we may be called those two spiritual witnesses and prophets spoken of in the 11th of the Revelation; because we are the last record or witnesses of the Spirit in earth.

2. And that you may know that we are the witnesses of the Spirit, do but mind the words that God spake unto *John Reeve*, when he gave us the commission, which words were these; *that he had given him more understanding of his mind in the scriptures, than all other men in the world*; which knowledge of the scriptures was a spiritual knowledge.

3. Also there was given him a spiritual power, as you may perceive by those words following, where God doth say, *I have put the two-edged sword of my Spirit in thy mouth*; and in the next words following, *and I have given thee* Lodowick Muggleton *to be thy mouth*: which is plain and clear to those that have faith in a commission, that we two were the chosen witnesses of the Spirit.

4. Because we had more spiritual knowledge given us, than any other men: also the power that was given us, was a spiritual power, suitable to a spiritual God-man, or unto the commission of the Spirit, that we might be filled with spiritual wisdom, and spiritual power, to bear record in earth unto that blessed spiritual body of Christ, to be the only, and very true God, Father, Son, and Spirit; which none can bear witness unto, now in this last age, but us two, which are the witnesses of the Spirit.

CHAP. LXXVIII.

1. THEREFORE, I shall open some part of the 11th of the Revelation, according to the spiritual sense, and how it doth agree with the commission of the Spirit, or with the wisdom and power of the two witnesses of the Spirit, which is the last record in earth.

2. As John had that reed like unto a rod, which did measure the temple of God, and the altar, with many other things as I have opened before; which reed like unto a rod, I shewed before, it was the Spirit of revelation which was given to him, whereby he was made capable to foresee those sad persecutions that should come upon the believing Jews and Gentiles in the time of the ten persecutions.

3. So likewise, God hath given us that spiritual reed, like unto a rod, which hath made us capable to measure the deep mysteries of God's becoming flesh, and the devil's becoming flesh; with the happiness that belongs to the one, and the misery that will happen to the other; with many more deep secrets that depend upon those two foundations, which the revelation of the Spirit hath given us to measure, many times since we had our commission.

4. It is said, verse 3, *And there was power given unto the two witnesses to prophesy*; and as there was the gift of prophecy in Moses and Jesus, as you may read that *Moses was a great prophet, and did prophesy of the incarnation of Christ*, that is, of God's becoming flesh; therefore it is that Moses doth say, speaking of Christ, *That God shall raise you a Prophet, like unto me, him shall you hear.*

5. So all the prophets, until John the Baptist, did prophesy of the coming of Christ in flesh, which prophecy of theirs was fulfilled as to that, when he was come; and this prophecy of theirs was the record or witness of the water in earth.

6. Again, the Lord Jesus is confessed to be a Prophet, by all that confess scripture; and that *he was that great Prophet and Shepherd of our souls*; and that he did prophesy, both of the destruction of Jerusalem, and of those many sad judg-

ments and calamities that should happen after his death, in the time of the apostles' commission; as that of famine, sword, and pestilence, and great earthquakes; and nation rising against nation, and kingdom against kingdom; and of that strife and debate that should be between the father and the son about religion, concerning the worship of the law of Moses, and concerning the worship of the gospel of Jesus. And these things did come to pass in the ten persecutions, according to the prophecy of Christ; which commission of his that he gave to his apostles, was the commismission of the blood, which was the second record or witness in earth.

7. So likewise, there is the gift of prophecy given unto the witnesses, or record of the Spirit in earth; and their prophecy is of a more spiritual nature, because they are the witnesses of the Spirit, and the last record in earth; therefore our prophecy is concerning the spiritual estate of mankind to eternity, and of the end of the world.

8. But we cannot pitch upon time when these things will be, no more than the other two witnesses did; they prophesied of such things that should come to pass, but it was fulfilled in its season, at the time appointed by the Creator, and not according to the expectation of the seed of reason. So likewise will it be with the prophecy of the witnesses of the Spirit; for they shall have power given them to prophesy, and their prophecy shall come to pass at the time appointed, as truly as the other two witnesses of water and blood.

CHAP. LXXIX.

1. AGAIN, the witnesses of the Spirit may be said to be those two olive-trees, and two candlesticks, standing before the God of the earth; because of that oil of joy and gladness that hath dropped through our mouths, in the declaration of the doctrine of the true God, and the right devil, with many other heavenly secrets, which never was revealed since the world began, which hath made the hearts of some

rejoice more than those do that have their corn, and wine, and oil increasing. Again, we may be said to be those two candlesticks, because God hath put the commission of his Spirit into us, which is light and life, that light might shine on the earth, so that men might not walk in darkness, but might see his marvellous light.

2. For, I declare, that there is no true light but in a commission, and this being the last, and the witness of the Spirit, it is a heavenly and a spiritual light, which doth shew those that do truly understand and believe it, the way to eternal rest and peace.

3. And we two being those earthen vessels, or Candlesticks, standing before the God of the earth, it was his pleasure to make use of us two, to put his light into us, and make us worthy to be witnesses unto himself; because we are those two earthen candlesticks, that have that spiritual and heavenly light given into our mortal understandings, to declare through our earthly mouths.

4. And in this regard we may be said to be those two candlesticks standing before the God of the earth; because God was pleased to put that spiritual and heavenly light into us, even the record of the Spirit, to give light unto the seed of faith, to shew them the way to eternal bliss.

CHAP. LXXX.

1. AGAIN, it is said, verse 5, *If any man will hurt them fire proceedeth out of their mouths, and devoureth their enemies*, &c. Now, I have shewed you before in what sense it was said, that fire proceeded out of the mouths of the other two witnesses of water and blood.

2. In the next place, I shall shew how it may be said that fire proceedeth out of our mouths, being the third and last witness or record of the Spirit, and that is, from that authority which God gave unto us, when as he said he had put the two-edged sword of his Spirit into our mouths, to pronounce blessing and cursing to eternity.

3. This sentence is as a fire proceeding out of our mouths,

both of love and joy, and the assurance of everlasting life unto the seed of faith, and of a fiery burning wrath of pain and shame, which is as a fire that doth secretly kindle in the breasts of those reprobates, which opposeth or despiseth the witness of the Spirit.

4. And this fire which proceeded out of our mouths, is an invisible and spiritual fire; because we being the witness of the Spirit, we have to do only with the spiritual and eternal estate of mankind, and in this regard it may be said that fire proceeded out of our mouths.

5. Likewise in the 6th verse it is said, *These have power to shut heaven that it rain not, and power over waters, to turn them into blood, and to plague the earth as oft as they please.* Now you may remember how I shewed before, in what sense the other two witnesses of water and blood did shut the heaven, that it did not rain, and in what manner they did turn waters into blood, and plague the earth as oft as they please.

6. Now these witnesses of the Spirit have power also to shut the heavens that it rain not, and to turn waters into blood, but in another nature; for as the two edged sword of the Spirit was that power given them, so it was as a fire that proceeded out of our mouths; so likewise, it gave us power to shut the heavens of men's hearts, that it rain not; that is, after the sentence of eternal death upon them, it doth prevent the motions of the spirit, that did formerly arise from the seed of faith, which was as spiritual and heavenly drops of rain, upon the souls of men and women, which they did receive by those good motions, moving forth upon holy and religious duties and good conference, discoursing upon the scriptures, which did much refresh the spirits of men and women, in the hopes of everlasting life.

7. But after the sentence of damnation is passed upon them those motions which did use to refresh their spirits, in the performance of those duties aforesaid, shall now be full of the fear of eternal death, that will dry up that hope of mercy, which did drop from the heavens of men's hearts, which was as a great rain to refresh their souls; and in this manner have we the two spiritual witnesses shut the heavens, that it did not rain.

8. Also we have turned waters into blood, that is, by turning those motions of peace and hope of men's souls, which was as sweet water unto them to drink, is now by the power of this sentence and declaration of ours, turned into wrath, envy, and bloodshed, desiring if they could, to have our bloods shed, for declaring such things, which doth cause the waters of their own souls to be turned into blood.

9. And so it becomes a spiritual plague unto their own souls; and as there was a turning of the natural waters into blood by the commission of Moses, which was the first record in earth, so likewise is there a real turning of the waters of men's souls into blood, by this record of the Spirit, which is the third and last record in earth.

10. For there is a water of life, which is a water that proceedeth from the Spirit, which doth satisfy or quench the thirst of a man's soul, with reference to the hopes of an eternal life of blessedness, as there is a natural water to quench the thirst of the natural body, as Christ said unto the woman of Samaria, *If thou hadst asked me, I would have given thee water of life.*

11. Which is plain and clear, that there is two sorts of water, a natural and a spiritual water, as Christ saith in another place, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven;* that is, except a man be born of that water which proceeds from the Spirit, which may be called a spiritual water, or a water of life, because it doth purify the soul, and make it clean, even as the natural water doth purify and cleanse the flesh of the body.

12. Now there is no man but he hath some of this spiritual water, which doth arise out of his seed, which doth purify his heart from some pollutions of the flesh, which doth yield him some peace, which is as fair water unto his soul.

13 This is that water which we the witnesses of the Spirit do turn into blood, and this is the spiritual meaning of the turning of the waters into blood. More might be said in this thing, but, I suppose, it is enough for any spirit that can discern between things that are natural, and things that are spiritual.

CHAP. LXXXI.

1. AGAIN it is said, verse 7, *And when they have finished their testimony, the beast out of the bottomless pit shall make war against them*, &c. You may remember that I shewed before what this beast is, and what is meant by the bottomless pit; therefore I shall only give you a word or two, and shew what is meant by these words, *And after they had finished their testimony*; that is, after that the two witnesses of water and blood had delivered their testimony; that is, after they had declared that doctrine of truth which did belong unto their several commissions, which was Moses and the prophets, which was the witness of the water, did prophesy and declare that the nation of the Jews were to believe their report; how that the Christ, the Saviour of the world, was to come, but did not prefix any set time; which made the reason of man, which is the beast, to arise out of the bottomless pit of imagination, and make war with the prophets, and overcame them, and killed them.

2. So likewise the witness of the blood, their doctrine and declaration was to witness that the Christ, the Saviour of the world, was now come, and that the rulers and people ought to believe in him, both those that had seen him, and those that had not seen him, else there could be no assurance of everlasting life to be had, but rather the seal of eternal death, if they did any ways despise or speak evil of their declaration, or through unbelief should stumble at this stone which is laid in Zion, which is the head corner stone, which many of the rulers and chief priests of the Jews, did stumble and fall upon through unbelief; which did cause the spirit of reason, the beast, to arise out of the bottomless pit of their imagination, to make war both against the head Prophet of prophets, and his apostles, and overcome him, and kill him, and many of them that did bear witness unto him.

3. And this was the same seed that made war with the witness of the blood, as made war with the witness of water; that is, the same spirit of reason, which is the devil, which did arise from the same bottomless pit of imagination.

4. So likewise, after we, the two witnesses of the Spirit, had delivered our testimony, which is this, that Jesus Christ is the very true God, both Father and Son, and Spirit, not consisting of three Persons or Essences, but one only undivided Essence and Person, in the form of a man, a glorious spiritual body, now seated in the highest heavens, in his personal, bright burning glory, and virtually in the lowest hearts here on earth.

5. Also it was given us to make known the form and nature of the right devil, with the place and nature of heaven and hell, with the person and nature of angels, and the mortality of the soul.

6. These were the chief points of doctrine, which we the witnesses of the Spirit do declare; but many other heavenly and divine secrets which doth arise from these six heads, with the power of sealing in the foreheads of the elect and the reprobates, against the coming of our Lord to judgment, when he shall say unto the seed of faith, *Come you blessed:* and to the seed of reason, *Go you cursed.*

7. Therefore I would not have you, the seed of faith, to start from your hopes and confidence in the commission of the Spirit, no more than those did which did believe in the other two commissions of water and blood.

8. Therefore let faith and patience possess your souls for a short time; for it cannot be long, because God hath said, *That we are his last messengers and the witnesses of the Spirit;* which must have a little time to spread truth in the world, before the end come.

9. And as John the Baptist was the last prophet of the witness of water, therefore it was his office to baptize with water only; yet was he the fore-runner of the witness of the blood, whose office was to baptize *with the Holy Ghost, and with fire.*

10. So likewise are we the witnesses of the Spirit, the conclusion of all those ceremonies and ordinances which was set up by the witnesses of water and blood, and the fore-runners or true declarers of the coming of the Lord to judgment, because there are no more to be sent from the Creator after us.

CHAP. LXXXII.

1. AGAIN, they may be said, to *have finished their testimony*, when as they have declared their messages and doctrine for which they were sent; therefore it was that the prophets were sent on messages to the kings and rulers of Israel, to declare the messages of the Lord, which, upon the finishing of their messages, the spirit of reason, the beast, in the kings and rulers of Israel, did arise out of the bottomless pit of their imagination, as aforesaid, and *made war with them, and persecuted, and killed the prophets.*

2. So likewise, when Jesus and the apostles had declared their messages and doctrine to the rulers and high-priests of Israel, the same beast or spirit of reason, did arise out of the bottomless pit of their imagination, and made war with the head Prophet of all, and overcame him, and killed him, and persecuted and put to death many of those that did witness unto him.

3. Thus you that can spiritually discern, may understand what is meant *by the finishing of their testimony.*

4. So likewise, we the witnesses of the Spirit, after that we had delivered the messages where we were sent, and the doctrine, the beast out of the bottomless pit did arise, and make war with us, and did persecute, and put us in prison, and would have killed us, if their laws would have done it, as it did to the other two witnesses of water and blood.

5. And this beast was the spirit of reason which arose in our accusers, and in the Lord Mayor of the City of London, the bottomless pit of their imagination; for wheresoever the bottomless pit is spoken of in scripture, it is meant of the imagination that proceeds from reason, the devil.

6. And the beast is always meant the wisdom of reason, or the seed of reason itself; so that when, or whomsoever doth persecute men for conscience sake, it may be called the *beast that doth ascend, or arise out of the bottomless pit* of their dark imaginations.

7. So that we, the witnesses of the Spirit, may be said *to have finished our testimony*, because we have delivered the

substance of the doctrine and messages before the beast made war with us.

8. But I would not have you to conceive that all the revelation of the Spirit was finished; for the revelation will hold as long as the commission doth last, which will be to the world's end, even as the revelation of the other two witnesses did last to the end of the appointed time of their commissions, though the doctrine or messages of them were declared in a few words; so it is with us the witnesses of the Spirit. Thus, in short, I have given you what is meant by *the finishing of their testimony*.

CHAP. LXXXIII.

1. IN the next place, from verse 8, I shall shew in what sense the letter of the scriptures may be called the *dead bodies of the witnesses of the Spirit*, as well as they were *the dead bodies of the two witnesses of water and blood*; because it was the same Spirit that gave them their commissions, as chose us to be the witnesses, or record of the Spirit.

2. Therefore the letter of the scriptures may be called the dead bodies of the two witnesses of the Spirit; because the same Spirit which did bear record in heaven, which was the Spirit of Truth, did hide or clothe itself with the letter or declaration of the prophets and apostles, which was the water and the blood; so that the declaration or record of the Spirit might come forth clear, and be a witness unto the true God.

3. In that it is made able to unfold the form and nature of the Divine Being, which the letter of the scripture, which was the other two witnesses' dead bodies which they so much hinted at, but in very dark sentences; because the Creator did see that it was not necessary that the other two witnesses of water and blood, should finish the mystery of God.

4. For then would there have been but two records in earth and so not answerable to those three in heaven, as aforesaid.

5. And as the Spirit of the Divine God was the chief Agent, both visibly and invisibly, assisting the other two records on earth of water and blood, aforesaid, so hath the Divine Spirit sent forth a third record, or witness, suitable to his own nature, and for that purpose hath invested them with a spiritual power, and declaration, and doctrine, without any visible ceremonies or outward ordinances of worship as the other two records had.

6. Because there is no necessity that the witnesses of the Spirit should set up any visible forms of worship; because the Spirit is the only interpretation of scriptures, and so putteth life into the dead letter, which was the two prophets' dead bodies, and makes them for to stand upon their feet.

7. In this regard, the letter of the scriptures may be said to be the dead bodies of the witnesses of the Spirit; because the same divine Spirit of Truth that was in the commissions of water and blood, and did assist them to bear witness unto that truth which was revealed unto them, according to the tenor of their commissions.

8. But the spirit and life of that letter had lain secretly hid in that letter, which hath been as a thing dead this many hundred years.

9. Because there was no man that had, or hath the true spirit, to give the true interpretation of them, not until now, that the third record on earth did come forth, which is the record of the Spirit, or the witnesses of the Spirit.

10. So that the spiritual understanding, or the saving truths of the scriptures, hath lain secretly hid, as a thing dead in the letter of the scriptures, which was the two prophets' dead bodies, so that the letter of the scriptures may be called the dead bodies of the witnesses of the Spirit.

11. Because our commission was given by the same Spirit of Truth as theirs were, that spake that letter, neither doth any man truly know, or can interpret the letter of the scriptures, but the witnesses of the Spirit only, and in this regard the letter of the scriptures may be called the dead bodies of the witnesses of the Spirit, as it was the dead bodies of the witnesses of water and blood. So much concerning the 8th verse.

CHAP. LXXXIV.

1. AND as for the 9th and 10th verses, you may remember how I have opened them, and what interpretation I have given of them before, and so of all the verses following; therefore, I shall only speak a little of the 11th verse, and so conclude this Epistle. *But after three days and a half, the Spirit of Life coming from God shall enter into them, and they shall stand upon their feet.* Now this Spirit of Life coming from God, is the commission of the Spirit, or the third and last record on earth, which is entered into the two dead bodies, viz. the letter of the law and the gospel.

2. Because the witnesses of the Spirit have only the true interpretation of the scriptures, which true interpretation is that spirit and life from God, which doth make the dead letter to stand upon its feet with great power, both in the enlightening of the seed of faith in the true meaning of them, to their eternal happiness.

3. And on the contrary, it doth stand upon its feet with great power unto the seed of reason, in convincing of their consciences that they are but ministers of the letter, which is a killing letter; for it killeth them with an eternal death.

4. And as that seed of reason did kill that Spirit of Life that spake that letter, so that now the Spirit of Life is come into them again, they will stand upon their feet, and kill the spirit of reason with a death eternal.

5. And this Spirit of Life from God did enter into the dead letter of the scriptures, when as he sent the witnesses of the Spirit, and gave them more understanding of his mind in the scriptures, than all the men in the world.

6. Which knowledge of the scriptures was that Spirit of Life from God which entered in those dead bodies, and giving the true interpretation of them, which made them for to stand upon their feet with great power.

7. Also there was the two-edged sword of the Spirit put into our mouths, to cut down all those that doth oppose or despise the interpretation of the Spirit, which doth cause the dead letter to stand upon its feet with great power and au-

thority, even ready to condemn those that contradict the sayings of that letter.

8. This thing we the witnesses of the Spirit hath had great experience of, which hath caused great fear to fall on them which saw them; that is, those that hath seen the witnesses of the Spirit, and read our writings, and heard our interpretations of the dead letter of the scriptures, which was the prophets' dead bodies, as aforesaid, hath so convinced some, as to be silent, not opposing, nor despising, nor receiving, but marvelling what these things should mean.

9. Others again have been so convinced with wrath and anger at the spiritual interpretation which the witnesses of the Spirit hath given, that they have been damned to eternity by them.

10. Others again have received the interpretation, as spirit and life from God, to their eternal happiness.

11. So that the spirit and life from God is entered into the two prophets' dead bodies, and makes them for to stand upon their feet, to the great fear and amazement of them which saw or heard of them, even to the seed of reason, and to the seed of faith, the one having a fear that proceeds from light and love, to their eternal joy and peace, and the other a fear which proceeds from wrath and darkness, to their endless pain and shame.

12. For this I would have the seed of faith to know, that every commission which is given of God, is that spirit and life from God, because none doth, or can truly know or interpret scripture, but they that have a commission from heaven.

13. Therefore none could know the mind of God but Moses and Aaron, and those prophets which were under that commission.

14. Neither could any man truly interpret the law and the prophets, but Christ and his apostles, neither could any man truly say, now is fulfilled such and such sayings of the prophets, but that spirit and life which was in them aforesaid.

15. So likewise there is no man in the world at this day, that doth truly know what is fulfilled of the scriptures, and

what is not, but he who has the commission of the Spirit only.

16. Because all the learning which reason hath, can never know the spiritual meaning of the scriptures, but this spirit of life from God only, which chose us two to be the third and last record in earth, or the chosen witnesses of the Spirit, to give the true interpretation of the letter of the scriptures, which was the two former witnesses' dead bodies of water and blood, as aforesaid.

17. And this is that *Spirit of Life from God, which is entered into the two prophets' dead bodies, and makes them for to stand upon their feet:* for the letter of the scriptures did never stand upon its feet this thirteen hundred and fifty years until now, in the year 1651, that the commission of the Spirit was given unto us two, because there hath not been one true interpreter of scripture by commission from God, not since the apostles' commission, which did not continue above three hundred years.

18. Therefore the letter of the law and the gospel hath lain as *two dead bodies in the streets of the great city* ever since, that is, in the hearts of the Jews and the Gentiles.

19. But now *the Spirit of Life from God* is entered into them, by giving the witnesses of the Spirit the true interpretation of them, which no other man has at this day, neither will any man have hereafter.

20. This doth cause the *two prophets' dead bodies for to stand upon their feet*, which entered into *the two prophets' dead bodies;* for no man can give the true interpretation of scriptures, but those that are chosen of God for that purpose.

21. Neither hath there been any man chosen of God by voice of words, ever since the apostles' commission, but us two only; neither could any man give the true interpretation of the letter of the scriptures, but us two only; neither will God give it to any man after us, while this world endures.

22. And this voice of God given unto us two, is the commission of the Spirit, which is that *Spirit of Life that came from God, which entered into the two prophets' dead bodies*, namely, the letter of the law and the gospel, making them

for to stand upon their feet, by giving the true interpretation of them.

23. Because no man in the world at this day doth know the true foundations of the scriptures, neither can give the true interpretation of any one place of scripture, which is of high concernment, but us two only, and those that hath it from us, or doth believe our writings.

24. For there is no man in the world at this day that doth know the form and nature of the true God, what it was from eternity, or the form and nature of the right devil.

25. Which are the two foundations of all spiritual understanding, and of the letter of the scriptures, upon which foundation is built many other sacred mysteries, which hath lain hid in the letter of the scriptures, ever since the foundation of this world was laid.

26. Which hath been much hinted at by the holy prophets and apostles, but now in a more clear manifestation, it is made known unto the world by this commission of the Spirit, which is *the Spirit of Life from God*, now in this last age, *that is entered into the two prophets' dead bodies, and makes them for to stand upon their feet.*

27. With great power and authority both of the seed of faith, and of the seed of reason; for there hath not been such striving after the true meaning of the scriptures this thirteen hundred and fifty years, as there hath been since the witnesses of the Spirit came forth, none knowing the true God, nor the right devil; therefore could not give the true interpretation of scripture; therefore could not make *the dead bodies of these two prophets for to stand upon their feet*; but this record of the Spirit being the *Spirit of Life from God, is entered into the two prophets' dead bodies*, namely the letter of the law and the gospel, it doth make them for to stand upon their feet, it being words of truth; for truth is spirit and life from God, which giveth the true interpretation of the dead letter, whereby it standeth up in the consciences of men, with life and power to save, and to destroy; that is, to bless to eternity, and curse to eternity.